

A N *Galen Hf*  
**H E L P**  
*For the more Easy and Clear Understanding*  
O F T H E  
**H O L Y S C R I P T U R E S :**  
B E I N G  
The G O S P E L of  
**S<sup>t</sup> J O H N**

*Explain'd after the following Method, viz.*

- I. The Original or *Greek Text* amended, according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also the said Gospel is divided into Proper *Sections* and *Paragraphs*: and withall it is observ'd, What *Supplements* to the *three other Gospels* are given us by *St John* in this his Gospel. To the End of each Treatise is subjoin'd a *Synopsis* of the Contents thereof.
- IV. *Annotations* relating (as Occasion requires) to the Several Particulars.

---

By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

---

O X F O R D,  
Printed at the THEATER, for *James Knapton* at the  
Crown in *S. Paul's Church-Yard*, *London*. 1719.

# Imprimatur,

ROB. SHIPPEN

VICE-CAN. OXON.

Octob. 2. 1719.



- I. The Original or Greek Text of the Gospel according to the Evangelist Matthew.
- II. The Common Text of the Gospel according to the Evangelist Matthew.
- III. A Table of the Variations which are found in the Greek Text of the Gospel according to the Evangelist Matthew, and which are not found in the Common Text.
- IV. A Table of the Variations which are found in the Greek Text of the Gospel according to the Evangelist Matthew, and which are not found in the Common Text.

By Robert Shippen, Vice-Chancellor of the University of Oxford.

Printed at the Theatre, in London, by J. Sturges, 1719.

## *Advertisement.*

**T**HE *Pentateuch*, or *Five Books of Moses*, are Ready for the Press. And the three following Books, viz. of *Joshua*, *Judges*, and *Ruth*, are so far already prepar'd, as that they may (God willing) be Ready also for the Press, by the Time the Others are printed off; and so may be Publish'd All together, in a Years time or thereabout, Several Presses being design'd to be employ'd for the Greater Expedition.

'Tis design'd also to print the Paraphrase of the Old Testament in *Folio*, that the Charge of *Binding* may be the Less; it being suppos'd that the Paraphrase of all the Old Testament may be contain'd in *four Folio's*, of a moderate Bulk.

## E R R A T A.

Page 29. Verse 29. read, did not care to forsake. p. 42. v. 53. r. *ἡ δὲ οὐκ ἔφη, καὶ ἰσχυροὶ αὐτῆς, ἔνι οἰκίᾳ.* p. 70. l. ult. r. *ἐνν.* p. 82. v. 6. It should have been observ'd, that *καὶ οὐκ ἠκούσαντες*, (which we render, *As tho' he heard them not*,) is not read in most Ancient and Best MSS. p. 84. instead of the Reference at bottom *Exod. 3. 14.* it should be *Deut. 17. 6.* p. 87. v. 25. r. I cannot, nor need. p. 93. at bottom should stand this Reference *Exod. 3. 14.* p. 118. v. 49 and elsewhere r. *Caiafas*. p. 137. v. 26. After these words, when I have dipp'd it in the Dish, add, And when he had dipp'd the Sop, he gave it to Judas Iscariot, the son of Simon. The other Disciples &c. p. 168. v. 9. r. *ἀπώλεται.* p. 175. v. 5. r. *ποσσοῦν.* p. 181. v. 31. r. as being not a Sabbath only, but also the First day of unleaven'd bread: And then strike out *All the rest of the Parenthesis*. For on further considering the Point in drawing up my Paraphrase on the *Pentateuch*, it seems clear to me, that That Opinion is to be prefer'd, which understands the first, not second day of Unleaven'd bread; tho' Dr. Whitby prefers the latter Opinion, whereas Dr. Hammond had more Rightly follow'd the former.

The

---

The *Sections*, into which the following *Paraphrase* of the Gospel according to St JOHN is distinguish'd.

SECTION I.

Wherein St *John* asserts the *true* and *eternal* Divinity of CHRIST; and then gives a short or general Account of our Lord's *Incarnation*, and of *John Baptist*; taking notice only of such Particulars of the *Baptist's Ministry*, as he judg'd requisite to be *added* to the Account given thereof in the three former Gospels. This Section takes up Chap. I. 1 — 37. and begins

Page 4.

SECTION II.

Containing such Particulars, as are related by St *John*, From *Christ's very First Entering upon his Ministry*, even before the Imprisonment of the Baptist, To the *Passover* next ensuing, which was in the *thirty first* year of *Christ's Life*, but *A. D.* 29. These Particulars take up Chap. I. 38 — II. 12, and are wholly pass'd over by the other Evangelists, and begin

Page 15.

SECTION III.

Containing such Particulars as were taken Notice of by St *John*, From the *Passover* that was in the *thirty first* year of CHRIST's *Life*, or *A. D.* 29, To the *Passover* next ensuing, viz. in the *thirty second* year of CHRIST's *Life*, or *A. D.* 30. Which Particulars take up Chap. II. 13 — IV. ult. and are All pass'd over by the Three former Evangelists, and begin

Page 21.

SECTION IV.

Containing such Particulars as are taken Notice of by St *John*, From the *Passover* that was in the *thirty second* year of CHRIST's *Life*, or *A. D.* 30, To a little before the *Passover* next ensuing, or which was in the *thirty third* year of his *Life*, and *A. D.* 31. Which Particulars take up all Chap. V, and are wholly pass'd over by the Three former Evangelists, and begin

Page 43.

SECT.

# THE CONTENTS.

## SECT. V.

Containing such Particulars as are related by *St John*, From a little before the *Passover* that was in the *thirty third* year of *CHRIST's Life*, or *A. D. 31*, To a little before the *Feast of Tabernacles*, which was in the *thirty fourth* year of his *Life*, or *A. D. 32*. Which Particulars take up Chap. VI. 1 — VII. 1. of this Gospel, and consist chiefly of our Saviour's *Miraculous Feeding* about *Five Thousand*, (which is also taken Notice of by All the other Evangelists, and so serves to shew the *Connexion* of the History of our Saviour's *Ministry* given by *this* Evangelist, with the History of the *Same* given by the *Three other* Evangelists) and of the *Discourse* which was Occasion'd thereby, which is wholly Omitted by the other Evangelists. This Section begins Page 53.

## SECT. VI.

Containing such Particulars as are related by *St John*, From a little before the *Feast of Tabernacles*, which was in the *thirty fourth* year of *CHRIST's Life*, or *A. D. 32*, To the *Feast of the Dedication* next ensuing, or in the *same* year. Which Particulars take up Chap. VII. 1 — X. 21, of this Gospel, and are Wholly Omitted by the Other Evangelists, and begin Page 69.

## SECT. VII.

Containing an Account of what pass'd between *CHRIST* and the Jews at the *Feast of the Dedication*, which was in the *thirty fourth* year of *CHRIST's Life*, or *A. D. 32*. Which Account takes up Chap. X. 1 — 39, and is Wholly Omitted by the other Evangelists, and begins Page 101.

## SECT. VIII.

Containing such Particulars as are taken notice of by *St John*, From *CHRIST's Departure from Jerusalem*, after he had been there at the *Feast of the Dedication*, in the *thirty fourth* year of his *Life*, or *A. D. 32*, To a little before the *Passover* next ensuing, which was in the *thirty fifth* year of his *Life*, or *A. D. 33*, and the *Passover* at which he was *Crucify'd*. These Particulars take up Chap. XI. 1 — 54; and are Wholly omitted by the Other Evangelists, and begin Page 111.

## SECT. IX.

Containing such Particulars as are related by *St John*, From *CHRIST's Coming to Bethany* Six days before the *Passover*, (at which he Suffer'd, and which was in the *thirty fifth* year of his *Life*, or *A. D. 33*.) To the *Night before he was Crucify'd*. Which Particulars take up Chap. XI. 55 — XII. ult. and begin Page 121.

## SECT.

# THE CONTENTS.

## SECT. X.

Containing such Particulars as are related by *St John*, and were transacted in the *former* part of the *Night* before *CHRIST's* Crucifixion, viz. From his *Coming into the House* where he eat the Passover, To his *Departing thence to the Garden of Gethsemane*, where he was Apprehended. Which Particulars take up Chap. XIII. 1 — XVII. ult. and, except one or two, are Wholly omitted by the former Evangelists, and begin

Page 133.

## SECT. XI.

Containing such Particulars as are taken Notice of by *St John*, and were transacted, From *CHRIST's* leaving the *House* where he had eaten the Passover (&c.) and going to the *Garden of Gethsemane*, where he was Apprehended, To his *Burial*. Which Particulars take up all Chap. XVIII and XIX, and begin

Page 167.

## SECT. XII.

Containing such Particulars as are taken Notice of by *St John* after *CHRIST's Resurrection*, together with the *Conclusion* of this Gospel: Which Particulars take up the Whole of the two remaining Chapters, viz. Chap. XX and XXI, and begin

Page 183.

## SECT. VIII.

Containing such Particulars as are taken Notice of by *St John*, and were transacted, From *CHRIST's* leaving the *House* where he had eaten the Passover (&c.) and going to the *Garden of Gethsemane*, where he was Apprehended, To his *Burial*. Which Particulars take up all Chap. XVIII and XIX, and begin

## SECT. IX.

Containing such Particulars as are taken Notice of by *St John*, and were transacted, From *CHRIST's* leaving the *House* where he had eaten the Passover (&c.) and going to the *Garden of Gethsemane*, where he was Apprehended, To his *Burial*. Which Particulars take up all Chap. XVIII and XIX, and begin

The

XI. 22 — XII. ult. and begin

## SECT.

---

# The G O S P E L

ACCORDING TO

# St JOHN.

---

## THE PREFACE.

**A**S it is attested by the Ancients of Best Authority, so it is generally agreed on by the more Learned among the Moderns, that St JOHN writ this Gospel at *Ephesus* in *Asia*; namely when he was return'd thither, after his Banishment in the Isle of *Patmos*. And consequently it is agreed among the Learned, that He writ it A. D. 97 or 98. or thereabout. And as it was the Last of St John's Writings; so it was the *Last written* of All the Books, that make up the *New Testament*.

I.  
The Place and  
Time of writing  
this Gospel.

The End or Design of St JOHN in writing this Gospel was this; to *put a Stop* to the *Heresy* of Those who *deny the Divinity of CHRIST*, or that He had an *Existence before his Incarnation* and *from all Eternity*; and to *supply* those Passages or Parts of the Gospel History, which were *omitted* by the three former Evangelists.

II.  
The End or De-  
sign of writing it.

A

And

III.  
The large Supplement to the three former Gospels given us in this Gospel.

And accordingly We owe to St JOHN All the Account we have of CHRIST'S *Ministry before* the Imprisonment of the Baptist, which takes up Chap. I. 38 – V. ult. After which St John taking Notice of CHRIST'S *miraculous feeding* 5000 in Galilee, and then *sending his Disciples away*; which seems to shew the Connexion between this and the other Gospels, (wherein these two last Particulars are also mention'd) and which takes up only Chap. VI. 1 – 21. he proceeds to set down a *long Discourse* of our Lord relating to the late miraculous Feeding of the People, which takes up all the long Remainder of Ch. VI. and is wholly omitted in the other Gospels. After which from the Beginning of Ch. VII to the end of Ch. XI, inclusively, St JOHN give us an Account of what our Lord did at the Feast of *Tabernacles* and the Feast of the *Dedication* next before his Death; and of some other Passages, which are also omitted wholly by the other Evangelists. Then Ch. XII. 1 – 13. taking notice in short of CHRIST'S *coming to Bethany*, and *riding in Triumph to Jerusalem*, he gives us another very large Supplement Chap. XII. 16 – XVII. ult. of Particulars not at all mention'd in the other Gospels. In Chap. XVIII and XIX, wherein he gives an Account of CHRIST'S being apprehended, condemn'd, crucify'd, and bury'd, He adds up and down, all along, several Particulars not observ'd by the former Evangelists. And then in his last two Chapters, viz. XX and XXI, excepting the bare mentioning of One Ap-

Appearance of our Lord's after his Resurrection, which is mention'd by the other Evangelists, All the Rest of the two said Chapters contain such things as are not related in the other Gospels: So that upon the Whole, excepting only So much of this Gospel as is here specify'd, viz. Chap. VI. 1-21, and XII. 1-15. and some few Verses in Chap. XVIII and XIX, and one or two Verses in Chap. XX, *All the Rest* of this Gospel is a *Supplement* to the former Gospels: So much of the Gospel-History do we owe to this Evangelist: Concerning which see also my *Table of the Harmony of the Four Gospels*.

TO KATA The GOSPEL  
 ΙΩΑΝΝΗΝ ACCORDING TO  
 ΕΥΑΓΓΕΛΙΟΝ. S<sup>t</sup> JOHN N.

## TEXT.

## TRANSLATION.

Κεφ. α'. **Ε**Ν ἀρχῇ ἦν ὁ λόγος,  
 καὶ ὁ λόγος ἦν πρὸς  
 τὸ θεόν, καὶ θεὸς ἦν ὁ  
 λόγος. 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς  
 τὸ θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο.  
 καὶ χωρὶς αὐτοῦ ἐγένετο ὅ,τι οὐ γέ-  
 γονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ  
 ἦν τὸ φῶς τῶν ἀνθρώπων. 5 Καὶ  
 τὸ φῶς οὐ τῇ σκοτίᾳ φαίνει, καὶ ἡ  
 σκοτία αὐτὸ οὐ κατέλαβεν.

Chap. I.  
**I**N the beginning was the  
 Word, and the Word was  
 with God, and the Word  
 was God.  
 2 The same was in the be-  
 ginning with God.  
 3 All things were made by  
 him; and without him was not  
 any thing made that was made.  
 4 In him was life, and the  
 life was the light of men.  
 5 And the light shineth in  
 darkness, and the darkness \*ap-  
 prehended it not.

6 Εγένετο

The G O S P E L  
 ACCORDING TO  
 S<sup>t</sup> J O H N.

## PARAPHRASE.

## SECTION I.

*Wherein St John asserts the true and Eternal Divinity of CHRIST;  
 and then gives a short or general Account of our Lord's Incarna-  
 tion, and of John Baptist, taking Notice only of such Particu-  
 lars*

PARAPHRASE

lars of the Baptist's Ministry, as he judg'd requisite to be added to the Account given thereof in the three former Gospels. This Section takes up Chap. I. 1 — 37.

Chap. I. **W**HEREAS No one of the Three former Gospels begins the Account it gives of Christ, any Higher than his Birth or Conception, which relate to his Humanity; St John the Writer of this Gospel judg'd it necessary to begin the same with taking notice of the Pre-existence of Christ before his Conception, and of his True and Eternal Divinity. And indeed it was the more necessary to do this, because before the Writing of this Gospel there were arisen Hereticks, who affirm'd Christ to be no more than a meer Man. The Falseness whereof as St John had hinted at in his First Epistle, so now he more Fully shews; in Opposition to the said Heretical Notions, plainly teaching, that In the Beginning, according to the Common Acceptation of the said Expression among the Jews, wherein it was taken to denote, not only In the Beginning of the Creation, or barely Before the Creation, but also and by consequence (a) From all Eternity, was the Divine Person call'd the Word, and the Word was with God the Father; and not only so, but also the Word was One God with the Father, as being of the same Divine Essence or Substance, and having no other Distinction in reference to the Divine Nature, than what arises from their different Personalities. 2 Nay the same Divine Person, call'd The Word, not only was in the Beginning with God the Father; 3 but further, as being Not ever Made Himself, but of the Same Unmade or Uncreated Nature with the Father, All things, that were ever made, were made by him more immediately or particularly; and without Him was not Any thing made that was made. 4 And as thus All Creatures deriv'd their Natural Life from him, so likewise do All Creatures capable of that Better Life, viz. a Spiritual and Eternal Life, derive it from Him; whence it may be truly said, that from the Beginning In or By him was the said Spiritual or Eternal Life, forasmuch as All that ever have or shall partake of the said Life, shall do so Thro' him: and as the said Divine Person was and is thus the Life of Men, so also He was from the Beginning and still is the Light of Men, inasmuch as All the Revelations or Discoveries of the means to obtain Eternal Life, that have been ever made to Mankind, have been made by Him; in a more especial manner the Revelation of the Gospel, of which St John gives an Account in this Treatise. 5 And the Light of the said Gospel now shines in Darkness, i. e. among Men, the Generality of whom have their Understanding darken'd with wilfull Ignorance, unreasonable Prejudices, or sinfull Affections; and hence the said Darkness apprehended it not, i. e. the said Ignorant,

1. Of the Pre-existence of Christ in his Divine Nature, before his Incarnation and from all Eternity.

(a) See Prov. 8. 23. Micah 5. 2. Psal. 55. 19. Hab. 1. 12.

## TEXT.

## TRANSLATION.

6 Εγένετο ἄνθρωπος ἀπεσταλμένος τοῦ Θεοῦ, ὄνομα αὐτοῦ Ἰωάννης. 7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. 8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ τοῦ φωτός.

9 Ἡ τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 Εἰ τὸν κόσμον ἠγάπησεν, καὶ ὁ κόσμος οὐκ ᾔδει αὐτόν· ἐγένετο· καὶ ὁ κόσμος οὐκ ᾔδει αὐτόν ὃν ἔγνω. 11 Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτόν οὐ παρέλαβον. 12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men thro' him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own receiv'd him not.

12 But as many as receiv'd him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Οἱ

## PARAPHRASE.

*Prejudiced, and Vicious Generality of Mankind, neither have, nor do discern that the Gospel is no other than a Manifestation of the Will of God, requiring nothing but what is most Reasonable to be done, and Necessary to be done, if they will partake of Eternal Life or Happiness.*

6 And herein the Jews in particular are most Inexcusable, forasmuch as there was One, who was indeed no more than a meer Man, sent from God, whose name was John. 7 And the same came, or was thus sent from God for a Witness, namely to bear Witness of Jesus that He was the promis'd Messiah, and consequently the Light that was to enlighten All men, more particularly and primarily the Jews, with the Last and most Full Revelation of God's Will: This was the aforesaid John sent to bear witness of him, that All men, especially among the Jews, thro' him, i.e. by means of this Testimony of John, might be prepar'd and the more dispos'd to believe in Jesus. 8 For He, i.e. John aforementioned, and commonly call'd the Baptist, was not Himself That Light, i.e. the promis'd Messiah, who was to enlighten the World with the most Full and the Last

Reve-

Revelation of God's Will, i. e. with the Gospel; but was sent by God, Only to bear Witness of Jesus, that He was That Light.

9 That same Jesus was the true Person denoted (v. 4.) by being the Light of Men, which lighteth every man that comes into the World; which can't be said of the Baptist, forasmuch as He was a meer Man (v. 6.) and came not into the World, till several Thousand Generations of Men were already past, whom therefore He could not be a Light to. 10 Whereas on the contrary, He, i. e. Jesus, who was the True Light, was in the World All along the several Ages thereof, at sundry times and in divers manners making known the Will of God to Men in the said several Ages of the World, and to this purpose frequently Appearing in a Visible and Glorious manner unto Holy men then living; and No wonder that he should be thus in the World from the Beginning thereof, since, as has been afore (v. 3.) observ'd, the World was made by Him: and yet, notwithstanding All this, the World, as to the Generality of Men, thro' their Wickedness, knew him not, i. e. did not obey and serve God in Holiness of Life, as they might, had they made due Use or right Inferences, either from the bare works of the Creation, or from those other manifestations of the Divine Will, which the Divine Person I am speaking of made thro' the several former Ages of the World. 11 Hereupon the Divine Wisdom saw fit to make choice of the Seed of Abraham by Isaac to be his more Peculiar people, to whom accordingly God made clearer Revelations of his Will than to the Rest of Mankind, and particularly as to his gracious purpose of sending the Divine Person abovemention'd by the Name of the Word among Them, to be a Saviour and Redeemer to Them and All Mankind. And accordingly He the said Divine Person, viz. the Word, in the Fulness of Time, or Appointed Season, came unto his Own peculiar People, the Jews; and yet, notwithstanding all the Prophecies in the Old Testament of the said Coming of this Divine Person unto them, His Own People aforesaid receiv'd him not, i. e. did not Acknowledge him as the said Person prophesied of in the Old Testament, being hinder'd from doing so by their Carnal Corrupt Affections, which made them to expect a Temporal, not a Spiritual Saviour or Deliverer; such was the deplorable Case of the generality of the Jews. 12 But as many as being truly Pious, were not led away by Carnal or Worldly Affections so far, as to resolve to embrace no other as their Messiah, than One which should be a Great Temporal Prince, but were dispos'd also to understand the Prophecies of Him in the Old Testament in a Spiritual sense, namely as of a Great Spiritual Deliverer or Saviour, and thereupon receiv'd him, when he appear'd among them, as such; to them gave he Power to become, i. e. the Privilege to be esteem'd and rewarded, as the Sons of God, namely by being entitled, as such, to Eternal Happiness: This Privilege, I say, he gave to them that Receiv'd him, even (or, that is) to them that Believe on his Name, as the Divine Person or Messiah promis'd and prophesied

III.  
The Incarnation  
of Christ, and End  
or Benefits there-  
of.

## TEXT.

## TRANSLATION.

13 Οἱ ἐκ ἑ αἱμάτων, ἔδὲ ἐκ θελή-  
ματος σαρκὸς, ἔδὲ ἐκ θελήματος ἀν-  
δρός, ἀλλ' ἐκ Θεοῦ ἐγενήθη. 14 Καὶ  
ὁ λόγος σὰρξ ἐγένετο. καὶ ἐσκήνωσεν ἐν  
ἡμῖν, (καὶ ἐθαυμάσαμεθα καὶ ὤξαμεν αὐτῷ, δι-  
ὅτι ὡς μονογενὴς πατρὸς) πλή-  
ρης χάριτος καὶ ἀληθείας.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ  
κέκραγε, λέγων. Οὗτος ὃν εἶπον·  
Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθεν  
μου ἔρχεται. ὅτι περὶ τοῦ μου ὡ.

16 Καὶ ἐκ τῆς πληρώματος αὐτοῦ  
ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ  
χάριτος. 17 Ὅτι ὁ νόμος διὰ

13 Which were born, not  
of blood, nor of the will of  
the flesh, nor of the will of  
man, but of God.

14 And the Word was made  
flesh, and dwelt among us (and  
we beheld his glory, the glo-  
ry as of the only begotten of  
the Father) full of grace and  
truth.

15 John bare witness of  
him, and cried, saying, This  
was he of whom I spake, He  
that cometh after me, is pre-  
ferred before me; for he was  
before me.

16 And of his fulness have  
all we receiv'd, and grace for  
grace.

17 For the law was given

Μωσῆς

## PARAPHRASE.

phesy'd of in the Old Testament, to Come as a Saviour of Mankind.  
13 Which Believers were born, i. e. became such, and consequently Sons  
of God, not of Blood, i. e. not by the Observance of the Bloody Rite of  
Circumcision; or the like; nor of the Will of the Flesh, i. e. nor by those  
Natural Desires which excited their Jewish Parents to beget them, and  
whereby they became Descendants of Abraham; nor of the Will of Man,  
i. e. nor by barely Natural Strength enabling them to perform some Moral  
Duties; (by which three Means the Jews are wont to think They may be-  
come the Sons of God:) but they were born or become Sons of God by the  
Grace of God, that is, by the supernatural and special Influence and As-  
sistance of the Holy Spirit, first Preventing and Disposing them to Believe  
and Embrace the Gospel, and then Assisting and Enabling them to live  
Obediently thereto in all Purity and Holiness of Life. 14. And the  
Word, i. e. the Divine Person so call'd, in order to come unto his Own  
people as is mention'd v. 11, was made Flesh, i. e. Man; and as before  
his Incarnation he frequently convers'd with Holy men, and dwelt (as it  
were) with the Jewish Church in the Wilderness, appearing and abiding  
among them in a Bright shining Cloud, which in Scripture is call'd his  
Glory, and by the Jewish Writers his Shechinah, i. e. Tabernacle or Ha-  
bitation, so in his Humane Nature (after his Incarnation) as in another  
She-

*Shechinah* (b) he dwelt among us: (and, altho' his Bodily *Shechinah* or *Tabernacle* had not such a Visible, Outward, Glorious or Shining Appearance, as the Cloud aforemention'd had; yet by means of his Divine Doctrines and Works, we as plainly perceiv'd his Divinity, as if we had with our Eyes beheld such his Glory as he was wont to appear in before his Incarnation: namely, the Glory or Excellency of his Doctrines and Miraculous works was such, as plainly shew'd they could be no other than the Instructions and Works of the Only begotten of the Father; for both in what he did and taught he was) Full of Grace and Truth, i. e. his Miracles were All so many Acts of Grace and Mercy, tending to the gracious Relief of distressed Persons; and his Doctrines were no other than Further Declarations than had ever been made Afore, of God's most Gracious purposes to save Mankind, and in order thereto of God's most Gracious readiness to pardon the greatest Sinners upon Repentance, and performing the Duties of the Gospel, by which Duties was requir'd that True Religion and Holiness of Life, of which the Jewish Religion and Rites were only Types and Figures.

15 As to the manner of Christ's Conception and Birth, and also as to his Coming to the Baptist to be baptiz'd, when he was about thirty years of Age; these Particulars being fully enough related by the former Evangelists, are therefore pass'd over by St John in this his Gospel; who, having said (v. 7, 8.) that John the Baptist came to bear Witness of Jesus that he was the Messiah, proceeds now to relate some Instances of the Baptist's thus bearing witness of Jesus. And the First instance is this; Jesus, after his Temptations by the Devil, recorded by the other Evangelists, being return'd to the Baptist at Bethabara, One day John the Baptist bare Witness of Him, and cry'd, saying to them that were then present, and pointing to Jesus, This was He of whom I spake formerly, when I said, He that comes after me in respect of his Birth into this World, and of his Ministry, is to be preferr'd before me; for he was before me indeed, both as to Existence and Dignity. 16 And of his Fulness, i. e. by that infinite Fulness of Divine Perfections which is in him, have All we, that truly believe in him, receiv'd a proportional Fulness of Divine Knowledge and Virtue according to our several Capacities; and, or namely, we have receiv'd Grace, i. e. the most clear and abundant Gracious Discoveries of God, and his Purposes of Mercy to Mankind, and also the most large and gracious Assistances of the Holy Spirit, for or in proportion to his Grace, i. e. the Gracious Assistances of the same Holy Spirit, which were given to Him as Man without Measure here on Earth, and to the most Transcendently Gracious and even Divine Reward and Glory, whereof he is made Partaker as Man in Heaven. 17 For the Law, which was given by Moses, tho' it was a Divine Revelation, yet it was Obscure and Fi-

IV.  
One Instance of  
the Baptist's bear-  
ing witness to Je-  
sus, that he was  
the Messiah or  
Christ.

(b) Such is the Import of *ἐκκενῶν*, which our Translators render only *dwelt*.

B

gurative,

## TEXT.

## TRANSLATION.

Μωσῆος ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια  
 διὰ τοῦ Χριστοῦ ἐγένετο. 18 Θεὸν  
 ὅδεὺς ἑώρακε πώποτε· ὁ μονογενὴς  
 υἱός, ὁ ὢν ἐν τῷ κόλπῳ τοῦ πατρὸς,  
 ἐκεῖνον ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία ἣν  
 Ἰωάννης, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐκ  
 Ἱεροσολύμων ἱερεῖς καὶ λευῖται, ἵνα ἐρω-  
 τήσωσιν αὐτόν· Σὺ τίς εἶ; 20 Καὶ  
 ἀπολόγησε, καὶ ἔκ ἠρνήσατο· καὶ ἀπο-  
 λόγησεν· Οὐ γάρ εἰμι ἐγὼ ὁ Χρι-  
 στός. 21 Καὶ ἠρώτησαν αὐτόν· Τί  
 οὖν; Ἠλίας εἶ σὺ; Καὶ λέγει· Οὐκ  
 εἰμί. Ὁ προφήτης εἶ σὺ; Καὶ ἀπε-  
 κρίθη· Οὐ. 22 Εἶπον οὖν αὐτῷ· Τίς  
 εἶ; ἵνα ἀποκρισόμενοι δώμεν τοῖς πρί-  
 στασις ἡμῶν· τί λέγεις περὶ σελῶν;  
 23 Εἶπεν· Εγὼ φωνὴ βοῶντος ἐν  
 τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν Κυ-  
 εῖν· καθὼς ἔειπεν Ἡσαΐας ὁ προφή-  
 της. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν  
 ἐκ τῶν φαρισαίων. 25 Καὶ ἠρώ-  
 τησαν αὐτόν, καὶ εἶπον αὐτῷ· Τί  
 οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χρι-  
 στός, ἢ ἡλίας, ἢ ὁ προφήτης;  
 26 Απεκρίθη αὐτοῖς ὁ Ἰωάννης, λέ-  
 γων· Εγὼ βαπτίζω ἐν ὕδατι· μέ-  
 σος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ  
 οἴδατε· 17 Αὐτός ἐστιν ὁ ὀπίσω  
 μου ἐρχόμενος, ὃς ἐμπροσθέν μου γέ-  
 νεται.

by Moses: *but* grace and truth  
 came by Jesus Christ.

18 No \* one hath seen God  
 at any time; the only begotten  
 Son, which is in the bosom of  
 the Father, he hath declar'd  
 him.

19 And this is the \* witness  
 of John, when the Jews sent  
 priests and Levites from Jeru-  
 salem, to ask him, Who art  
 thou?

20 And he confess'd, and  
 deny'd not; but confess'd, I am  
 not the Christ.

21 And they ask'd him,  
 What then? Art thou Elias?  
 And he saith, I am not. Art  
 thou that prophet? And he an-  
 swer'd, No.

22 Then said they unto  
 him, Who art thou? that we  
 may give an answer to them  
 that sent us: what sayst thou  
 of thy self?

23 He said, I *am* the voice  
 of one crying in the wilder-  
 ness, Make straight the way of  
 the Lord, as said the prophet  
 Esaias.

24 And they which were  
 sent were of the Pharisees.

25 And they ask'd him, and  
 said unto him, Why baptizest  
 thou then, if thou be not that  
 Christ, nor Elias, neither that  
 prophet?

26 John answer'd them, say-  
 ing, I baptize with water: but  
 there standeth one among you,  
 whom ye know not;

27 He it is, who coming  
 after me, is preferr'd before

## PARAPHRASE

gurative, consisting mostly of Types and Shadows of things to come; and also did not contain Full and Clear Promises of Pardon to All Sinners upon Repentance, nor yet of the Assistance of the Holy Spirit to enable Men to perform their Duty: but Grace and Truth came by Jesus Christ, i. e. the Gospel contains the Fullest Promises of Grace or Pardon to Penitent Sinners, and of the Gracious Assistance of the Holy Spirit to enable Men to perform the Duties of the said Gospel; which Duties contain the Substance or True real Holiness of the Things prefigur'd or signify'd by the Types of the Law. 18 No one that is a Creature, whether Man or Angel, has seen God at any time in such a manner, as thereby to be Let into, or to be Able to Discover, these Gracious Designs of God: The Only begotten Son, who as such is Himself also Very God, and who is in the Bosom of the Father, i. e. most intimately United to the Father, so as to know all the Will and Purposes of God, he has declar'd the Will and Purposes of Him, i. e. of God unto us, more Fully than ever they were declar'd Afore.

19 And this is the Witness of John Baptist, which he gave concerning Jesus Another time, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou? 20 And he confess'd, and deny'd not; but confess'd, I am not the Christ. 21 And they ask'd him, What then? Art thou Elias? And he says, I am not. Art thou that other Prophet of whom Moses speaks Deut. 18. 15, 18, 19. or (c) any other of the Old Prophets besides Elias? And he answer'd, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayst thou of thy self? 23 He said, I am the Person foretold in these Words of the Holy Scriptures, The Voice (d) of one crying in the Wilderness, Make straight the way of the Lord, as said the Prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they ask'd him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? 26 John answer'd them, saying, I baptize (e) with Water: but there stands One among you at this present time and place, whom ye know not, who shall baptize you with the Holy Ghost and with Fire. 27 He it is, who (as I have said Afore, v. 15.) coming after me, is preferr'd before me; whose

V.  
Another Instance  
of the same.

## ANNOTATIONS.

(c) Compare Matt. 16. 14. Mark 6. 15. and 8. 28. Luke 9. 8, 19. Agreeably to this latter Interpretation it is observ'd in the Margin of our Great English Bible, that *ἄλλος* may denote only A Prophet, viz. of Old.

(d) See my Paraph. on Matt. 3. 3.

(e) See my Paraph. on Matt. 3. 11.

## TEXT.

## TRANSLATION.

γονεν· ὃ ἐγὼ ἔκ εἰμι ἄξιός ἵνα λύσω  
αὐτῷ τὴν ἱμάντα ἢ τοῦ ὑποδήματος. 28 Ταῦ-  
τα ἐν Βηθαβαρᾷ ἐγένετο πέραν τῆς Ιορ-  
δάνης, ὅπου ὁ Ἰωάννης βαπτίζειν.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν  
Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει·  
Ἰδοὺ ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἵρων τὴν ἁμαρτίαν  
τοῦ κόσμου. 30 Οὗτός ἐστι περὶ ὃν ἐγὼ

εἶπον· Οὐκ ἔρχεται ἄνθρωπος, ὃς ἐμ-  
προσθεῖ με γέγονεν· ὅτι προῦτός με ἦν.

31 Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα  
φανερῶθῃ τῷ Ἰσραὴλ, διὰ τούτου ἦλθον  
ἐγὼ εἰς τὴν ὕδατι βαπτίζειν. 32 Καὶ

ἐμαρτύρησεν Ἰωάννης, λέγων· Οὐκ  
ἔχω τὸ πνεῦμα καταβαίνειν ὡσεὶ  
ὁρατὴν ἐξ οὐρανόθεν, καὶ ἔμεινεν ἐπ' αὐ-  
τόν. 33 Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ'

ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖ-  
νός μοι εἶπεν· Εἰς τὸν ἄνθρωπον τὸ πνεῦ-  
μα καταβαίνει καὶ μένει ἐπ' αὐτόν, ὁ-  
τός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

34 Καὶ εἶδον, καὶ μαρτύρησα  
ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

35 Τῇ ἐπαύριον πάλιν εἰσῆκει ὁ  
Ἰωάννης, καὶ ἔκ τῶν μαθητῶν αὐ-  
τοῦ δύο. 36 Καὶ ἐμβλέψας τῷ Ἰη-  
σοῦ περπατῆντι, λέγει· Ἰδοὺ ὁ ἀμνὸς

τοῦ Θεοῦ. 37 Καὶ ἤκουσαν αὐτοῦ οἱ  
δύο μαθηταὶ λαλῆντι, καὶ ἠκολού-  
θησαν τῷ Ἰησοῦ.

me; whose shoes latchet I am  
not worthy to unloose.

28 These things were done  
in Bethabara beyond Jor-  
dan, where John was baptiz-  
ing.

29 The next day John seeth  
Jesus coming unto him, and  
saith, Behold the Lamb of God,  
which taketh away the sin of  
the world.

30 This is he of whom I  
said, After me cometh a man,  
which is preferred before me:  
for he was before me.

31 And I knew him not:  
but that he should be made  
manifest to Israel, therefore am  
I come baptizing with water.

32 And John bare \* witness,  
saying, I saw the Spirit de-  
scending from heaven like a  
dove, and it abode upon him.

33 And I knew him not:  
but he that sent me to baptize  
with water, the same said unto  
me, Upon whom thou shalt see  
the Spirit descending and re-  
maining on him, the same is  
he which baptizeth with the  
Holy Ghost.

34 And I saw, and bare  
\* witness that this is the Son of  
God.

35 Again, the next day  
after, John stood, and two of  
his disciples:

36 And looking upon Jesus  
as he walk'd, he saith, Behold  
the Lamb of God.

37 And the two disciples  
heard him speak, and they fol-  
low'd Jesus.

## MORRIS PARAPHRASE

Shoes latched I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John Baptist sees Jesus coming unto him, and says to <sup>VI.</sup> *them about him*, Behold the Lamb of God, or *This is the Person typify'd by All the Sacrifices under the Law, and more especially by the Lamb slain and eaten yearly at the Passover in every Family or the like*, who takes away the Sin of the World, *i. e. who by the Sacrifice or Death of Himself shall make a Full, Perfect and Sufficient Expiation for the Sins of All Mankind.* 30 This also is He of whom I said *several times afore this* (as v. 15, 27.) After me comes a Man, which is preferr'd before me: for he was before me. 31 And I knew him not, *as to his Person, at first my self*: but that he should be made manifest to Israel by most Unexceptionable Evidence in it self, *to be no other than the so long promis'd and so much foretold Messias*, therefore am I come baptizing with Water unto Repentance; being sent by God to do this, in order to prepare Men for the more ready Acknowledging of This Person to be the said Messias, as by other Means, so particularly by the Witness I should bear concerning him. 32 And accordingly John bare this most Unexceptionable Witness of Him, saying, *Not long since this Person came to me to be Baptiz'd, and presently after his Baptism, I saw the Spirit descending from Heaven like a Dove, and it abode upon him.* 33 And I knew him not *as to his Person at first my self*: (as I said afore v. 31.) but He, *i. e. God* that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He who is the Son of God (v. 34.) and the promis'd Messias, and as such baptizes with the Holy Ghost. 34 And I saw accordingly the Holy Spirit descending and remaining upon this Person, viz Jesus, and therefore I bare Witness, that this Person is the Son of God, who was to take our Human Nature upon him, and to be the Messias or Saviour of the World.

35 Again the next day after, John stood, and two of his Disciples <sup>VII.</sup> *(viz. Andrew as appears from v. 40, and our Evangelist himself, as is very probably conjectur'd from his concealing the Name of the other; it being his constant method thro' this whole Gospel, not expressly to mention his Own Name: These two) stood with the Baptist.* 36 And looking upon Jesus as he walk'd, he says, Behold the Lamb of God. 37 And the two Disciples heard him Speak this; and they being dispos'd to become Disciples henceforward of Jesus, by what they had been taught of the Baptist concerning him, follow'd Jesus, *i. e. went after him as he walk'd along.*

## SECTION

## TEXT.

## TRANSLATION.

38 Στραφείς δὲ ὁ Ἰησοῦς, καὶ ἑλ-  
 σάμενος αὐτοὺς ἀκολουθεῖν αὐτῷ, λέγει  
 αὐτοῖς. 39 Τί ζητεῖτε; Οἱ δὲ εἶπον  
 αὐτῷ. Ραββί (ὃ λέγει) ἑρμηνευόμενον,  
 διδάσκαλε) πῦ μόνους; 40 Λέγει  
 αὐτοῖς. Ἐρχεσθε καὶ ἴδετε. Ἠλθον καὶ  
 εἶδον πῦ μόνους καὶ παρ' αὐτοῦ ἐμείναν  
 ἥ ἡμέραν ἐκεῖνον. Ὥρα δὲ τῷ ὥς δε-  
 κάτη. 41 Ἦν Ἀνδρέας ὁ ἀδελφὸς  
 Σίμωνος Πέτρος, ὡς ἐκ τῶ ὄνο τ' ἀκού-  
 σάντων τῷ Ἰωάννῃ, καὶ ἀκολουθοῦν-  
 τιν αὐτοῦ. 42 Εὐερίσκει ἑαυτὸς τ' ἑαυ-  
 τὸς τ' ἀδελφὸν τ' ἰδίον Σίμωνα, καὶ λέ-  
 γει αὐτῷ. Εὐρήκαμεν τ' Μεσσίαν, ὃ ἐστι  
 μετρημηνευόμενον ὁ Χριστός. 43 Καὶ  
 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Εμ-  
 βλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε. Σὺ  
 εἶ Σίμων ὁ υἱὸς Ἰωάννα· σὺ κληθήσῃ Κη-  
 φας· ὃ ἑρμηνεύει Πέτρος.

44 Τῇ ἐπαύριον ἠγγέλουν ὁ Ἰησοῦς  
 ἐξελθὺν εἰς τὴν Γαλιλαίαν· καὶ εὐερίσκει  
 Φίλιππον, καὶ λέγει αὐτῷ. Ἀκολούθει μοι.

38 Then Jesus turn'd, and  
 saw them following, and saith  
 unto them,

39 What seek ye? They  
 said unto him, Rabbi, (which  
 is to say, being interpreted,  
 Master) where dwellest thou?

40 He saith unto them,  
 Come and see. They came and  
 saw where he dwelt, and abode  
 with him that day: for it was  
 about the tenth hour.

41 One of the two which  
 heard John speak, and follow'd  
 him, was Andrew, Simon Pe-  
 ter's brother.

42 He first findeth his own  
 brother Simon, and saith unto  
 him, We have found the Mes-  
 sias, which is, being interpre-  
 ted, the Christ.

43 And he brought him to  
 Jesus. And when Jesus beheld  
 him, he said, Thou art Simon  
 the son of Jona: thou shalt be  
 call'd Cephas, which is by in-  
 terpretation, Peter.

44 The day following, Je-  
 sus would go forth into Gali-  
 lee, and findeth Philip, and  
 saith unto him, Follow me.

45 He

## ANNOTATIONS.

V. 42. † The Alex. and some other MSS. as also Vulgar Latin, Syriack, Ara-  
 bick, and Ethiopick Versions, and Theophylact, and Nonnus read *αὐτῷ*. But  
 the Common Reading is most probably the True Original Reading, because  
 there is an Obvious Reason why *αὐτῷ* should be chang'd into *αὐτῷ*, as referring  
 to Simon Peter, and agreeing to the more Common way of Speaking in that  
 Case; which *αὐτῷ* does not, and therefore was not chang'd from *αὐτῷ*, but was  
 the Original Reading: the Evangelist hereby denoting, not that Andrew found Si-  
 mon his brother *First* or *before* any Other of his Friends; but that Andrew *First*  
 or *before John* (the other Disciple whose name is conceal'd) found Simon.

(ee) So Chap. 4. 25. *Messias, who is call'd Christ.*

(f) See *Matth.* 16. 18.

(g) For

## PARAPHRASE.

## SECTION II.

*Containing such Particulars, as are related by St John, From CHRIST's very First entring upon his Ministry, even before the Imprisonment of the Baptist, To the Passover next ensuing, which was in the thirty first year of CHRIST's Life, but A. D. 29. These Particulars take up Chap. I. 38 — II. 12. and are Wholly pass'd over by all the other three Evangelists.*

38 Then Jesus turn'd, and saw them following, and saith unto them, 39 What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master) where dwellest thou, or what house art thou at, during thy stay here in Bethabara? 40 He says unto them, Come and see. They came and saw where he dwelt, and abode with him all the rest of that Day; for it was about the Tenth hour, namely according to the Roman Account, used also here in England, and so it was about Ten in the Morning: During this Remainder of the Day, it is not to be doubted but the Two Disciples of the Baptist that thus follow'd Christ, having acquainted Him for what Reason they did so, viz. as being taught by the Baptist that He was the Messias or Christ, by whom therefore they desired to be further Instructed in their Duty to God, and to become henceforward Disciples to Him; hereupon our Blessed Saviour did give them such Instructions as he saw proper for them, and thereby farther, and beyond all Doubt, convinc'd them, that he was the Messias, as the Baptist had told them. 41 One of the Two which heard John speak, and follow'd him, was Andrew, Simon Peter's brother. 42 He first (i. e. before John the other Disciple whose name is conceal'd) finds his own brother Simon, who was likewise come to Bethabara to the Baptist, being without doubt a Disciple of the Baptist, as well as Andrew, and says unto him, We have found the Messias, which is, being interpreted, the Christ. 43 And he brought him to Jesus. And when Jesus beheld him, foreknowing what an Eminent Minister of the Gospel he should hereafter become, he said, Thou art now known by the Name of Simon the Son of Jona: Thou shalt be call'd, and better known hereafter, by the name of Cephas, which is by interpretation, in the Greek Tongue wherein St John writ this Gospel (ee) Peter; Both names in their respective Tongues signifying the same as a (f) Rock in our English Tongue. And Jesus having thus now got three Disciples, viz. Andrew and Peter, and the Other Disciple who came to him at the first with Andrew, and who was in all probability (as has been afore v. 35. observ'd) John himself who writ this Gospel; therefore the very First Beginning of Christ's Ministry is to be dated from hence.

44 The day following Jesus would go forth from Bethabara into Galilee, and findeth Philip, and says unto him, Follow me. 45 Now Philip

I.  
Andrew and John  
and Peter become  
Disciples of  
Christ;

II.  
As do's also Phi-  
lip.

## TEXT.

## TRANSLATION.

45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,  
ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρον.

46 Εἰςέειπε Φίλιππος τῷ Ναθα-  
ναήλ, καὶ λέγει αὐτῷ· Οὐκ ἔγραψεν  
Μωσῆς καὶ τὸ νόμος καὶ οἱ προφῆται,  
εὐρήκαμεν Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ  
τὸν ἀπὸ Ναζαρέθ. 47 Καὶ εἶπεν  
αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέθ δύ-  
ναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ  
Φίλιππος· Ἐρχεσθὺ καὶ ἴδε.

48 Εἰ-  
δὼν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχό-  
μενον πρὸς αὐτόν, καὶ λέγει πρὸς αὐ-  
τόν· Ἰδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ  
δὲ οὐκ ἔστι.

49 Λέγει αὐτῷ  
Ναθαναήλ· Πόθεν με γινώσκεις; Α-  
πεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ·  
Πρὸς τὸν σε Φίλιππον φωνῆσαι, ὅντα  
ὑπὸ τῇ συκῇ, εἰδόν σε. 50 Απε-  
κρίθη Ναθαναήλ, καὶ λέγει αὐτῷ·  
Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ  
βασιλεὺς τοῦ Ἰσραὴλ.

51 Απεκρί-  
θη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπον  
σοι· Εἰδόν σε ὑπερέπεω τῆς συκῆς,  
πιστεύεις; μείζων τέτων ὅψεται. 52 Καὶ  
λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν·

45 Now Philip was of Beth-  
saida, the city of Andrew and  
Peter.

46 Philip findeth Nathanael,  
and saith unto him, We have  
found him of whom Moses in  
the law and the prophets did  
write, Jesus of Nazareth the  
son of Joseph.

47 And Nathanael said un-  
to him, Can there any good  
thing come out of Nazareth?  
Philip saith unto him, Come  
and see.

48 Jesus saw Nathanael  
coming to him, and saith of  
him, Behold an Israelite in-  
deed, in whom is no guile.

49 Nathanael saith unto  
him, Whence knowest thou  
me? Jesus answer'd and said  
unto him, Before that Philip  
call'd thee, when thou wast un-  
der the fig-tree, I saw thee.

50 Nathanael answer'd and  
saith unto him, Rabbi, thou art  
the Son of God, thou art the  
King of Israel.

51 Jesus answer'd and said  
unto him, Because I said unto  
thee, I saw thee under the fig-  
tree, believest thou? thou shalt  
see greater things than these.

52 And he saith unto him,  
Verily verily I say unto you,

Απ

## ANNOTATIONS.

(g) For it appears from the history of the other Gospels, that when Jesus be-  
gan the more Publick part of his Ministry, viz. after the Imprisonment of the  
Baptist, He had no Disciple then attending him; but *Andrew, and Peter, and  
John* were following their Own Trade, as *Matt. 4. 18, &c.*

(h) For *Nathanael* is mention'd *John 21. 2.* with *Peter*, and *Thomas*, and our  
Evangelist *John*, and his brother *James*; so that it may be reasonably infer'd  
thence,

## PARAPHRASE.

Philip was of Bethsaida, the City of Andrew and Peter: *Which our Evangelist seems to take Notice of in order to hint unto us, How Philip was made a Disciple of Christ; Namely, it is probable that Andrew and Peter (with John) being become Disciples of Christ at Bethabara, when Christ went thence, went along with him into Galilee, their Own Country, and there met with their Townsman Philip, whom they presently acquainted with their Happiness in having found themselves the Messias, and forthwith brought Philip to Jesus; who knowing the Good Disposition of his Heart, and not Unlikely having had some Discourse with him whereby he further confirm'd him, that He was the Messias, order'd him to become his Follower for the (g) present, which accordingly Philip readily did; and not only so, but withal becomes Instrumental to the bringing of another Disciple to Christ.*

46 For Philip finds Nathanael, who is very probably thought to have been the same, that was otherwise call'd (h) Bartholomew; and says unto him, We have found Him, i. e. the Messias, of whom Moses in the Law and the Prophets did write: for we are fully convinc'd that Jesus of Nazareth the Son of Joseph is the said Messias. 47 And Nathanael knowing that the Messias was to be born at Bethlehem, and being withall some how prejudic'd with an Ill notion of Nazareth, said unto him, Can there any Good thing or Person, especially the Messias, come out of Nazareth? Philip saith unto him, Come and see. 48 Jesus saw Nathanael coming to him, and says of him to them that were present, and in Nathanael's own Hearing, Behold, here comes an Israelite indeed, i. e. One who is truly (i) of the Israel of God, i. e. in whom is no Guile or Hypocrisy, but a Sincere Desire to know and do the Will of God. 49 Nathanael says unto him, Whence knowest thou so much of Me, since I dare say you never saw me Afore? Jesus answer'd and said unto him, Before that Philip call'd thee, when thou wast under the Fig-tree, I saw thee: and therefore as This is sufficient to shew you, how much you were mistaken in thinking I had never seen you Afore; so from hence you may easily infer, that I may also Know you thoroughly. 50 Nathanael answer'd and saith unto him, Rabbi, I am satisfy'd by what thou hast already said, that thou art the Son of God, thou art the King of Israel, i. e. in one word, the Messias. 51 Jesus answer'd and said, Because I said unto thee, I saw thee under the Fig-tree, believest thou me to be the Messias? Thou shalt see Greater things than these, to convince or confirm thee further in the said Belief. 52 And he says unto him, Verily verily I say unto you my Disciples here present, that Hereafter you shall

III.  
And Nathanael  
or Bartholomew.

## ANNOTATIONS.

thence, that he was one of the Twelve Apostles; and if so, it could be no other so probably as *Bartholomew*.

(i) See Gal. 6. 16. and my Paraphrase thereon.

C

see

Ἀπ' ἄρτι ὃ φεθε τ' ὕψαν ἀνωγῶρα, ὃ  
της ἀγγέλους τῷ Θεῷ ἀναβαίνοντάς ὃ  
καταβαίνοντάς ὅτι τ' ὑπὸν ὃ ἀνθρώπων.

Hereafter you shall see heaven  
open, and the angels of God  
ascending and descending upon  
the Son of man.

Chap. II.

Κεφ. Β'. Καὶ τῇ ἡμέρᾳ τῇ τρί-  
τῃ γάμου ἐγένετο ἐν Κανά τῆς  
Γαλιλαίας· καὶ ἦν ἡ μήτηρ τῷ Ιη-  
σοῦ ἐκεῖ. 2. Ἐκλήθη δὲ καὶ ὁ Ιη-  
σοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν  
γάμον. 3. Καὶ ὑπερήσαντο οἶνον,

And the third day there was  
a marriage in Cana of Galilee;  
and the mother of Jesus was  
there.

λέγει ἡ μήτηρ τῷ Ιησοῦ παρὸς αὐ-  
τοῦ· Οἶνον οὐκ ἔχουσιν. 4. Λέγει

2 And both Jesus was \*in-  
vited, and his disciples, to the  
marriage.

αὐτῇ ὁ Ιησοῦς· Τί ἐμοὶ καὶ σοί,  
γύναι; ὃ πῶ ἤκει ἡ ὥρα μου. 5. Λέ-  
γει ἡ μήτηρ αὐτοῦ τοῖς ἀγαθοῖς·

3 And when they wanted  
wine, the mother of Jesus saith  
unto him, They have no wine.

Ο, πᾶν λέγει ὑμῖν ποιήσατε.

4 Jesus saith unto her, Wo-  
man, what have I to do with  
thee? mine hour is not yet  
come.

6. Ἦσαν δὲ ἐκεῖ ὑδαῖαι λίθιναι ἕξ,  
κείμεναι κατὰ τὸν καθαρισμὸν τῶν

5 His mother saith unto the  
servants, Whatsoever he saith  
unto you, do it.

Ιουδαίων, χωρεῦσαι ἀνὰ μετρηταῖς  
δύο ἢ τρεῖς. 7. Λέγει αὐτοῖς ὁ Ιη-  
σοῦς· Γεμίσατε τὰς ὑδαῖας ὕδα-  
τι. Καὶ ἐγένετο αὐταῖς ἕως ἁπῶς.

6 And there were set there  
six water-pots of stone, after  
the manner of the \*washing of  
the Jews, containing two or  
three firkins apiece.

8. Παῖ λέγει αὐτοῖς· Αἰτλήσατε  
νῦν, καὶ φέρετε τῷ ἀρχιτεχνίτῳ.

7 Jesus saith unto them, Fill  
the water-pots with water. And  
they fill'd them up to the brim.

Καὶ ἦνευχεν. 9. Ὡς δὲ ἐγεύσατο  
ὁ ἀρχιτεχνίτης τὸ ὕδωρ οἶνον γε-  
νημένον, (καὶ οὐκ ᾔδει πόθεν

8 And he saith unto them,  
Draw out now, and \*carry  
unto the governor of the feast.  
And they \*carry'd it.

ᾔδει· οἱ δὲ ἀγαθοὶ ᾔδεισαν οἱ  
ἡτανολόγοι τὸ ὕδωρ) φανερὸν τὸν θυμ-  
φίον ὁ ἀρχιτεχνίτης, 10. καὶ

9 When the governor of the  
feast had tasted the water that  
was made wine, and knew not  
whence it was, (but the ser-  
vants which drew the water  
knew) the governor of the feast  
call'd the bridegroom,

λέγει αὐτῷ· Πᾶς ἀνθρώπος ἀρ-  
τι

10 And saith unto him, E-  
very man at the beginning

## MOITATEXAT T

## TRANSLATION.

τοὶ ποτ' ἔχον οἶνον πῖπτοι, καὶ ὁ  
 τὰ μεθυῶσι, πρὶν τὸν ἐλάσω  
 doth set forth good wine; and  
 when men have well drunk,  
 then that which is worse: but

## P A R A P H R A S E.

see Heaven open, and the Angels of God ascending and descending upon or unto the Son of Man, or on his Account, and at his Command; which was literally verif'd at his Agony in the Garden, and at his Resurrection, and Ascension; not to add the Deliverance of Peter out of Prison by an Angel, and the like.

Chap. II. And the third day, from the time that there pass'd, between Jesus and Nathanael, what is related in the end of the foregoing Chapter, there was a Marriage in Cana of Galilee; and the Mother of Jesus was there. 2 And both Jesus was invited, and his Disciples afore-mention'd in Chap. i. namely, All or Some of them, to the Marriage. 3 And when, by reason (as is probable) of the Company being bigger than was expected, at length they wanted Wine, the Mother of Jesus knowing him (as is probable) to have, before his Entering on his Ministry, exerted sometimes his Divine Power to relieve the private Wants of his Friends, privately says unto him, They have no Wine left: intimating her Desire that He would Miraculously help her Friends in this their Exigency. 4 Jesus says unto her, Woman, what have I to do with thee in this respect? i. e. It is not proper for you, tho' my Mother, to direct me any wise in things relating to the Exerting of my Divine Power: My hour, or the proper Season for to do this by performing Miracles, is not yet come; nor is the matter you are so much concern'd about, of such moment as to deserve a Miracle. However, since you have mention'd it, and intimated your Desire to me, I shall for this once Not refuse to gratify you. 5 His Mother saith unto the Servants, Whatsoever he saith unto you, do it. 6 And there were set there six Water-pots or Cisterns of Stone, after or in compliance with the manner of the Washing of the Jews, viz. of their Washing their Hands before they eat, and also their Cups before they use them, and the like, containing two or three firkins apiece. 7 Jesus says unto them, viz. the Servants (as v. 5.) Fill the Water-pots with Water. And they fill'd them up to the brim. 8 And he says unto them, Draw out now, and carry what you draw to the Governor, i. e. chief Director or Manager of the Feast: and they carry'd it. 9 When the Governor of the Feast had tasted the Water that was made Wine, and knew not whence it was, (but the Servants which drew the Water knew) the Governor of the Feast call'd the Bridegroom, and says unto him, Every man that makes a Feast, at the Beginning thereof do's usually set forth or give the Company Good wine, or the Best he has; and when Men, i. e. the Company have well drunk, then that which is Worse: but thou

IV.  
 Christ turns Wa-  
 ter into Wine at  
 Cana in Galilee.

οὐ πότην ἔχεις ἢ χαλὸν οἶνον ἕως ἄρτι.

11 Ταύτῳ ἐποίησε ἢ ἀρχὴν ἢ ση-  
μείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας,  
καὶ ἐφανέρωσεν ἢ δόξαν αὐτοῦ· καὶ ὅτε  
ἔπειθε εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12 Μετὰ ταῦτα κατέβη εἰς Κα-  
περναῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ  
ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ·  
καὶ ἐκεῖ ἔμειναν ἕως πολλὰς ἡμέρας.

13 Καὶ ἐλθὺς ἰὼ τὸ πάσχα τῷ 18-  
δαίῳ, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰη-  
σοῦς.

14 Καὶ εὗρεν ἐν τῷ ἱερῷ τὰς  
πωλῶντας βόας καὶ πρόβατα καὶ πε-  
ριβάς, καὶ τὰς κερματιστὰς καθήμενὰς.

15 Καὶ ποιήσας φραγέλιον ἐκ χοιρίων,  
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε  
πρόβατα καὶ τὰς βόας καὶ τῶν κολ-  
λυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς  
τραπέζας ἀνέστρεψε.

16 Καὶ τοῖς  
ταῖς πειρῆσας πωλῶσιν ἔπει· Ἀρα-  
γε ταῦτα ἐνέωθεν· μὴ ποιεῖτε τὸ οἶκόν  
ἐμε πατεῖν οἶκον ἐμπορείου. 17 Ἐμ-  
νήσθη δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γε-  
γραμμένοι ἔσιν· Ὁ ζῆλος τοῦ οἴκου  
σου κατέφαγέ με.

18 Ἀπεκρίθη ὅτι οἱ Ἰουδαῖοι, καὶ  
ἐῖπον αὐτῷ· Τί σημεῖον δεκνύεις ἡμῖν,  
ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη ὁ  
Ἰησοῦς καὶ ἔπει· Ἀδύνατον ἔστιν ἵνα οἱ

thou hast kept the good wine  
until now.

11 This beginning of mira-  
cles did Jesus in Cana of Ga-  
lilee, and manifested forth his  
glory; and his disciples be-  
liev'd on him.

12 After this, he went  
down to Capernaum, he, and  
his mother, and his brethren,  
and his disciples; and they  
continu'd there not many  
days.

13 And the Jews passover  
was at hand, and Jesus went  
up to Jerusalem,

14 And found in the tem-  
ple those that sold oxen, and  
sheep, and doves, and the chan-  
gers of money, sitting:

15 And when he had made  
a scourge of small cords, he  
drove them all out of the tem-  
ple, and the sheep and the  
oxen; and pour'd out the  
changers money, and over-  
threw the tables:

16 And said unto them that  
sold doves, Take these things  
hence; make not my Father's  
house an house of merchan-  
dize.

17 And his disciples re-  
membred that it was written,  
The zeal of thine house hath  
eaten me up.

18 Then answer'd the Jews,  
and said unto him, What sign  
shewest thou unto us, seeing  
that thou dost these things?

19 Jesus answer'd and said  
unto them, Destroy this tem-

PARAPHRASE.

halt kept the Good, i. e. Best Wine until now. 11 This Beginning or First of his Miracles, which he wrought after his Entering upon his Ministry and in Publick Company, did Jesus in Cana of Galilee; and thereby manifested forth his Divine Power and Glory; and his Disciples, that were present at the Feast, hereupon believ'd on him the More.

12 After this, he went down to Capernaum, He, and his Mother, and his Brethren, viz. (k) James and Joses, and Simon and Jude, and his Disciples aforementioned, viz. Peter, Andrew, John, Philip and Nathanael; and they continu'd there not many days, Jesus going up to Jerusalem to the Passover which was at hand, as St John informs us in the following Verse.

V.  
He comes to Capernaum.

SECTION III.

Containing such Particulars as were taken Notice of by St John, From the Passover that was in the thirty first year of CHRIST'S Life, or A. D. 29, To the Passover next ensuing, viz. in the thirty second year of CHRIST'S Life, or A. D. 30. Which Particulars take up Chap. II. 13 — IV. ult. and are All pass'd over by the Three former Evangelists.

13 And the Jews Passover was at hand, and Jesus went up to Jerusalem, 14 and found in the Temple those that sold Oxen, (l) and Sheep, and Doves, and the Changers of Money, sitting: 15 And when he had made a Scourge of small Cords, he drove them all out of the Temple, and the Sheep and the Oxen; and poured out the Changers Money; and overthrew the Tables: 16 And said unto them that sold Doves, and the other things aforementioned, Take these things hence; make not my Father's House, which was design'd to be an House of Prayer, or Place of God's Worship, an House of Merchandize. 17 And his Disciples seeing this his Zeal for God's House, and the great Danger he expos'd himself to in thus turning out thence the Traders, remember'd that it was written in Psal. 69. 10. (which Psalm was probably understood by the Jews themselves to relate great part of it to the Messias) The Zeal of thine House has eaten me up, i. e. has so influenc'd me, as to make me to expose my self to the Devouring Malice of the Wicked, in order to make them shew to thy House the Honour due thereto. And hereby his Disciples were still more confirm'd in their Belief of him as the Messias.

I.  
Christ go's up to Jerusalem to the Passover, and turns the Traders out of the Temple.

18 Then answer'd the Jews, and said unto him, What Sign or Proof shewest thou unto us, seeing that thou dost these things, that thou hast Authority from God, as a Prophet, to do them? 19 Jesus answer'd and said unto them, You shall in due time destroy this living Temple of mine, meaning (and probably clapping his Hand to his Body, to signify that he

II.  
Christ foretells his Death and Resurrection, under the Figure of destroying and building again a Temple.

(k) See Matt. 13. 55. and my Note thereon.

(l) Read my Paraph. on Matt. 21. 12.

## TEXT.

## TRANSLATION.

τῷτοι, καὶ ἐν τρεσίν ἡμέραις ἐγερῶ αὐ-  
τόν. 20 Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσ-  
σαράκοντα καὶ ἕξ ἔτι σιν ὠκοδομήθη ὁ  
ναὸς ὁτος, καὶ σὺ οὖν τρεσίν ἡμέραις  
ἐγερῶς αὐτόν; 21 Εκείνος δὲ ἔλεγε  
ὡς ὅτι· ὁ ναὸς ὁ σῶματός αὐτοῦ. 22 Ὅτε  
οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ  
μαθηταὶ αὐτοῦ ὅτι τῷτο ἔλεγον αὐτοῖς·  
καὶ ὀπίστευσαν τῇ γραφῇ, καὶ τῷ λό-  
γῳ ὃν εἶπεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ  
πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ὀπίστευσεν εἰς  
τὸ ὄνομα αὐτοῦ, θεωρῶντες αὐτοῦ τὰ ση-  
μεῖα ἃ ἐποίει. 24 Αὐτὸς δὲ ὁ Ἰησοῦς  
ἐκ ὀπίστευει ἑαυτὸν αὐτοῖς, διὰ τὸ αὐ-  
τὸν γινώσκειν πάντας· 25 καὶ ὅτι ὁ  
ἄνθρωπος εἶχεν ἵνα τις μαρτυρήσῃ ὡς  
ὅτι ἄνθρωπος· αὐτὸς γὰρ ἐγίνωσκε τί ἦν  
ἐν τῷ ἀνθρώπῳ.

Κεφ. γ'. Ἦν δὲ ἄνθρωπος ἐκ τῶν  
φarisαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρ-  
χωι τῶν Ἰουδαίων. 2 Οὗτος ἦλθε πρὸς  
τὸν Ἰησοῦν νυκλὸς, καὶ εἶπεν αὐτῷ· Ραββί,  
οἶδαμεν ὅτι σὺ πρὸ Θεοῦ ἐλήλυθας διδά-  
σκαλος· ὅτι οὐδεὶς γὰρ ταῦτα τὰ σημεῖα  
δυνάτῃ ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ  
Θεὸς μετ' αὐτοῦ. 3 Απεκρίθη ὁ Ἰησοῦς  
καὶ εἶπεν αὐτῷ· Ἀμὲν ἀμὲν λέγω σοι,  
ἐὰν μὴ τις γεννηθῇ ἄνωθεν, ὁ δυνά-  
ται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

ple, and in three days I will  
raise it up.

20 Then said the Jews, For-  
ty and six years \*has this tem-  
ple been building, and wilt  
thou rear it up in three days?

21 But he spake of the tem-  
ple of his body.

22 When therefore he was  
risen from the dead, his disci-  
ples remembered that he had  
said this unto them: and they  
believ'd the scripture, and the  
word which Jesus had said.

23 Now when he was in  
Jerusalem at the passover,  
in the feast \*time, many  
believ'd in his name, when  
they saw the miracles which  
he did.

24 But Jesus did not com-  
mit himself unto them, be-  
cause he knew all men,

25 And needed not that any  
should testify of man: for he  
knew what was in man.

## Chap. III.

There was a man of the Pha-  
risees, nam'd Nicodemus, a ru-  
ler of the Jews:

2 The same came to Jesus  
by night, and said unto him,  
Rabbi, we know that thou art  
a teacher come from God: for  
no man can do these miracles  
that thou dost, except God be  
with him.

3 Jesus answer'd and said  
unto him, Verily verily I say  
unto thee, Except a man be  
born again, he cannot see the  
kingdom of God.

## PARAPHRASE.

meant) his Body, and in three days I will raise it up to Life again, and then and thereby give you an Undeniable Sign or Proof, that I have Authority to do what I have done in turning you out of the Temple. 20 Then said the Jews, (having not observ'd how he clapp'd his hand to his Body, when he said, Destroy this Temple; or at least not understanding what he meant either by so Doing or the Words he spoke, but thinking after all he spoke of the Temple of Jerusalem where they were) Forty and six years has this Temple been Building, and wilt thou rear it up in three days? 21 But he spake what he said (v. 19.) of the Temple of his Body, not of the Temple of Jerusalem. 22 When therefore he was risen from the Dead, his Disciples remember'd that he had said this unto them, i. e. to the Jews: and they thereupon more firmly believ'd the Truth of the Scripture, and the foremention'd words which Jesus had said, foretelling such his Resurrection, as being fully Verify'd by his being Actually rais'd from the Dead.

23 Now when he was in Jerusalem at the Passover, in or during the Feast time, Many believ'd in his Name, when they saw the Miracles which he did. 24 But Jesus did not commit or trust himself to them, because he knew the Hearts of All men; 25 and needed not that any others should come and testify or acquaint him with the Deceitfulness of Man; for he knew thoroughly by his own Divine Omniscience, what Wickedness and Treachery was in Man: and hereby he particularly knew, that Several of the Many that profess'd to Believe in him, (as is mention'd v. 23.) did not do it on True and Solid Principles; and therefore would quickly renounce their Faith, when they were like to come into any Danger on that Account; and would not Stick to deliver him up to the Will and Malice of the Chief Priests, and others of the Great Sanhedrin: for which Reason, he did not commit himself (as is said v. 23.) or trust himself with them so Far, as to put it into their Power to deliver him to his Enemies, forasmuch as his Hour or the Time of his Suffering was not yet come.

III.  
Many profess to believe in Jesus, but not sincerely.

Chap. III. Now among them that believ'd in Jesus at this Feast, there was a man of the Pharisees, nam'd Nicodemus, a Ruler of the Jews, i. e. One of their Great Sanhedrin or Supream Court. 2 The same, tho' he was not yet so Stanch or Stout a Believer, as to dare openly to profess himself Such, yet was a Sincere Honest man, and consequently One to whom Christ knew he could commit himself safely, and let know where he might come to him by night; who accordingly came to Jesus by night, and laid unto him, Rabbi, We know, i. e. I as well as several others are convinc'd, that Thou art a Teacher come from God: for no Man can do those Miracles that Thou dost, except God be with Him. I am therefore now come unto Thee, desiring to be instructed Fully, what I must do to inherit the Kingdom of God. 3 Jesus answer'd and said unto him, Verily verily I say unto thee, Except a Man be born again, he cannot see

IV.  
Christ's Discourse with Nicodemus.

## T E X T. TRANSLATION.

4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γράν ὄν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αἰεὶ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; 5 Απεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐκ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστίν. 7 Μὴ θαυμάσης ὅτι εἶπὼν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 Τὸ πνεῦμα ὅπου θέλει πνέει, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ πῶς ὑπάγει· ὅπως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Απεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; 10 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ δι-

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

5 Jesus answer'd, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answer'd and said unto him, How can these things be?

10 Jesus answer'd and said unto him, Art thou a ma-

διδάσκαλος

## P A R A P H R A S E.

see the Kingdom of God: intimating hereby, that as the Whole requir'd of a Man to fit him for the Kingdom of God might in short be denoted by his being Born again; so the Change to be made by any Man, in respect of his Corrupt Sinfull State of Nature, was to be no Less than what may be fitly styl'd his being Born again. 4 Nicodemus misunderstanding Jesus, as if he had meant Literally a Natural or Common Birth, says unto him, How can a Man be born when he is Old? can he enter the second time into his Mother's Womb, and be born? 5 Jesus answer'd, 'Tis so evident that a Man cannot be born again the way you mention, that 'tis strange you should think I could mean so: and it is so usual for you Jews to say of your Proselytes, when they are Baptiz'd, in Token of their becoming Such, that they are then New Born; that it is no less strange you should not rather think, that what I said of being Born again, was to be understood in a like Figurative Sense. Indeed Water-Baptism is a very Proper Rite for Initiating Proselytes, or Admitting them into your Church;

## EXPLANATION OF PARAPHRASE

Church; and therefore I design the same Rite shall be retain'd for Admitting Persons into the Christian Church: What you Jews are to blame in, is this, that you rely Too much on this Outward Rite of Water-Baptism, which denotes only the Washing away of your Sins, and your Renouncing your former Evil course of Life; and neither do's nor can this Baptism of it self enable you to lead Holy Lives for the future, which yet is absolutely necessary to Salvation. Such Inward Spiritual Strength is to be receiv'd only by receiving the Holy Spirit; for which reason, such as being duly Qualify'd shall be admitted into the Christian Church by Baptism, shall, together with their Baptism, receive such a measure of the Holy Spirit, as shall enable them, if they will make use of it, to lead Holy Lives for the Future. Wherefore I say in short, Except a Man be Born of Water in Baptism, and thereby receives of the Spirit a New and Holy Principle of Life, by means whereof he shall actually live an Holy life, He cannot enter into the Kingdom of God. 6 That which is born of the Flesh, is Flesh, i. e. by being born of their Natural Parents. Men can receive or partake of only Natural Strength and Abilities, such as can enable them to perform the Operations of a Natural Life; and therefore could Men be born never so often of their Natural Parents, it could avail them nothing to the fitting of them for the Happiness of a Supernatural and Heavenly Life: and that which is born of the Spirit, is Spirit, i. e. It is only from the Spirit of God, which Christians receive at their Baptism, that they receive Grace or such Spiritual Strength, as enables them to lead Spiritual or Holy Lives, and so to become fit for Spiritual and Eternal Happiness. 7 Marvel not that I said unto thee, Ye must have such a Change wrought in you by the Operation of the Holy Spirit, that ye may be fitly said to be Born again, and become New Creatures: for that such a great Change may be wrought by the Holy Spirit, tho' the said Spirit be Invisible, may be illustrated to you from Common Instances. 8 For instance, The Wind bloweth where it listeth; and altho' thou canst not see it, yet thou hearest the Sound thereof, and often seest Great effects done thereby, but canst not tell whence it comes, and whither it goes: so is it with every one that is born of the Spirit; altho' no one can see the Spirit himself, nor discern how, by the Operation of the said Spirit, a Bad man is chang'd or converted to a Good man; yet the Change, when made, is as Great and as Manifest in respect to the Purposes of a Spiritual and Eternal Life, as is the Change made by a Man's Natural Birth, in respect to this his Natural and Mortal Life. 9 Nicodemus being used as a Jew to the Observance and Consideration of Outward and Visible Rites only or chiefly, could not readily apprehend this Discourse of our Saviour's concerning the Spiritual and Invisible Operations of the Holy Spirit, and the Spiritual and Inward Change wrought thereby in Men; and therefore answer'd and said unto him, How can these things be? 10 Jesus answer'd and said unto him, Art thou a Master of Israel, &c.

## TEXT.

## TRANSLATION.

δάσκαλ<sup>ο</sup> τῷ Ἰσραὴλ, καὶ ταῦτα  
 ἔγινώσκεις; 11 Ἀμὲν ἀμὲν λέγω  
 σοι, ὅτι ὁ οἰδαὶν λαλοῦμεν, καὶ ὁ  
 ἐωράκαμεν μαρτυροῦμεν, καὶ ἡ μαρ-  
 τυρίαν ἡμῶν ἔλαμβάνετε. 12 Εἰ  
 τὰ ὀπίγμια εἶπον ὑμῖν, καὶ ἔπι-  
 στεύετε πῶς, εἰάν εἴπω ὑμῖν τὰ ἐπε-  
 ράνια, πιστεύσετε; 13 Καὶ ἔδειξ  
 ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ  
 ὁ υἱὸς τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς  
 τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.  
 14 Καὶ καθὼς Μωσὴς ὑψώθη τὴν  
 ὄφιν ἐν τῇ ἐρήμῳ, ἔπας ὑψωθῆναι  
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 15 ἵνα πᾶς  
 ὁ πιστεύων εἰς αὐτόν, μὴ σπένηται,  
 ἀλλ' ἔχῃ ζωὴν αἰώνιον. 16 Οὐ-  
 ποῦ δ' ἠγάπησεν ὁ Θεὸς τὸν κόσμον,  
 ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδω-  
 κει, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν  
 μὴ σπένηται, ἀλλ' ἔχῃ ζωὴν αἰ-  
 ὄνιον. 17 Οὐ δ' ἀπέστειλε ὁ Θεὸς τὸν  
 υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ

ster of Israel, and knowest not  
 these things?

11 Verily verily I say unto  
 thee, We speak that we do  
 know, and testify that we have  
 seen; and ye receive not our  
 witness.

12 If I have told you earth-  
 ly things, and ye believe not,  
 how shall ye believe, if I tell  
 you of heavenly things?

13 \* Namely, No man hath  
 ascended up to heaven, but he  
 that came down from heaven,  
 even the Son of man which is  
 in heaven.

14 And as Moses lifted up  
 the Serpent in the wilderness,  
 even so must the Son of man  
 be lifted up:

15 That whosoever belie-  
 veth in him, should not perish;  
 but have eternal life.

16 For God so lov'd the  
 world, that he gave his only  
 begotten Son, that whosoever  
 believeth in him, should not  
 perish, but have everlasting  
 life.

17 For God sent not his  
 Son into the world to condemn

## ANNOTATIONS.

(m) It has been long since observ'd by Learned men, that as the Hebrew <sup>ו</sup> is us'd in very many Senses in that Tongue; so in conformity the correspondent Greek καὶ is us'd in as large an Extent in the Hellenistical Writings, such as the Septuagint Version of the Old Testament, and the Books of the New Testament. Now as καὶ is, I think, best understood here to denote *Namely*, as ushering in an Instance of the *Heavenly things* mention'd in the foregoing Verse; so there are several more Instances of the same nature in this Gospel, Some Afore, as the Reader may have observ'd, and More after this.

(n) As the Devil seduc'd our First Parents in the Shape of a *Serpent*, so it pleas'd the Wisdom of God, when the Israelites murmur'd in the Wilderness, to send fiery *Serpents* to bite them, in order to teach them that their Murmurs pro-

## PARAPHRASE.

One of the Great Sanhedrin, or Supream Jewish Court, which has the Supream Direction in Religious matters, and knowest not these things? when there is nothing in them but what an Ordinary Jew might understand; forasmuch as he can't but know that you receive Profelytes into your Church by Baptizing them with Water, and then esteem them as New-born; and that there is a great deal said in the Holy Scripture of the Inward and Powerful Operations of the Holy Spirit, and more especially that the said Holy Spirit shall be plentifully communicated in the days of the Messias, in order to enable Men to live pure and Holy lives.

11 Verily verily I say unto thee, We speak that we do know certainly to be True, and testify that we have seen done by the Operation of the Holy Spirit in the Conversion of Men; and ye Jews receive not our Witness, or believe us not in what we say, altho the Truth thereof is farther confirm'd by the Miracles I work.

12 If I have told you herein nothing, but what may be illustrated from Earthly things, such as the Wind, v. 8, and your Own way of receiving Profelytes, and then giving them the Title of New-born Persons; how shall ye believe, if I tell you of Such Heavenly things, or more Sublime Myseries, which can't be illustrated to you by any Familiar Instances or Common Comparisons.

13 (m) Namely, No Man has ascended up to Heaven, in order to be himself acquainted with the Purposes of God's Will, which are to be still made known to Men, and then to make known the same to Others; but on the contrary, He that was in Heaven before he existed as Man on Earth; and came down from Heaven to Earth, even the Son of man who is in Heaven at this very time in his Divine Nature, as he is on Earth in his Humane Nature, He Alone is it that knows Himself, and consequently can make known to Others All those Counsels of God relating to the Method of Man's Salvation, which remain to be Reveal'd.

14 And Another Sublime Truth fit to be made known to you, is that of my Crucifixion, and thereby Redeeming Mankind: Namely, as Moses lifted or set up on a Pole the brazen Serpent in the Wilderness, the Pole prefiguring the Cross of Christ, the Serpent denoting (n) the Old Serpent the Devil, and the setting the said Serpent on the Cross prefiguring Christ's Conquest over the Devil, and spoiling him of his Power, and triumphing over him on the Cross; even so must the Son of Man be lifted up on the Cross, or Crucify'd, in order to destroy the Works of the Devil; namely,

15 that whosoever believes in him, i. e. Christ, according to the True and Full signification of the Word Belief in Scripture, wherein it denotes not only a bare Faith, but also a Sincere Obedience to the Will of God, should not perish or be damn'd, but have Eternal Life or Happiness.

16 For God so greatly lov'd the World or Mankind, that he gave even his Only begotten Son, not only to become Man, but also to suffer Death, even the Death of the Cross; that whosoever believes in him, should not perish, but have Everlasting Life.

17 For God sent not his Son into the World, to

## TEXT.

## TRANSLATION.

τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτόν, ὃ κρίνει· ὁ δὲ μὴ πιστεύων, ἡδὴ κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. 19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς. ὡς γὰρ ποιεῖ αὐτῶν τὰ ἔργα. 20 Πᾶς γὰρ ὁ φάουλὰ πράσσων, μισθὸς τὸ φῶς· καὶ ὃς ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 Ὁ δὲ ποιῶν τιτὸ ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γαλιλῆαν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. 23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνιῶνι, ἐξ ὧς ἔστι Σαλείμ, ὅτι ὕδατα πολλὰ ἔκει· καὶ ἤρχοντο καὶ ἐβαπτίζεσθαι. 24 Οὕτως γὰρ ὡς βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

the world; but that the world thro' him might be sav'd.

18 He that believeth on him, is not condemn'd: but he that believeth not, is condemn'd already, because he hath not believ'd in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men lov'd darkness rather than light, because their deeds were evil.

20 For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptiz'd.

23 And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptiz'd.

24 For John was not yet cast into prison.

25 Ἐγένετο

## ANNOTATIONS.

proceeded from the same *Evil Spirit* that at first seduc'd Adam and Eve. And on their Address to God by Moses for a Remedy, God order'd the Image of a *Serpent* to be set on a Pole, to denote that tho' the *Devil* had caus'd them to Sin in Murmuring, and so had *bit* or *bruise'd* as it were *their Heels*; yet the *Devil's Power* should be One day *destroy'd* by the Death of Christ on the Cross, the *Seed of the Woman* that should *bruise his Head*, according to *Gen. 3. 15*. Compare also *Revel. 12. 9.* and *Coloss. 2. 15*. 'Tis very strange that any judicious Person should

think

condemn the World or Men for their Sins already past, or to Encrease their Guilt, and so their Damnation, by their Refusing to believe in his Son; but that the World thro' him might be Sav'd. 18 He that believes on him, is not, or shall not be condemn'd: but he that believes not, is condemn'd already, namely, by the very Tenor of the Gospel Covenant now offer'd to Men, because he has not believ'd in the Name of the Only begotten Son of God; and the said Gospel do's condemn All such, or exclude them from Eternal Happiness. 19 And this is that which aggravates the Sin of Unbelievers, and so renders the Condemnation of them most just, viz. that the Gospel as a Light which plainly shews Men their Duty, and what they must do to be Sav'd, is come into the World; and such Men lov'd to continue in Darkness, or the Ignorance of their Duty, rather than to come to the Light of the Gospel by Embracing it, because they did not come to forsake their Deeds, or former Practices, which were Evil. 20 For every One that do's resolve to continue his Evil course of Life, hates the Light of the Gospel, neither comes to the Light thereof by embracing and considering it, lest his Evil Deeds should be reprov'd therein in so plain and reasonable a manner, as that He could not but be Asham'd thereof, or at least terrify'd and disturb'd with the Fear of those Fast and Dreadful Punishments, which are therein denounc'd against such Evil Deeds. 21 But he that do's obey the Will of God, and live as the Truth of the Gospel requires, willingly comes to the Light, or embraces the Gospel, that his Deeds may be made manifest to Himself, by comparing them with the Rules of the Gospel, that they are wrought in God, i. e. are agreeable to the Will of God, and consequently such as He may take Comfort in, and ground on them a Rational Hope of Everlasting Life, by the Gracious Terms of the Gospel. Such was the Divine Discourse which our Saviour had with Nicodemus: What Influence it had on him, our Evangelist has not told us; Only He takes Notice of him again Chap. 7. 50. and also that he assisted Joseph of Arimathea in the Burial of our Lord after his Crucifixion; which shews that He at the least still kept his Perswasion, that Christ was a Teacher come from God, as v. 2.

22 After these things came Jesus and his Disciples from Jerusalem, into some other part of the land of Judea, and there he tarry'd with them, and many others became his Disciples, and by his (o) Order were baptiz'd by some of his former Disciples. 23 And John the Baptist also was baptizing in Enon, near to Salim, because there was much Water there: and they, i. e. some of the People came to him, and were baptiz'd of him. 24 For John was not yet cast into Prison.

V.  
Christ go's from  
Jerusalem to  
some other place  
in Judea.

25 Then

#### ANNOTATIONS.

think our Saviour to be typify'd by a Serpent, which is so peculiarly appropriated in Scripture to denote the Devil.

(o) Compare Chap. 4. 2.

V. 25.

## TEXT

## TRANSLATION.

25 Εγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαραισμοῦ. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπαι αὐτῷ. Ραββί, ὃς ἦν μετὰ σὺ πέραν τῆς Ἰορδάνης, ὃν σὺ μαρτυροῦντας, ἰδοὺ, ἕως βαπτίζεις, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν. Οὐ δύναται ἄνθρωπος λαμβάνειν ὅθεν, ἐὰν μὴ ἡ διδομένη αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 Αὐτοὶ οὖν μοι μαρτυρεῖτε ὅτι εἶπον. Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀποσταλμένος εἰμι ἔμπροσθεν αὐτοῦ. 29 Ὁ ἔχων τὴν νύμφην, νυμφίῳ ὄσιν· ὁ δὲ φίλος τῆς νυμφεύς ὁ ἰστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰν χαίρει ἄρτι ἢ φωνῇ τῆς νυμφεύς. αὕτη εἴη ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. 30 Ἐάντι δὲ αὐξάνεται, ἐμὴ δὲ ἐλαττῶνεται. 31 Ὁ ἀνωθεν ἐρχόμενος, ἰπάνω πάντων ὄσιν· ὁ δὲ ἐκ τῆς γῆς, ἐκ τῆς γῆς ὄσιν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ

25 Then there arose a question between some of John's disciples and a Jew, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answer'd and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that

## ANNOTATIONS.

V. 25. † So it is read in Alex. and great Number of other MSS. as also in Syr. and Perf. Versions; and in Eusebius, Chrysostom, Theophylact, Euthym. and Nonnus. Indeed it is much more likely that *Iudæus* should be turn'd into *Iudæus*, than *Iudæus* into *Iudæus*; and therefore *Iudæus* seems to be the true Original Reading.

## PARAPHRASE.

25 Then there arose a Question or Dispute between some of John's Disciples and a Jew, about the Usefulness or Efficacy of John's Baptism to the Purifying of those that receiv'd it. For the Jews urg'd, that if the Baptism perform'd by John were of Sufficient Validity to Purify, then what needed Any one to be baptiz'd with the Baptism of Christ? which yet John was so far from Opposing, as that he rather Own'd it to be Necessary. 26 And they, i. e. the Baptist's Disciples not being Able to answer this Objection, came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizes, and in comparison All men come to him, i. e. more a great deal come to him now to be Baptiz'd, than to you. 27 John answer'd and said, A man can duly receive nothing of Power or Authority, except it be given him from Heaven. 28 Ye your selves must bear me witness, that I said, I am not the Christ, but that I am sent before him to prepare his way, i. e. to dispose the People to receive and follow after him as their Chief Teacher and Guide. 29 You know that he that has the Chief and Only Right to the Bride, is the Bridegroom; but the Friend of the Bridegroom, who helps or is serviceable to him in Gaining the Bride, as he do's not pretend to the Right in Her which the Bridegroom has, so when he stands and hears him, viz. the Bridegroom prove Successful in addressing to, and winning the Affections of the Bride, he rejoices greatly because of the Bridegroom's Voice, or Address to the Bride, proving so Successful. And such is the Case between Christ and me: The Church of God is the Bride, and Christ is the Bridegroom; I am Only one sent to dispose as it were the said Bride to yield to the Addresses of the said Bridegroom, i. e. to dispose you of the Jewish Church or Nation to embrace the Gospel of Christ; and therefore as I am as it were the Friend of the said Bridegroom, so it is my Part as such to Rejoice that the People do come to Christ in such Numbers. This my Joy therefore is fulfill'd by what you tell me. 30 And I tell you further yet, He must increase more and more in the Number of his Disciples and Followers, but I must decrease still more and more as to the Number of my Followers; it being not only Suitable to my Office to give Place to Him, but also to the Dignity of his Nature or Person above mine. 31 He that comes from above, i. e. Heaven, where He was before he come into the World, and indeed from all Eternity, as being God as well as Man, you will readily acknowledge is Above All Men and other Creatures in Dignity; and such a One is Christ: He that is of merely Humane Parents, who are originally out of the Earth, is Himself Earthly, or endu'd with no Better Faculties than belong to Humane Nature, and speaks of the Earth, i. e. consequently can of Himself teach no higher Doctrines or Truths, than such as Natural Reason can dictate to Him, and can by Revelation teach no Higher Doctrines than God is pleas'd to communicate unto him; and such were All the Prophets of Old, as well as my self at present:

VI.  
A Dispute about  
the Validity or Ef-  
ficacy of John's  
Baptism.

τῷ ἑρμηνεύοντι, ἐπάνω πάν-  
των ὄντι. 32 Καὶ ὃ εἶδεν καὶ  
ἤκουσε, τοῦτο μαρτυρεῖ καὶ τὴν  
μαρτυρίαν αὐτοῦ ὅσοις λαμβάνει.  
33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν,  
ἐσφραγίσεν ὅτι ὁ Θεὸς ἀληθὴς ὄντι.  
34 Ὁ γὰρ ἀπίστευεν ὁ Θεός, τὰ  
ῥήματα τῷ Θεῷ λαλῶν· ὃ γὰρ ὁ  
μέτρον δίδωσιν ὁ Θεὸς τὸ πνεῦμα.  
35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ  
πάντα δίδωκεν αὐτῷ τῇ χειρὶ αὐτοῦ.  
36 Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν  
αἰώνιον· ὃ δὲ ἀπειθεῖ τῷ υἱῷ, οὐκ  
ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τῷ Θεῷ  
μένει ἐπ' αὐτόν.

Κεφ. Δ'. Ὡς οὖν ἦν ὁ Κύριος  
ὅτι ἤκουσαν οἱ φαρισαῖοι, ὅτι Ἰησοῦς  
πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει  
ἢ Ἰωάννης, 2 (χαίτοιγε Ἰησοῦς αὐ-  
τὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ  
αὐτοῦ) 3 ἀφῆκε τὴν Ἰουδαίαν, καὶ  
ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.  
4 Ἐδεῖ δὲ αὐτὸν διέρχεται διὰ τῆς  
Σαμαρείας. 5 Ἐρχομένου εἰς πόλιν τῆς  
Σαμαρείας λεγομένην Σιχαρ, πλησίον  
τῆς χωρὸς ἣν ἔδωκεν Ἰακώβ Ἰωσήφ τῷ  
υἱῷ αὐτοῦ. 6 Ἦν δὲ ἐκεῖ πηγὴ τῆς Ἰα-

cometh from heaven, is above  
all.

32 And what he hath seen  
and heard, that he testifieth;  
and no man receiveth his tes-  
timony.

33 He that hath receiv'd his  
testimony, hath set to his seal,  
that God is true.

34 For he whom God hath  
sent, speaketh the words of  
God: for God giveth not the  
Spirit by measure unto him.

35 The Father loveth the  
Son, and hath given all things  
into his hand.

36 He that believeth on the  
Son, hath everlasting life: and  
he that believeth not the Son,  
shall not see life; but the  
wrath of God abideth on him.

#### Chap. IV.

When therefore the Lord  
knew how the Pharisees had  
heard that Jesus made and ba-  
ptiz'd more disciples than  
John,

2 (Tho' Jesus himself ba-  
ptiz'd not, but his disciples)

3 He left Judea, and de-  
parted again into Galilee.

4 And he must needs go  
thro' Samaria.

5 Then cometh he to a city  
of Samaria, which is call'd Sy-  
char, near to the parcel of  
ground that Jacob gave to his  
son Joseph.

6 Now Jacob's well was

(p) See Coloss. 2. 3, 9.

(q) Gen. 48. 22.

## P A R A P H R A S E.

present: wherefore He, viz. Christ that comes from Heaven, as being God, is justly to be prefer'd above All the said Prophets and my self. 32 And hence it follows, that what he has seen and heard, i. e. what is most certainly True, That He testifies: and therefore so far am I from being Displeas'd that he has so many Followers, that I am on the contrary most heartily concern'd that he has no more, but that in Comparison of the Generality of the Unbelieving Jews, it may be said that No Man receives the Testimony, or the Doctrines which he teaches and testifies, to be Necessary to Salvation. 33 He that has receiv'd his testimony, has set to his Seal, i. e. As the chief manner among Men to testify their Assurance, is by setting their Seal to what they profess themselves to be Assur'd of; so such an One has in the highest manner testify'd his Assurance, that God is True; namely, As in making Good his Promise of sending the Messias, so also in that he would not suffer Delusions to be impos'd on Mankind, by giving such Power of Working Miracles to Any one, that was not what he profess'd Himself to be. 34 For if we will be guided by the Principles of Right Reason, which God has vouchsaf'd unto us for our Fundamental or Primary Guide, we can't doubt but He whom God has sent, in such an extraordinary manner as never Any Afore was sent in, speaks the Words of God: for God gives not the Spirit by measure, or under certain limitations unto him, as he has done to All others that were ever sent by him; but without any limitation, so as that in this Person, viz. Christ, (p) dwells the Fulness of the Godhead, or He has All Knowledge and other Perfections in Himself. 35 In short, the Father loves the Son, i. e. this Person Christ, and has given All things, and consequently All Power and Dominion, into his hand. 36 So that here is a plain and short Account of the Conditions, on which Mens Everlasting State will depend: He that believes on the Son, i. e. Christ, Embracing his Gospel, and living in Obedience thereto, has here on Earth a Sure Title to, and if he perseveres to the end of his Life here, shall actually enjoy Everlasting Life; and he that believes not Christ to be the Son of God, and consequently is not obedient to him or the Rules of his Gospel, shall not see Everlasting Life or Happiness; but the Wrath of God abideth on him for Ever, i. e. he shall be Damn'd eternally.

Chap. IV. When therefore the Lord knew, how the Pharisees had heard that Jesus made and baptiz'd more Disciples than John, 2 (tho' Jesus himself baptiz'd not, but his Disciples) 3 he left Judea, the better to avoid the malicious Designs of the Pharisees, or of the Great Sanhedrin or Council that was at Jerusalem, and which consisted chiefly of Persons that were then Pharisees; and departed again into Galilee. 4 And to go the Direct way, he must needs go thro' Samaria; this Country lying between Judea and Galilee. 5 Then comes he to a City of Samaria, which is call'd Sychar or Sychem, and it is near to the Parcel of ground that Jacob (q) on his Death-bed gave to his Son Joseph. 6 Now

VII.  
Christ go's into  
Samaria to Sychar  
or Sychem.

## TEXT.

## TRANSLATION.

κός· ὁ οὖν Ἰησοῦς κεκοπιακός ἐκ τῆς ὁδοπορείας, ἐκαθίζετο ὕπὸς ὅπῃ τῆς πηγῆς. ὥρα ἦν ὥστε ἕκτη.

7 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλησά ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν. 8 (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθει εἰς τὴν πόλιν, ἵνα προφάς ἀγοράσωσι.) 9 Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν πρὸς ἐμὲ πίνειν αὐτῆς, ὅστις γυναικὸς Σαμαρείτιδος;

(ὅτι γὰρ συγχρώσκει Ἰουδαῖοι Σαμαρείτας.) 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τὴν Θεοῦ, καὶ τίς ὅστις ὁ λέγων σοι· Δός μοι πίνειν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. 11 Λέγει αὐτῇ ἡ γυνὴ· Κύριε, ὅτι ἀντλημα ἔχεις, καὶ τὸ φρέαρ ὅτι βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

12 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; 13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τῆς ὕδατος τῆς τῆς, διψήσει πάλιν. 14 Ὁς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος ὃ ἐγὼ δώσω αὐτῷ, ὃ μὴ διψήσει εἰς αἰῶνα.

Ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ,

there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away into the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)

10 Jesus answer'd and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have ask'd of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us this well, and drank thereof himself, and his children, and his cattle?

13 Jesus answer'd and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him,

## TEXT.

## TRANSLATION.

κηρύσσει αὐτῷ πηγή υδάτων  
τῶν αἰώνων εἰς ζωὴν αἰώνιον. shall be in him a well of water  
springing up into everlasting  
life.

15 λέγει

## PARAPHRASE.

Jacob's Well, so call'd as being at least suppos'd to have been digg'd by him, was there. Jesus therefore being wearied with his Journey, having travell'd (as seems probable) from Morning till about six in the Afternoon, sat thus wearied as he was, and without any thing at present to Refresh him, on the Well: and it was about the sixth hour, according to the Roman account which St John follows, and consequently it must be about six in the Afternoon, Christ being wearied with his Journey that day, as the Evangelist observes in the former part of the verse.

7 There comes a Woman of Samaria to draw Water: Jesus saith unto her, Give me to drink. 8 For his Disciples were gone away into the City to buy Meat. 9 Then says the Woman, knowing Jesus probably by his Speech or Garb to be a Jew, How is it that thou being a Jew askest Drink of me, who am a Woman of Samaria? (for, as the Evangelist here observes, the Difference between the Jews and Samaritans about matters of Religion, particularly as to what is mention'd below, v. 20, is such, that the Jews have no Dealings by way of Friendship or Civility, tho' in case of Necessity they would by way of Buying and Selling deal with the Samaritans; this being no more than what they would do with any Foreigners, even Heathens.) 10 Jesus answer'd and said unto her, If thou knewest the Gift, i. e. the Gracious Opportunity now given thee of God, to receive the Greatest Blessing that can be offer'd thee, and who it is that says to thee, Give me to drink; thou wouldst have ask'd of him, and he would have given thee Living water. 11 The Woman not understanding what Jesus meant by Living water, but taking the expression in the Sense in which it was commonly us'd among them, namely, to denote Fresh Running, or Spring water, such as was in the Well, lays unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou, i. e. will you have that Living water you speak of? from some other Well or Spring hereabout? 12 Art thou Greater in Wisdom or Holiness than our Father Jacob, who gave, or digg'd for us this Well, and esteem'd it the Best water in the Neighbourhood; inasmuch that he drank thereof himself, and his Children, and his Cattle? 13 Jesus answer'd and said unto her, Whosoever drinks of this Water shall thirst again: 14 But whosoever drinks of the Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water springing up into Everlasting Life: whereby Jesus open'd and explain'd to the Woman by Degrees the Figurative Sense, wherein he spoke of Living water, viz. that he did mean thereby the Spi-

VIII.  
His Discourse  
with the Samari-  
tan Woman, &c.

## TEXT.

## TRANSLATION.

15 Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἐρχομαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε, φώνησον τῷ ἀνδρᾷ σου, καὶ ἐλθε' ἐνθάδε. 17 Απεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἀνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἀνδρα ἔκ' ἔχω. 18 Πέντε γὰρ ἀνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, ἐκ ἐστὶ σου ἀνὴρ· τῦτο ἀληθὲς εἶρηκας. 19 Λέγει αὐτῇ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ. 20 Οἱ πατέρες ἡμῶν ἐν τύτῳ πρὸ ὅρου προσκυνοῦσιν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει αὐτῇ ὁ Ἰησοῦς· Γυνὴ, πίστευσόν μοι ὅτι ἔρχεται ὥρα, ὅτε ἔτε ἐν πρὸ ὅρου τύτῳ ἔτε ἐν Ἱεροσολύμοις προσκυνήσετε πρὸ πατρὸς. 22 Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνῶμεν ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῆς Ἰουδαίας ὅσιν. 23 Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ὅστις, ὅτε οἱ ἀληθινοὶ προσκυνοῦνται προσκυνήσουσι πρὸ πατρὸς ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ ποιεῖ τὴν ζητῆν τῶν προσκυνῶντων αὐτόν. 24 Πνεῦμα ὁ Θεός· καὶ τὴν προσκυνῶντων αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῇ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answer'd and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipp'd in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such \* worshippers of him.

24 God is a Spirit, and they that worship him, must worship him in spirit and truth.

25 The woman saith unto him, I know that Messias cometh, which is call'd Christ:

## MOUNTAIN PARAPHRASE

ritual Doctrine of the Gospel, which whosoever embrac'd, and liv'd accordingly, should thereby be advanc'd to Everlasting Life and Happiness, when he should be Freed from all Bodily Appetites or Wants, as Thirst, and the like. 15 But the Woman still misunderstanding Jesus, as if he spake of some natural or common Water, but Extraordinary in its kind, says unto him, Sir, give me this Water you speak of, that I thirst not any more, neither may have Occasion to come hither to draw any more Water hence. 16 Jesus says unto her, Go, call thy Husband, and come hither. 17 The Woman answer'd and said, I have no Husband. Jesus said unto her, Thou hast well said, I have no Husband: 18 For thou hast had Five Husbands, and he whom thou now hast, is not thy Lawful Husband: in that saidst thou truly. 19 The Woman says unto him, Sir, I perceive that thou art a Prophet. I desire therefore to know your Opinion in the Dispute between Us and the Jews concerning the Place of God's Worship. 20 For Our Fathers, as we call them, viz. Abraham and Jacob, worship'd in this Mountain Gerizim which is hard by; and ye Jews say, that in Jerusalem is the Place where Men ought to worship. 21 Jesus says unto her, Woman, believe me, the Hour comes when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father; forasmuch as not only both the Temple here on Mount Gerizim, and also at Jerusalem, shall be destroy'd, but also Sacrifices shall cease: and therefore you see there is the less Reason for you to be concern'd as to the Dispute between you and the Jews. 22 Howsoever, I shall tell you, that ye Samaritans worship ye know not what, as not having Right notions of God, nor worshipping him in a Right way; whereas we Jews know what we worship, i. e. both know God aright, and worship him aright, by means of the Revelations which he made to us: for Salvation, as thereby is denoted either the Revelation of the Way and Means thereto, or the Messiah the Author of it, is of the Jews; the Holy Scriptures being reveal'd to them, and Christ being descended of them. 23 But what is of chief Concern for you to know, is this, that the Hour comes, and now is, when those shall be esteem'd the True worshippers of God, that shall worship the Father, not in this or that particular Place, but wherever it be, shall do it in Spirit and in Truth, i. e. with their Hearts and Souls, and by a sincere and universal Obedience to all his Laws: for the Father seeketh such Worshippers of him, by the Preaching of the Gospel. 24 And no wonder God seeks such Worshippers, forasmuch as God himself is a Spirit, having no Body; and therefore they that will worship him Acceptably, must worship him, not only with Outward Rites or Bodily Worship, but chiefly in their Spirit, or Spiritual and Rational Part, wherein Alone they are Like to God, and so in Truth or Sincerity. 25 The Woman, not being fully satisfy'd with this Answer, nor having any thing material to urge against it, says unto him, I am not capable to Debate with you on this difficult Subject; but I know the Messiah comes, i. e. is expected to come shortly, who is call'd  
other-

ὅταν ἔλθῃ ἐκὼν, ἀπαγγελεῖ ἡμῖν πάντα. 26 Λέγει αὐτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ὁ λαλῶν σοι. 27 Καὶ ὅτι τῷ τῷ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μὴ γινώσκουσιν ἐλάλει· οὐδεὶς μὲντοι εἶπε· Τί ζητεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς; 28 Αφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· 29 Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπε μοι πάντα ὅσα ἐποίησα· μήτι ἔπος ἔστιν ὁ Χριστός; 30 Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. 31 Εἰ δὲ τῷ μεταξὺ ἡρώτων αὐτοῦ οἱ μαθηταί, λέγουσιν· Ραββί, φάγε. 32 Ο δὲ εἶπεν αὐτοῖς· Εγὼ βρώσιν ἔχω φαγεῖν, ὡς ὑμεῖς οὐκ οἴδατε. 33 Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μήτις ἤνεγκεν αὐτὸς φαγεῖν; 34 Λέγει αὐτοῖς ὁ Ἰησοῦς· Εμὴν βρώμην ἔστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ πελείωσω αὐτὸν τὸ ἔργον. 35 Οὐκ ὑμεῖς λέγετε ὅτι ἔτι περὶ μῆσιν ἔστι, καὶ ὁ θερισμὸς ἔρχεται; Ἰδοὺ, λέγω ὑμῖν, ἐπάρεστιν ἡ ὥρα ὁφθαλμοῦς ὑμῶν, καὶ θεάσασθε τοὺς ἄγρους, ὅτι λευκοὶ ἔσονται θερισμένοι ἤδη. 36 Καὶ ὁ θερίζων, μαζὰ λαμβάνει, καὶ σιμῶναι καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων

when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 And upon this came his disciples, and marvelled that he talk'd with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples pray'd him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him any thing to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are hence but four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he

TRANSLATION.

28 ποῦτω ὁ λόγος ἐστὶν ὁ ἀλη- 37 And herein is that say-

1900

## PARAPHRASE

otherwise, or by Interpretation in the Greek Tongue, Christ: when he is come, He will tell us All things. 26 Jesus says unto her, I that speak unto thee, am he. 27 And upon this came his Disciples, and marvel'd that he talk'd with the Woman: yet no Man said, What seekest or wantest thou of her? or, Why talkest thou with her? 28 The Woman then left her Water-pot, and went her way into the City, and says to the Men, 29 Come, see a Man which told me All things that ever I did: is not this the Christ? 30 Then they went out of the City, and came unto him. 31 In the mean while his disciples pray'd him, saying, Master, eat. 32 But he said unto them, I have Meat to eat that ye know not of. 33 Therefore, *thinking Jesus had spoken Literally of Common Meat*, said the Disciples one to another, Hath any Man brought him any thing to eat? 34 Jesus then, *to explain what he meant by Meat*, says unto them, *As Necessary and as Refreshing as my Meat is to my Body when hungry, so it is no less Necessary and Refreshing, or Delightful in my esteem, to do the Will of him that sent me, and to finish his Work that he sent me about; such as is the Teaching of Men the Will of God, and Means of Salvation.* 35 Say not ye Jews that are Husbandmen, Proverbially, and by way of Encouragement to undergo the Toil of Plowing and Sowing, when ye are about it, There are hence, viz. from the Time of Plowing and Sowing, but four Months, and then comes Harvest? Behold, I say unto you, Lift up your eyes, and look on the Fields; for they are White already, *so Ripe is the Corn and fit to be reap'd, or for the Harvest, i. e. Look on yonder Multitude of Samaritans coming from Sychem to me, prepar'd to receive my Instructions.* 36 And as this is the Spiritual Harvest you are design'd to be employ'd in by me as Reapers: so, for your Encouragement in this work, I mind you, that as Common Reapers have great wages, greater than for other work of Husbandry; so he that reaps in this Spiritual Harvest receives likewise great Wages; and that not only in respect of the Great Happiness he shall have conferr'd on Himself, as his Wages or Reward, but also in respect of the Great and Peculiar Satisfaction which shall arise to him from this, that he gathers Fruit, i. e. has been Instrumental to the bringing of Others unto Life eternal. And this your gathering of Fruit unto Life eternal shall likewise be matter of Joy to the Sowers of the said Fruit, i. e. the Prophets or Any others that have been Instrumental to prepare Men for the Reception of the Gospel; so that both he that sows, and he that reaps, may, or shall rejoyce together. 37 And herein, i. e. in this Spiritual Harvest,

## TEXT.

## TRANSLATION.

θνός, ὅτι ἄλλοι ὄντι ὁ σπείρειν, καὶ  
 ἄλλος ὁ θερίζειν. 38 Ἐγὼ ἀπέστειλα  
 ὑμᾶς θερίζειν ὃ ἔχ ὑμεῖς κεκοπιά-  
 χεσθε· ἄλλοι κεκοπιάχασιν, καὶ ὑμεῖς  
 εἰς τὸν κόπον αὐτῶν εἰσέλκεσθε.  
 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ  
 ὤκτισαν εἰς αὐτὸν τῶν Σαμαρειτῶν,  
 διὰ τὸν λόγον ὃν ἠκούσαν, μαρτυρή-  
 σης· Ὅτι εἶπέν μοι πάντα ὅσα ἐποίησα.  
 40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σα-  
 μαρεῖται, ἠρώτων αὐτὸν μένειν πρὸς  
 αὐτοῖς· καὶ ἔμεινεν ὡς δύο ἡμέρας.  
 41 Καὶ πολλοὶ πλείους ὤκτισαν διὰ  
 τὸν λόγον αὐτοῦ. 42 Τῇ πενταχῇ ἡμέ-  
 ρῃ· Ὅτι ἔκετι διὰ τὸ σὺν λαλίαν  
 πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶ-  
 δαμεν ὅτι ὁτός ἐστιν ἀληθῶς ὁ σωτὴρ  
 τοῦ κόσμου, ὁ Χριστός.

43 Μετὰ δὲ ταῖς δύο ἡμέρας ἐξῆλ-  
 θεν ὁ κύριος, καὶ ἀπῆλθεν εἰς τὴν Γαλι-  
 λαίαν. 44 Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύ-  
 ρησιν ὅτι πρὸς τῆς ἐν τῇ ἰδίᾳ πα-  
 τρίδι πμὴν ἔχ ἔχει. 45 Ὅτι ὅτε ἦλ-  
 θεν εἰς τὴν Γαλιλαίαν, ἐδέξατο αὐτὸν οἱ  
 Γαλιλαῖοι, πάντες ἐσπεύοντες αὐτὸν ἐπι-  
 σκεῖσθαι ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐ-  
 τοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. 46 Ἦλθεν  
 ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς Γα-  
 λιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον.

Καὶ ἦν τις βασιλικός, οὗ ὁ

ing true, One soweth, and an-  
 other reapeth.

38 I have sent you to reap  
 that whereon ye bestow'd no  
 labour: other men labour'd,  
 and ye are entred into their  
 labours.

39 And many of the Sama-  
 ritans of that city believ'd on  
 him, for the saying of the wo-  
 man, which testify'd, He told  
 me all that ever I did.

40 So when the Samaritans  
 were come unto him, they be-  
 sought him that he would tar-  
 ry with them: and he abode  
 there two days.

41 And many more believ'd,  
 because of his own word:

42 And said unto the wo-  
 man, Now we believe, not be-  
 cause of thy saying: for we  
 have heard him our selves, and  
 know that this is indeed the  
 Christ, the Saviour of the  
 world.

43 Now after two days he  
 departed thence, and went in-  
 to Galilee:

44 For Jesus himself testi-  
 fy'd, that a prophet hath no  
 honour in his own country.

45 Then when he was come  
 into Galilee, the Galileans re-  
 ceiv'd him, having seen all the  
 things that he did at Jerusalem  
 at the feast: for they also went  
 unto the feast.

46 So Jesus came again in-  
 to Cana of Galilee, where he  
 made the water wine. And  
 there was a certain noble man,

TEXT.

TRANSLATION.

ὅς ἦν ἐν Καπernaύμ. 47 Οὐ-  
 τὸ ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ  
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλ-  
 θε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα  
 καταβῇ καὶ ἰάσεται αὐτοῦ τὸν υἱόν.

whose son was sick at Caper-  
 naum.

47 When he heard that Je-  
 sus was come out of Judea into  
 Galilee, he went unto him, and  
 besought him that he would  
 come down, and heal his son:

ἢ μὲλλε

PARAPHRASE.

Harvest, as well as in Common Harvests, is that Proverbial Saying  
 True, One sows, and Another reaps. 38 Namely, I have sent you by  
 employing you already to baptize in my Name, and so to receive Persons in-  
 to my Church, and shall further send you to reap that whereon ye bestow'd  
 no Labour in first disposing them to receive the Gospel: Other men, viz.  
 the Prophets of Old, the Baptist and My self more especially, labour'd  
 therein, and ye are enter'd into their Labours, i. e. have little more to do  
 than to reap the Benefits or Success of their Labours. 39 And, now to  
 return to the History of the Samaritans, many of the Samaritans of that  
 City, viz. Sychem, believ'd on him, for the saying of the Woman,  
 which testify'd, He told me all that ever I did. 40 So when the Sa-  
 maritans were come to him, and had heard him discourse, they were con-  
 firm'd in their Belief on him to be the Christ, and thereupon besought him  
 that he would tarry with them: and he abode there two days. 41 And  
 during that time, many more believ'd on him, because of his Own  
 Word or Discourses; 42 and said unto the Woman that first told them  
 of him, Now we believe in Him, not because of thy saying, viz. that  
 he had told you All that ever you did: but forasmuch as we have heard  
 him our selves deliver Holy and Reasonable Instructions, and thereby  
 know that this is indeed the Christ, the Saviour of the World.

43 Now after two days he departed thence, and went into Galilee.  
 44 But he went not to Nazareth, where he had been bred up; for Jesus  
 himself testify'd, that a Prophet has no where less Honour than in his  
 Own Country, or place of Education; and therefore he went to some  
 other part of Galilee. 45 Then when he was come into Galilee, the Ga-  
 lileans receiv'd him with Respect, having seen All the things that he did  
 at Jerusalem at the last Feast of the Passover: for they also went yearly  
 to the said Feast. 46 So after some time Jesus came again into Cana of  
 Galilee, where he made the Water Wine.

And there was a certain Noble man, belonging (as seems probable) to  
 the Court of King Herod, whose Son was sick at Capernaum. 47 When  
 he heard that Jesus was come out of Judea into Galilee, he went unto him  
 while he was at Cana, and besought him that he would come down, and  
 heal

IX.  
 Christ comes into  
 Galilee.

X.  
 He cures a Noble-  
 man's Son.

## TEXT.

## TRANSLATION.

ἡμέλλε γὰρ ἀποθνήσκειν. 48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς· Ἐὰν μὴ σήμεῖα καὶ πέρατα ἴδῃτε, καὶ μὴ πιστεύσῃτε. 49 Λέγει πρὸς αὐτοὺς ὁ βασιλικός· Κύριε, κατέβηθι πρὸς ἐμὸν ἀποθανεῖν τὸ παιδίον μου. 50 Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. Καὶ ὁπίστευεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ Ἰησοῦς· καὶ ἐπαρέσβετο. 51 Ἦδὴ δὲ αὐτὸς κατεβαίνοντι, οἱ δούλοι αὐτοῦ ἀπήντησάν αὐτῷ, καὶ ἀπήγγελλον, λέγοντες· Ὅτι ὁ παῖς σου ζῇ. 52 Εὑρέσθαι αὐτὸν πρὸ αὐτῶν ἦ ὥραν ἐν ᾗ κομίζομεν ἔχει· καὶ εἶπον αὐτῷ· Ὅτι χθὲς ὥραν ἐβδόμῃ αἴφῃ κεν αὐτὸν ὁ πυρετός. 53 Ἐγὼ οὖν ὁ πατήρ ὅτι οὐ ὀκνεῖ τῇ ὥρᾳ ᾧ ἡ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱός σου ζῇ· καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τὸ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

Κεφ. ε'. Μετὰ ταῦτα ἡ εὐχὴ τῆς Ἰουδαίας, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱερουσόλυμα. 2 Ἐστὶ δὲ ἐν τοῖς Ἱερουσόλοις ὅτι τῇ πρὸς τὴν ἀρκατικὴν καλυμμένην θύραν, ἡ ὀπισθοφυλαὴ Ἑβραϊστὶ Βηθσδα, πέντε πύλας ἔχουσα. 3 Ἐν ταῖς κατεκείτο πληθεὺς πολὺ· τῶν κωπῶντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχο-

for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The noble man saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believ'd the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquir'd he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth. And himself believ'd, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

## Chap. V.

After this \* was the feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the \* sheep-gate a pool, which is call'd in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, wither'd, waiting

## MONTAGNI PARAPHRASE

heal his Son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see Signs and Wonders perform'd, ye will not believe many of you; having no Regard to the Excellency and Holiness of my Doctrine, which yet is an Evidence of my being a Teacher come from God. 49 The Noble man not discourag'd by this gentle Reproof, but very much concern'd for his Son, says unto him, Sir, I beseech you not to delay, but to come down to Capernaum presently, ere my Child dye. 50 Jesus says unto him, Go thy way; thy Son liveth. And the Man believ'd the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his Servants met him, and told him, saying, Thy Son liveth. 52 Then enquir'd he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour, according to the Roman and Our account, (but whether in the Forenoon or Afternoon, appears not) the Fever left him. 53 So the Father knew that it was at the same hour, in the which Jesus said unto him, Thy Son liveth. And himself believ'd, and his whole House. 54 And as the First Public Miracle, viz. of turning Water into Wine, was done formerly by Jesus at Cana; so this is again the Second Miracle that Jesus did, and that while he was at the same place, namely, when he was come out of Judea into Galilee this last time.

## SECTION IV.

Containing such Particulars as are taken Notice of by St John, From the Passover that was in the thirty second year of CHRIST'S Life, or A. D. 30, To a little before the Passover next ensuing, or which was in the thirty third year of his Life, and A. D. 31. Which Particulars take up all Chap. V, and are wholly pass'd over by the Three former Evangelists.

Chap. V. Sometime after this was The Feast of the Jews, *Emphatically* so call'd, as being their Chief Feast, i. e. the Passover; and Jesus went up to Jerusalem to the said Feast. 2 Now there is at Jerusalem by the Sheep-gate a Pool, which is call'd in the Hebrew Tongue Bethesda, i. e. the House of Mercy, having five porches, (r) or arches, or other places from which One might step down into the said Pool; the Use of which was as follows, viz. 3 In these lay a great multitude of Impotent folk, of Blind, Halt, Wither'd, waiting for the moving of the

1. Christ comes up again to Jerusalem to the Passover, and cures an infirm man at the Pool of Bethesda on the Sabbath.

## ANNOTATIONS.

(r) It is not improbable but these Porches were somewhat like the little Rooms near the Baths at our City Bath; which Rooms they call there *Slips*, from Persons thence *slipping* down into the adjoining Bath.

## TEXT.

## TRANSLATION.

μύρων ἢ τῷ ὕδατι κίνησιν. 4 Ἀγγε-  
λος γὰρ κτὶ καμὲν κατέβαινεν εἰς  
τὴν κολυμβήθραν, καὶ ἐτάρασε τὸ ὕδωρ.  
ὁ οὖν ὡς πρῶτος ἐμβὰς μὲν τὴν παρα-  
χλὺν τοῦ ὕδατος, ὑγιὴς ἐγένετο, ὃς ἄν-  
θρωπος κατέχετο νοσήματι. 5 Ἦν δὲ  
πενήντη καὶ ὀκτώβητος ὁ ἀνθρώπος ὅτε  
ἐτι ἔχων ἐν τῇ ἀσθενείᾳ. 6 Τότε  
ὁ Ἰησοῦς κατακείμενον, καὶ γινώσκων  
ὅτι πολὺν ἥδη χρόνον ἔχεν, λέγει αὐ-  
τῷ. Θέλεις ὑγιὴς γινέσθαι; 7 Ἀπε-  
κρίθη αὐτῷ ὁ ἀδελφεὸς Κύριε, ἀνθρώ-  
πον ἔκ ἐμοῦ, ἵνα, ὅταν παραχθῇ τὸ  
ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν.  
ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρῶτος ἐμὲ  
καταβαίνει. 8 Λέγει αὐτῷ ὁ Ἰησοῦς.  
Εἵπαι, ἄρουν τὴν κράββατον σου, καὶ πε-  
πάτη. 9 Καὶ ὡς εἶπεν ἐγένετο ὑγιὴς ὁ  
ἀνθρώπος. καὶ ἦρε τὴν κράββατον αὐτοῦ  
καὶ πεπάτη. καὶ δὲ σάββατον ἐν ἐκεί-  
νῃ τῇ ἡμέρᾳ. 10 Ἐλεγον οὖν οἱ Ἰου-  
δαῖοι τῷ περὶ τὴν περὶ τὴν περὶ τὴν περὶ τὴν  
ἐστίν, ἔκ ἐξ ἐστί σοι ἄρα τὴν κράββατον.  
11 Ἀπεκρίθη αὐτοῖς. Ὁ ποιήσας με  
ὕγιον, ἐκεῖνός μοι εἶπεν. Ἀρουν τὴν κρά-  
ββατον σου, καὶ πεπάτη. 12 Ἠρώ-  
τησεν οὖν αὐτόν. Τίς ἐστίν ὁ ἄνθρωπος  
ὃς εἶπεν σοι. Ἀρουν τὴν κράββατον σου,  
καὶ πεπάται; 13 Ὁ δὲ ἰαθεὶς ἔκ  
ἡδὲ πῶς ὅστις ὁ Ἰησοῦς ἐξένησεν,

for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answer'd him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walk'd: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cur'd, It is the sabbath day; it is not lawful for thee to carry thy bed.

11 He answer'd them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then ask'd they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was heal'd, \*knew not who it was: for Jesus had convey'd himself

## MOIT TEXT.

## TRANSLATION.

ἔχλας ὄντος οἱ τοῦ πύργου. 14 Me- away, a multitude being in  
 καὶ αὐτὰ ἐπέβηκε αὐτῷ ὁ Ἰησοῦς 14 Afterward Jesus findeth

## PARAPHRASE.

Water. 4 For, as it is apparent from the whole Tenour of Scripture, that the Administration of things here below is committed to, and perform'd more immediately by Angels; so Agreeably hereto, tho' there was no Visible Appearance of any Angel, yet the Jews did Rationally believe, that an Angel went down at a certain season into the Pool, and troubled, i. e. put into a Commotion the Water: and it was found by Experience, that whosoever then first after the Troubling of the Water stepp'd in, was made whole of whatsoever Disease he had. And it is very Remarkable, that it is said that as this Curing Quality was observ'd to belong to the Pool but a Few years before the Coming of Christ; so also it was observ'd to cease again after the Crucifixion of Christ, and the Jews obstinate Persisting in their Unbelief. 5 And this Pool having this Miraculous Quality, a certain Man was there in one of the porches aforementioned, which had an infirmity, i. e. Lameness, or other weakness that he could not walk, thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he says unto him, Wilt thou be made whole? 7 The Impotent man answer'd him, Sir, I have no Man, when the Water is troubled, to put me into the Pool: but while I am coming, another steppeth down before me. 8 Jesus says unto him, Rise: and that it might the Better appear, what Great Strength was of a sudden given unto him by this Miraculous Cure, Christ says also, take up thy Bed on which thou lyeest, and walk. 9 And immediately the Man was made whole, and took up his Bed, and walk'd: and on the same day was the Sabbath. 10 The Jews therefore said unto him that was cur'd, It is the Sabbath-day; it is not lawful for thee to carry thy Bed. 11 He answer'd them, I know that to do so, is not lawful according to the General or Common Intention of the Fourth Commandment: but when He that made me Whole by a Word speaking, and therefore without doubt is a great Prophet sent from God; when the same said unto me, Take up thy Bed, and walk, I may reasonably suppose that I might do so upon his Command, without Displeasing God. 12 Then ask'd they him, What Man is that which said unto thee, Take up thy Bed, and walk. 13 And he that was heal'd, knew not who it was by Name, nor could he shew him to them: for Jesus had convey'd himself away, a multitude being in that place. 14 Afterward Jesus finds

him.

## MOITT EX TIT

## TRANSLATION.

ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὡς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν τι σοὶ γένη. 15 Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγελε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ὅστις ὁ ποιήσας αὐτὸν ὑγιᾶν. 16 Καὶ διὰ τῆς τοῦ ἐδωκότος τῷ Ἰησοῦ οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι τοῦτο ἐποίησεν ἐν σαββάτῳ.

17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Διὰ τῆς οὖν μάλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι ὁ μόνον ἔλυε τὸ σαββάτον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσται ἑαυτὸν ποιῶν τῷ Θεῷ. 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ δυνάτα ὁ υἱὸς ποιεῖν ἅφ' ἑαυτοῦ ὅσδ' ἐν, ἐὰν μὴ τι βλέπῃ τὸ πατέρα ποιοῦντα· ὁ δὲ ἂν ὁ αὐτοῦ ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιᾷ. 20 Ὁ δὲ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ὃ αὐτὸς ποιᾷ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. 21 Ὡστερ γὰρ ὁ πατήρ ἐγείρει τὸς νεκροὺς καὶ ζωοποιεῖ,

him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answer'd them, My father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his proper Father, making himself equal with God.

19 Then answer'd Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickneth

## PARAPHRASE.

him in the Temple, being come thither, as may be Reasonably suppos'd, to return Thanks to God for his late Cure; and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The

## MONTAGNI PARAPHRASE.

15 The Man now knowing that it was Jesus that cur'd him, and thinking (as may be well suppos'd) that he ought in Gratitude to make the Author of such his Cure known, that he might have the Glory of it, departed, and told the Jews that it was Jesus which had made him whole. 16 And yet so far were the Jews from being convinc'd hereby, that Jesus was an extraordinary Person sent by God, that therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day.

17 But Jesus answer'd them, God who is my Own (s) proper and peculiar Father, tho' he rested from the Works of the Creation on the seventh day, and therefore appointed it to be observ'd by You as a Day of Rest from common Worldly Business; yet Himself worketh, even from the Creation hitherto, in Governing and Preserving the World, and in giving Life, and doing all other Acts of Goodness and Mercy, and that on the Sabbath, as well as on any other day: and therefore I, who am his Proper Son, Very God of Very God, and so have the same Divine Authority and Power, both do and may work likewise, or perform Acts of Goodness and Mercy, and whatsoever else seems Good unto me, on the Sabbath-day. 18 But this Answer was so far from satisfying the Jews, that therefore the Jews sought the more to kill him, because he not only had broken the Sabbath in their opinion, but said also that God was his Proper Father, i. e. by Nature; so making himself of the same Divine Nature, and consequently of the same Divine Authority and Power, and in all these respects Equal with God. 19 Then answer'd Jesus and said unto them, Verily verily I say unto you, that, As it is true that I am the Son of God by Nature, and so Equal with God the Father, as to All the Attributes of the Divine Nature, excepting only such as arise from the difference of Personalities; So it being utterly inconsistent with the Perfection of the Divine Nature, that there should be any Disagreement between the several Persons in the Godhead; but that All the three Divine Persons should act with the most perfect Harmony or Agreement, and so with due Subordination One to the other, agreeably to their different Personalities; it hence follows that the Son can do nothing of Himself, i. e. as in Opposition to the Father, but what he sees the Father do, or knows the Father to Approve of: for what things soever he the Father do's, or approves of to be done, these also do's the Son likewise, and consequently according to the Father's Will as well as Example. 20 For the Father loves the Son, and shews, or communicates to Him All things that Himself the Father do's, or would have done: and he will shew, or communicate his Will to Him to perform Greater Works than these you have yet seen, that ye may marvel yet more, tho' you will not be convinc'd by them. 21 For as the Father raises up the Dead, and quickens them, as you acknowledge, ascribing those Instances of this Kind, which are recorded in the Old Testament, or have been done in former Ages, to the

II.  
Christ's Discourse with the Jews about the Lawfulness of what he had done.

(s) See v. 18.

Father;

## TEXT. TRANSLATION.

ἔγω καὶ ὁ υἱὸς ἕς ἑλεν ζῶσιν. 22 Οὐδὲ γὰρ ὁ πατήρ κρίνει ὅστις-  
 να, ἀλλὰ πλὴν κρίνει πᾶσαν δέ-  
 δωκε τῷ υἱῷ. 23 ἵνα πάντες π-  
 μῶσι τὸν υἱόν, καθὼς πμῶσι τὸν πα-  
 τέρα. ὁ μὴ πμῶσ' τὸν υἱόν, ὁ καὶ πμᾶ-  
 τὸν πατέρα τὸν πέμψαντά αὐτόν.  
 24 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ὁ  
 τὸν λόγον μου ἀκούσῃ, καὶ πιστεύσῃ τῷ  
 πέμψαντί με, ἔχει ζωὴν αἰώνιον καὶ  
 εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ με-  
 ταβέβηκεν ἐκ τῆς θανάτου εἰς τὴν  
 ζωὴν. 25 Ἀμὲν ἀμὲν λέγω ὑμῖν,  
 ὅτι ἔρχεται ὥρα, καὶ νῦν ἔστιν, ὅτε  
 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ  
 υἱοῦ τοῦ Θεοῦ. καὶ οἱ ἀκούσαντες  
 ζήσονται. 26 Ὡστε γὰρ ὁ πατήρ  
 ἔχει ζωὴν ἐν ἑαυτῷ, ὅπως ἔδωκε  
 καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.  
 27 Καὶ ἕξουσιν ἔδωκεν αὐτῷ καὶ  
 κρίσιν ποιῆν, ὅτι υἱὸς ἀνθρώπου  
 ὅστις. 28 Μὴ θαυμάζετε τούτο· ὅτι  
 ἔρχεται ὥρα, ὅτε ἢ πάντες οἱ ἐν  
 τοῖς μνημείοις ἀκούσονται τῆς φω-  
 νῆς αὐτοῦ, 29 καὶ ὅσοι ἐκπορεύουσι-  
 ται οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς  
 ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα  
 ποιήσαντες, εἰς ἀνάστασιν κρίσεως.  
 30 Οὐ δύναμαι ἐγὼ ποιῆν ἄπ'  
 ἑμαυτοῦ ὅδῳ. καθὼς ἀκούω, κρίνω.

them: even so the Son quick-  
 neth whom he will.

22 For the Father judgeth  
 no man; but hath committed  
 all judgment unto the Son:

23 That all men should ho-  
 nour the Son, even as they ho-  
 nour the Father. He that ho-  
 noureth not the Son, honour-  
 eth not the Father which hath  
 sent him.

24 Verily verily I say unto  
 you, He that heareth my word,  
 and believeth on him that sent  
 me, hath everlasting life, and  
 shall not come into condemna-  
 tion; but is pass'd from death  
 unto life.

25 Verily verily I say unto  
 you, The hour is coming, and  
 now is, when the dead shall  
 hear the voice of the Son of  
 God: and they that hear shall  
 live.

26 For as the Father hath  
 life in himself; so hath he gi-  
 ven to the Son to have life in  
 himself;

27 And hath given him au-  
 thority to execute judgment  
 also, because he is the Son of  
 man.

28 Marvel not at this: for  
 the hour is coming, in the  
 which all that are in the graves  
 shall hear his voice,

29 And shall come forth,  
 they that have done good, un-  
 to the resurrection of life; and  
 they that have done evil, unto  
 the resurrection of damnation.

30 I can of my own self do  
 nothing: as I hear, I judge:

## MORTAL PARAPHRASE.

Father; even so you shall have sufficient Evidence also, that the Son quickens, i. e. can quicken or raise to life, whom he will. 22 And this Power of Raising the Dead shall the Son, even as Man, be invested with, forasmuch as the Father judges no Man, but has committed all Judgement, i. e. the Authority and Actual performance of Judging and Rewarding, or Condemning, unto the Son, even as Man. 23 And All this has the Father done, or shall do, that All men should honour the Son, even as, i. e. with the same Honour as they honour the Father. He that honours not the Son, honours not the Father who has sent him into the World; and consequently All your Zeal for the Honour of the Father is only Pretence, while you dishonour me. 24 Verily verily I say unto you, He that hears my Word or Doctrine, and agreeably thereto believes on God as Him that sent me, and lives accordingly, has so firm and sure Title to Everlasting life, if he perseveres, that he may be said Actually to have it Already; and shall not come into Condemnation unto eternal Death, but is pass'd from eternal Death unto eternal Life. 25 Verily verily I say unto you, The Hour is coming and now is, when several of the Dead shall hear the Voice of the Son of God; and they that hear shall live, as the Widows Son of Nain, Jairus's Daughter, Lazarus, and those that arose out of their Graves at our Saviour's Resurrection. 26 For as the Father has Life in Himself, as the Fountain of the Godhead, so has he given to the Son, even as Man, to have Life in himself, i. e. so as to give Life in this World to whom he will, by raising them from the Dead; 27 and has given him Authority to execute judgment also on his Enemies even in this World, which accordingly shall be executed on your Nation in due time by the Destruction thereof for their obstinate Unbelief; and this Authority has the Father given the Son, because he is become the Son of Man, and as such shall condescend still further even to the Death of the Cross for the Redemption of Mankind. 28 And yet marvel not at this I have already told you, I having still that to tell you which is more Marvellous: for the Hour is coming, in the which all that are in the Graves shall hear his Voice, 29 and being rais'd to Life, shall come forth of their Graves, and shall All be Rewarded or Punish'd by my Sentence; viz. they that have done Good shall come forth of their Graves unto the Resurrection of Life, i. e. shall after their Resurrection be rewarded with eternal Life; and they that have done Evil, and dy'd without due Repentance thereof, shall come forth unto the Resurrection of Damnation, i. e. shall after their Resurrection be damn'd unto eternal Torments. 30 I can (as I said afore v. 19.) of my Own Self, as in Opposition to the Father, do nothing of these Marvellous Particulars, which I have told you, from v. 24 to v. 29: No, as I hear or know the Will of my Father to be, so I do in All these Instances fore-mention'd: more particularly, as being the Instance of greatest Authority, so I judge; and therefore my Judgment is always Just, because in all

καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι ὃ ζήλω  
 τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα ὃ  
 πέμψαντός με πατρός. 31 Εὖν ἐγὼ  
 μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου ὅτι  
 ἐστὶ ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρτυρῶν  
 περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ  
 μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Υ-  
 μῖς ἀπεστάλατε πρὸς Ἰωάννην, καὶ με-  
 μαρτύρηκε τῇ ἀληθείᾳ. 34 Εὖν δὲ ὃ  
 πρὸ ἀνθρώπου ἢ μαρτυρίας λαμβάνω·  
 ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.  
 35 Εκεῖνος ἦν ὁ λύχνος ὁ κεκρόμενος καὶ  
 φαιώνων· ὑμεῖς δὲ ἠγαθήσατε ἀλλοι-  
 ασθῆναι περὶ ὧν οὐ τὸ φῶς αὐτοῦ.  
 36 Εὖν δὲ ἐγὼ ἢ μαρτυρίας μείζω τῶν  
 Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πα-  
 τὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα  
 ἃ ἐγὼ ποίω, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ  
 πατὴρ με ἀπέσταλκε. 37 Καὶ ὁ πέμ-  
 ψας με πατὴρ, αὐτὸς μεμαρτύρηκε περὶ  
 ἐμοῦ. ὅτε φωνὴν αὐτοῦ ἀκηκόατε πάντες,  
 ὅτε εἶδος αὐτοῦ ἐώρακατε. 38 Καὶ ἢ  
 λόγον αὐτοῦ ὅτι ἔχετε μένοντα ἐν ὑμῖν· ὅτι  
 οὐκ ἀπίσκειν ἐκεῖνος, τὴν τὴν ὑμεῖς ὅτι  
 πιστεύετε. 39 Ερευνᾶτε τὰς γραφάς, ὅτι  
 ὑμεῖς δοχεῖτε ἐν αὐταῖς ζωὴν αἰώνιον  
 ἔχειν· καὶ ἐκεῖναί εἰσι αἱ μαρτυρήσαντες περὶ  
 ἐμοῦ. 40 Καὶ ὃ θέλει ἐλθεῖν πρὸς με,  
 ἵνα ζῶν ἔχη. 41 Δόξαν πρὸς ἀν-  
 θρώπων ὃ λαμβάνω. 42 Ἀλλ' εἶπα

and my judgment is just: be-  
 cause I seek not my own will,  
 but the will of the Father  
 which hath sent me.

31 If I bear witness of my  
 self, my witness is not true.

32 There is another that  
 beareth witness of me, and I  
 know that the witness which  
 he witnesseth of me is true.

33 Ye sent unto John, and  
 he bare witness unto the truth.

34 But I receive not testimo-  
 ny from Man: but these things  
 I say, that ye might be saved.

35 He was a burning and a  
 shining light: and ye were  
 willing for a season to rejoice  
 in his light.

36 But I have greater wit-  
 ness than that of John: for the  
 works which the Father hath  
 given me to finish, the same  
 works that I do, bear witness of  
 me, that the Father hath sent me.

37 And the Father himself  
 which hath sent me, hath born  
 witness of me. Ye have nei-  
 ther heard his voice at any  
 time, nor seen his appearance.

38 And ye have not his  
 word abiding in you: for  
 whom he hath sent, him ye  
 believe not.

39 Search the scriptures, for  
 in them ye think ye have eter-  
 nal life, and they are they  
 which testify of me.

40 And ye will not come to  
 me, that ye might have life.

41 I receive not honour  
 from men.

42 But I know you, that

ὑμεῖς,

MOITA ISM PARAPHRASE.

cases I seek not my Own will, but the Will of Him, i. e. God or the Father that sent me. 31 Further, If I Only did thus barely bear witness of my self that I am the Son of God, then indeed my witness is not True, or Sufficient, according to Reason, and conformably thereto according to the Laws of your and other Nations. 32 But now there is Another that bears witness of me; and I know that the witness which he witnesseth of me, is what you must allow to be True, would you act according to Reason, or your Own Laws. 33 Namely, ye sent unto John Baptist to enquire, not concerning Me, but concerning Himself; and he Unask'd, and of his Own accord, and even in Derogation of Himself, bare witness unto Me, that I am what I profess to be; and therefore his witness, with these Circumstances, can't in Reason but be judg'd to be no other than the Truth. 34 But I receive not, i. e. need not to receive testimony from Man: but these things I say, and argue with you in your Own way, because ye put me upon it, that ye might thereby be induc'd to acknowledge the Truth of what I say and teach, and so might be Sav'd. 35 He, i. e. the Baptist, was a Burning and a Shining Light, i. e. a Man sent to enlighten you with the Knowledge of God's Will, and particularly with the Knowledge of Me as the promis'd Messias, and to be an Example to you of Piety and Zeal for the Glory of God: and ye were willing for a season, viz. till he bare witness of Me as the Messias, to rejoyce in his Light, i. e. ye were greatly pleas'd with his Doctrine and Example. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And besides, the Father himself which has sent me, has born witness of me several ways, as by a Voice from Heaven, &c. But on this I insist not, because ye indeed have neither heard his Voice at any time, nor seen his Appearance. 38 And therefore what I shall choose rather to insist on further, is this, that ye have not his Word abiding in you, i. e. the Testimonies given in the Old Testament of me are not duly regarded by you: for whom he has sent, according to the said Testimonies, i. e. Prophecies or Types of me, Him ye believe not. 39 I desire you but to search or study the Scriptures as ye ought: for in them ye think or own, that ye have reveal'd what is necessary to Eternal life; and they are they which testify of me by their Types and Prophecies. 40 And yet so great and unreasonable is your Prejudice against me, that ye will not come to me, that ye might have life. 41 'Tis most evident that I receive not, i. e. do nothing out of a Vain Desire to receive my self Honour from Men; but that I aim at God's Glory in All I do. 42 But this is so far from Recommending me to you, that for this Reason chiefly ye reject me, viz. because I propose not to my Self Temporal Interests, or propose any such Rewards to my Followers; whereby I know you, that ye have not the love of

## TEXT.

## TRANSLATION.

ὕμῶς, ὅτι ἢ ἀγάπην ἔχεις ἐκ ἐχέει ἐν  
 ἑαυτοῖς. 43 Ἐγὼ ἐλήλυθα ἐν τῷ ὀνό-  
 ματι τοῦ πατρὸς μου, καὶ ὑμεῖς λαμβάνετε  
 με· εἰ ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τοῦ  
 ἰδίου, ἐκείνου λήψατε. 44 Πῶς δύνα-  
 σθε ὑμεῖς πιστεῦσαι, δοῦναι παρὰ ἄλλῃ-  
 λων λαμβάνοντες, καὶ ἢ δοῦναι ἢ παρὰ τοῦ  
 μόνου Θεοῦ καὶ ζητεῖτε; 45 Μὴ δοκεῖτε  
 ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸ πα-  
 τέρα· ἐπὶ ὃν κατηγορεῖ ὑμῶν, Μωσῆς,  
 εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ γὰρ  
 ἐπιστεύετε Μωσῇ, ὅτι πιστεύετε αὐτῷ ἐμοί·  
 οὐδεὶς γὰρ ἐμὲ ἐκεῖνος ἔγραψεν. 47 Εἰ  
 δὲ τοῖς ἐκείνου γραμμασὶν οὐ πιστεύετε,  
 πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

Κεφ. V. Μετὰ ταῦτα ἀπῆλθεν  
 ὁ Ἰησοῦς πέραν τῆς θαλάσσης τοῦ Γα-  
 λιλαίας τῆς Τιβεριάδος. 2 Καὶ  
 ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι  
 εἶδον αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν  
 ἐπὶ τῇ ἀσθενούντων. 3 Ἀνέβη  
 δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ  
 ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

ye have not the love of God in  
 you.

43 I am come in my Fa-  
 ther's name, and ye receive me  
 not: if another shall come in  
 his own name, him ye will re-  
 ceive.

44 How can ye believe,  
 which receive honour one of  
 another, and seek not the ho-  
 nour that cometh from God  
 only?

45 Do not think that I will  
 accuse you to the Father: there  
 is one that accuseth you, even  
 Moses, in whom ye trust.

46 For had ye believ'd Mo-  
 ses, ye would have believ'd  
 me: for he wrote of me.

47 But if ye believe not his  
 writings, how shall ye believe  
 my words?

Chap. VI.  
 After these things Jesus went  
 over the sea of Galilee, which  
 is the sea of Tiberias.

2 And a great multitude fol-  
 low'd him, because they saw  
 his miracles which he did on  
 them that were diseas'd.

3 And Jesus went up into a  
 mountain, and there he sat  
 with his disciples.

## PARAPHRASE.

God in you. 43 I am come in my Father's name, seeking only his Glory  
 and the Spiritual Good of Men, and ye therefore receive me not: if an-  
 other shall come in his Own name, i. e. seeking his Own Worldly Interest  
 and Glory, and proposing Worldly Advantages to his Followers, him ye  
 will receive. 44 Indeed how can ye, i. e. it is impossible for you to be-  
 lieve, who make it your Principal Aim to receive Worldly Honour one  
 of another, and seek not the Honour that comes from God only, while  
 you please Him, tho' you displease Men. 45 However, do not think that

## MORTALIS PARAPHRASE

I will accuse you to the Father; *I come to Save you, not to Accuse you:* there is One that accuses you, even Moses, in whom ye trust, *that by Obedience to his Law ye shall be Sav'd.* 46 For had ye believ'd Moses, ye would have believ'd me: for he wrote of me. 47 But if ye believe not his writings, *which ye Own to be the Revelation of God,* how shall ye believe my words, *whom you look on as an Impostor or Deceiver?*

## SECTION V.

Containing such Particulars as are related by St John, From a little before the Passover that was in the thirty third year of CHRIST'S Life, or A. D. 31, To a little before the Feast of Tabernacles, which was in the thirty fourth year of his Life, or A. D. 32. Which Particulars take up Chap. VI. 1 — VII. 1. of this Gospel, and consist chiefly of our Saviour's Miraculous Feeding about Five thousand, (which is also taken Notice of by All the other Evangelists, and so serves to shew the Connexion of the History of our Saviour's Ministry given by this Evangelist, with the History of the Same given by the Three other Evangelists) and of the Discourse which was Occasion'd thereby, which is wholly Omitted by the other Evangelists.

Chap. VI. With the end of the foregoing Chapter, ends that Large Supplement, which St John our Evangelist has given us to the Three former Gospels, in reference to the First part of our Saviour's Ministry, viz. before his beginning to Preach in Galilee after the imprisonment of the Baptist. For After these things which are related in the foregoing Chapter, the Baptist being now put into Prison, Our Saviour go's into Galilee, and begins to preach Repentance; as is related by the other three Evangelists, who having given a sufficient Account of our Lord's Ministry during his stay in Galilee, after this his Coming thither, till he left Galilee to come to the Feast of Tabernacles; therefore our Evangelist St John takes Notice but of One Particular during All that time, which is also taken notice of by the Other Evangelists as to the Matter of the Miracle, and some other Circumstances, but not as to the Discourse occasion'd thereby; and some other Circumstances, which therefore St John thought fit to Add here. The Twelve Apostles then being return'd (1) from their First Mission, Jesus went over the Sea of Galilee, which is otherwise call'd the Sea of Tiberias, from the City of that Name standing on the South-west part thereof. 2 And a great Multitude follow'd him, because they saw the Miracles which he did on them that were diseas'd. 3 And Jesus went up into a Mountain, and there he sat with his Disciples; the Reason of

I.  
Christ miracu-  
lously feeds 5000  
in Galilee.

(1) See Mark 6. 30, &c.

their

4 Ηι δὲ εἰς τὸ πάσχα, ἡ ἑορτὴ τῶν  
 Ἰουδαίων. 5 Ἐπάραις ὃν ὁ Ἰησοῦς τὴς  
 ὀφθαλμοῦς, καὶ θεασάμενος ὅτι πο-  
 λὺς ὄχλος ἔρχετο πρὸς αὐτὸν, λέγει  
 πρὸς τὸν Φίλιππον· Πόθεν ἀρξά-  
 σομεν ἄρτους, ἵνα φάωσιν οὗτοι;  
 6 (Τούτο δὲ ἔλεγε πειράζων αὐτόν,  
 αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιῆν)  
 7 Ἀπεκρίθη αὐτῷ Φίλιππος· Δια-  
 κοσίων δηναρίων ἄρτοι ἐκ ἀρκούντων αὐ-  
 τοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ πι-  
 λάβῃ. 8 Λέγει αὐτῷ εἰς οὐκ ἔ-  
 μαθὼν αὐτὸν, Ἀδελφείας ὁ ἀδελφὸς Σί-  
 μωνος Πέτρος. 9 Ἐπὶ πυδάειον ἐν  
 ᾧ οὐκ ἔχει πέντε ἄρτους κριθίνους καὶ  
 δύο ὀψάρια· ἀλλὰ ταῦτα τί ἔστιν εἰς  
 τοσούτους; 10 Εἶπε δὲ ὁ Ἰησοῦς· Ποιή-  
 σατε τὴς ἀνθρώπων ἀναπνοῇν. Ηι δὲ  
 χρότος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον  
 οὖν οἱ ἄνδρες τὸν αἰθμόν αὐτοῦ πε-  
 ταχιγάλιοι. 11 Ἐλαβε δὲ τὴς ἄρ-  
 τας ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε  
 τοῖς ἀνακειμένοις· ὁμοίως καὶ οὐκ ἔ-  
 ῄσθαι ὀψαρίων ὅσον ἦν ἔλεον. 12 Ὡς δὲ ἐτε-  
 πλήθη, λέγει τοῖς μαθηταῖς αὐτοῦ·  
 Συναγάγετε τὰ περισσεύσαντα κλάσ-  
 μαλα, ἵνα μὴ τι σπύληται. 13 Συνή-  
 γαγον ὃν, καὶ ἐγόμενος δώδεκα κοφίνους  
 κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθι-  
 νῶν, ἀπετίσεν τοῖς βιβρώσιν.

4 And the passover, a feast  
 of the Jews, was nigh.

5 When Jesus then lift up  
 his eyes, and saw a great com-  
 pany come unto him, he saith  
 unto Philip, Whence shall we  
 buy bread that these may eat?

6 (And this he said to prove  
 him: for he himself knew  
 what he would do)

7 Philip answer'd him, Two  
 hundred penny-worth of bread  
 is not sufficient for them, that  
 every one of them may take a  
 little.

8 One of his disciples, An-  
 drew, Simon Peter's brother,  
 saith unto him,

9 There is a lad here, which  
 hath five barley-loaves, and  
 two small fishes: but what are  
 they among so many?

10 And Jesus said, Make the  
 men sit down. Now there was  
 much grass in the place. So the  
 men sat down, in number about  
 five thousand.

11 And Jesus took the  
 loaves, and when he had given  
 thanks he distributed to them  
 that were set down; and like-  
 wise of the fishes, as much as  
 they would.

12 When they were fill'd,  
 he said unto his disciples, Ga-  
 ther up the fragments that re-  
 main, that nothing be lost.

13 Therefore they gather'd  
 them together, and fill'd twelve  
 baskets with the fragments of  
 the five barley-loaves, which  
 remain'd over and above, unto  
 them that had eaten.

## TEXT.

## TRANSLATION.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ  
ποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Οὗ-  
τος ἐστὶν ἀληθὺς ὁ προφήτης ὁ ἐρχό-  
μενος εἰς τὴν κόσμον. 15 Ἰησοῦς οὖν  
εἶπε· ὅτι μάλιστα ἐρχόμενος ἔσται ἀρπάξων

14 Then those men, when  
they had seen the miracle that  
Jesus did, said, This is of a  
truth that prophet that should  
come into the world.

15 When Jesus therefore  
perceiv'd that they would come

αὐτόν

## PARAPHRASE.

their Coming to this Eastern side of the Sea, being (1) to Retire a little  
from the People, in order to Refresh themselves. 4 And the Passover, a  
feast of the Jews, was nigh. 5 When Jesus and his Disciples had a  
little Refresh'd themselves Alone on the Mountain, they came down, and  
then lift up his eyes, and saw a great Company come unto him, and he  
says unto Philip, Whence shall we buy Bread that these may eat?  
(And this he said to prove him: for he himself knew what he would  
do.) 7 Philip answer'd him, Two hundred penny-worth of Bread is  
not sufficient for them, that every one of them may take a little. 8 One  
of his Disciples, Andrew, Simon Peter's brother, says unto him,  
There is a Lad here, which hath five Barley-loaves, and two small  
fishes: but what are they among so many? 10 And Jesus said, Make  
the Men sit down. Now there was much Grass in the place. So the  
Men sat down, in number about Five thousand. 11 And Jesus took  
the Loaves, and when he had given Thanks he distributed to them that  
were set down; and likewise of the Fishes, as much as they would.  
12 When they were fill'd, he said unto his Disciples, Gather up the  
fragments that remain, that nothing be lost. 13 Therefore they ga-  
ther'd them together, and fill'd twelve Baskets with the Fragments of  
the five Barley-loaves, which remain'd over and above, unto them that  
had eaten.

14 Then those Men who had been thus Miraculously fed, when they  
had seen the Miracle that Jesus did, said, This is of a Truth That most  
 eminent Prophet, i. e. the Messiah, that should come into the World.  
and hereupon they began to take a Resolution forthwith to take him, and  
set him up as their King, and proclaim him to be Such according to the  
common Notion the Jews had, that their Messiah was to be a great Tem-  
poral King. 15 When Jesus therefore perceiv'd that they would come

II.

Christ sends a-  
way his Apostles,  
and withdraws  
himself from the  
People, that they  
might not set him  
up for their King.

## ANNOTATIONS.

V. 11. † Τὸς ἁγίοις, ἢ τοῖς ἁγίοις, is not read in the two Best and Oldest  
SS. viz. Alex. and Cant. nor in any of the Old Versions, viz. Vulg. Lat. Syr.  
Arab. Ethiop. Copt. Goth. nor in St Augustin or Nonnus. It is not to be  
doubted, but it has been added here from the other Gospels.

and

## TEXT.

## TRANSLATION.

αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα,  
ἀνεχώρησε πάλιν εἰς τὸ ὄρη αὐτὸς  
μόνος.

16 Ὡς δὲ ὁ ἥμα ἐγένετο,  
κατέβη οἱ μαθηταὶ αὐτοῦ ὅτι ἦ ἡμέ-  
ρασαν.

17 Καὶ ἐμβάντες εἰς τὸ  
πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς  
Καπερναύμ. καὶ σκοτία ἦδη ἐγενόμην,  
καὶ οὐκ ἐληλύθει ὡς αὐτοῦς ὁ Ἰη-  
σοῦς.

18 Ἦν γὰρ ἡ θάλασσα, αἰέμας με-  
γάλης πνέοντος, διηγείρετο.

19 Ἐλη-  
λακότες ἦν ὡς σαδίδες εἰκασπέντε ἢ  
τριάκοντα, θεωροῦσι τὸν Ἰησοῦν πεπα-  
τῆναι ὅτι τῆς θαλάσσης, καὶ ἰγνύς τῶν  
πλοίων γινόμενον· καὶ ἐφοβήθησαν.

20 Ὁ  
δὲ λέγει αὐτοῖς· Εγώ εἰμι, μὴ φοβέσθε.

21 Ἦθελον οὖν λαβεῖν αὐτοὺς εἰς τὸ  
πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο  
ὅτι τῆς ἡμέρας εἰς ἡμέραν.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐση-  
κὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι  
πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ· εἰ  
μὴ ἐν ἐκεῖνῳ εἰς ὃ ἐβέβησαν οἱ μα-  
θηταὶ αὐτοῦ, καὶ ὅτι ἐσυνεισῆλθεν  
τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ  
πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ  
αὐτοῦ ἀπῆλθον.

23 Ἀλλὰ δὲ ἦλθεν  
πλοιάρια ἐκ Τιβεριάδος ἐγγύς  
τῆς τόπῃ ὅπου ἔφαγον τὸν ἄρτον, ἐν-  
χαριστήσαντες τῷ Κυρίῳ.

24 Ὅτε  
οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς ἐκεῖ ἔστιν

and take him by force, to make  
him a king, he departed again  
into a mountain himself alone.

16 And when evening was  
now come, his disciples went  
down unto the sea.

17 And entred into a ship,  
and went over the sea towards  
Capernaum: and it was now  
dark, and Jesus was not come  
to them.

18 And the sea arose, by  
reason of a great wind that  
blew.

19 So when they had rowed  
about five and twenty, or thir-  
ty furlongs, they see Jesus  
walking on the sea, and draw-  
ing nigh unto the ship: and  
they were afraid.

20 But he saith unto them,  
It is I, be not afraid.

21 Then they willingly re-  
ceiv'd him into the ship: and  
immediately the ship was at the  
land whither they went.

22 The day following, when  
the people which stood on the  
other side of the sea, saw that  
there was none other boat  
there, \* but that one whereinto  
his disciples \* had entred, and  
that Jesus went not with his  
disciples into the boat, but that  
his disciples were gone away  
alone:

23 (Howbeit there came  
other boats from Tiberias, nigh  
unto the place where they did  
eat bread, after that the Lord  
had given thanks)

24 When the people there-  
fore saw that Jesus was not

ἐκεῖ,

## TEXT.

## TRANSLATION.

καὶ, ὅτε οἱ μαθηταὶ αὐτοῦ, ὡς ἔβησαν, ἔλαβον αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναὺμ, ζητοῦντες τὸν Ἰησοῦν. there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 Καὶ

## PARAPHRASE.

and take him by force, to make him a King, he withdrew Unobserv'd by the Multitude, and departed again into a Mountain, mention'd v. 3. Himself Alone, not so much as taking any of the Twelve Apostles with him; partly that he might the Better get away from the Multitude Unobserv'd, and partly, if not chiefly, because he knew the Apostles themselves were in Expectation of his becoming a Temporal King, and so would be too Ready to join with the People in setting Him up for their King: for which Reason, as some of the other Evangelists observ'd, he order'd the Twelve to go over back again to the other side of the Sea, while he sent the People away; and he was oblig'd to lay his Commands on the Twelve so to do with some Earnestness, (u) and to Constrain them to do it, They being very Unwilling to lose the Opportunity, that now presented it self, of seeing their Master set up for a Temporal King. 16 And by this means, when Evening was now come, his twelve Disciples went down unto the Sea, 17 and entred into a Ship, and went over the Sea toward Capernaum: and it was now dark, and Jesus was not come to them. 18 And the Sea arose, by reason of a great Wind that blew. 19 So when they had row'd about five and twenty or thirty furlongs, they see Jesus walking on the Sea, and drawing nigh unto the Ship; and it being so Dark, that they could not discern who it was, they suppos'd it had been an Apparition, and they were afraid. 20 But he says unto them, It is I, be not afraid. 21 Then they willingly receiv'd him into the Ship, and immediately the Ship was at the Land whither they went.

22 The day following, when the People which stood on the other, *i. e. Eastern or North-East side of the Sea*, saw that there was no other Boat there the Night before when the Disciples went away, but that One whereinto his Disciples had enter'd, and that Jesus went not with his Disciples into the Boat, but that his Disciples were gone away alone: 23 (Howbeit afterwards there came other Boats from Tiberias, nigh unto the place where they did eat Bread, after that the Lord had given Thanks) 24 When the People therefore, having for some time (as is probable) sought after him, saw that Jesus was not there on that side of the Sea, neither his Disciples, they also took Shipping in the Ships that were come from Tiberias, and came to Capernaum, the usual place of his Residence or Dwelling, seeking for Jesus. 25 And when they

(u) Matt. 14. 22.

III.  
The People follow Jesus to Capernaum.

H

had

## TEXT.

## TRANSLATION.

25 Καὶ εὗροντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ραββί, πότε ὧδε γέγονας;

26 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῖν, ζητεῖτέ με ὅτι ἔπι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἅκ τῆς ἄρτων, καὶ ἐχορτάσθητε.

27 Εργάζεσθε μὴ τὴν βρώσιν τὴν σπολυμνήν, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τὸν γὰρ ὁ πατήρ ἐσφράγισεν, ὁ Θεός.

28 Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; 29 Απεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τοῦτο ὅτι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ἑαυτὸν.

30 Εἶπον οὖν αὐτῷ· Τί οὖν ποιῶμεν σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answer'd them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were fill'd.

27 \* Work not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father seal'd.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answer'd and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

## PARAPHRASE.

had found him on the other side of the Sea, they said unto him, Rabbi, when, and by what wonderful means camest thou hither? seeing there was no Boat to bring thee over, and the way round by Land is much too long for Any one to come it in so short a Time, but by some Extraordinary means.

26 Jesus knowing it would be to no purpose to satisfy their Question and Curiosity, began to discourse with them of a more material Subject, and answer'd them and said, Verily verily I say unto you, Ye seek me, not because ye saw the Miracles, and thence conclude, as ye ought, that I am the Messiah come to shew you the way to Eternal Life; but

IV.  
His Discourse to  
them about Not  
working for the  
Bread that per-  
ishes &c.

## MORTAL PARAPHRASE.

but because ye did eat of the Loaves, and were fill'd yesterday, and so hope to be fed by me again, or to receive some other Bodily or Worldly Advantage. 27 But I advise you, (w) work not thus chiefly and with the greatest Concern for the Meat which perishes, such as is your Common Food, and That I fed you with yesterday; but work chiefly for that Mystrious Meat which endures, in its effects at least, unto Everlasting Life; whereby, as may indeed be understood the Doctrine of the Gospel in general, so more especially is to be understood, the Sacramental Meat or Food, which the Son of Man shall hereafter, by the Sacrifice of himself in the Cross, and by the Institution of the Sacrament of the Lord's Supper in Remembrance of that his Sacrifice, give unto his Church, and so to as many of you as shall become Members of his Church: for him has God the Father Seal'd, i. e. God has as plainly testify'd by the Miracles he has empower'd me to do in healing and feeding your Bodies, that I am sent also, and principally, to heal and feed your Souls, by giving you Right Notions of God and his Worship, as if I had brought Credentials from God and Seal'd by him. 28 Then said they unto him, Thou advise us to Work chiefly for that Meat which endures to Everlasting life; What shall we do therefore, that we might work the Works of God, i. e. work so as to have the said Meat which endures to Everlasting life? To Jesus answer'd and said unto them, This is the Work in general, requir'd of God from you, in order to your having or partaking of the said Meat, viz. that ye believe on Him, i. e. Me whom he has sent, so as to be entirely Guided by me in such things as relate to your Spiritual Welfare; tho' they are directly contrary to the Wrong Notions you are possess'd with, as in other respects, so particularly in respect to the Messiah being a Temporal Prince, and to raise the Jewish Nation to Temporal Greatness and Splendor: whereas my Kingdom is of a Spiritual Nature, and tends to advance you to Spiritual Happiness. 30 They said therefore unto him, We are Certain that Moses gave us the Law from God; and therefore have Reason to believe, that by the Observance of the said Law we shall work the Works of God, or what God requires of us in order to attain Eternal life: What sign shewest thou then, that we may see thee, and thereby be sufficiently convinc'd that we ought to believe thee, even in such things as tend to the neglecting and laying aside of the Observance of the Law, as to its Rites and Ceremonial parts? In order to convince us of this, you should work some Work Greater than ever Moses did: but now what such Work dost thou work? 31 As to your feeding us for one meal yesterday in a miraculous manner, That is not to be compar'd

## ANNOTATIONS.

(w) It is plain that to *εργάζεσθαι* here in the Original refers *εργάζεσθαι* in the following verse; and therefore the words should have been so render'd by our Translators as to have made the Reference or Allusion Plain, which it is not according to the Common Translation.

## TEXT.

## TRANSLATION.

31 Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαθον  
 ἐν τῇ ἐρήμῳ, καθὼς ἔστι γεγραμ-  
 μένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδω-  
 κεν αὐτοῖς φαγεῖν. 32 Εἶπεν οὖν  
 αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω  
 ὑμῖν· Οὐ Μωσῆς δίδωκεν ὑμῖν τὸν  
 ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ  
 μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ  
 οὐρανοῦ τὸν ἀληθινόν. 33 Ὁ γὰρ  
 ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων  
 ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδύς τῷ  
 κόσμῳ. 34 Εἶπον οὖν πρὸς αὐ-  
 τόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν  
 ἄρτον τούτον. 35 Εἶπε δὲ αὐτοῖς ὁ  
 Ἰησοῦς· Εἰ μὴ ὁ ἄρτος τῆς ζωῆς  
 ὁ ἐρχόμενος πρὸς με, ὃ μὴ πει-  
 νάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, ὃ μὴ  
 διψήσῃ πώποτε. 36 Ἀλλ' εἶπον  
 ὑμῖν ὅτι καὶ ἐωράκατέ μου, καὶ  
 ὃ πιστεύετε. 37 Πάν ὃ δίδωσί μοι  
 ὁ πατήρ, πρὸς ἐμὲ ἥξει· καὶ τὸ ἐρ-  
 χόμενον πρὸς με ὃ μὴ ἐκβάλω ἔξω.  
 38 Ὅτι καταβέβηκα ἐκ τοῦ οὐρα-  
 νοῦ, ὃ ἵνα ποιῶ τὸ θέλημα τοῦ  
 πατρὸς, ἀλλὰ τὸ θέλημα ὃ πέμφαντός  
 με. 39 Τούτο δὲ ἔστι τὸ θέλημα ὃ  
 πέμφαντός με πατρός, ἵνα πάν ὃ δέ-  
 δωκέ μοι, μὴ ἀπολέσω ἔξ αὐτοῦ, ἀλλὰ  
 ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

31 Our fathers did eat man-  
 na in the desert; as it is writ-  
 ten, He gave them bread from  
 heaven to eat.

32 Then Jesus said unto  
 them, Verily verily I say unto  
 you, Moses gave you not that  
 bread from heaven; but my  
 Father giveth you the true  
 bread from heaven.

33 For the bread of God is  
 \* that which cometh down  
 from heaven, and giveth life  
 unto the world.

34 Then said they unto  
 him, Lord, evermore give us  
 this bread.

35 And Jesus said unto  
 them, I am the bread of life:  
 he that cometh to me, shall ne-  
 ver hunger; and he that be-  
 lieveth on me, shall never  
 thirst.

36 But I said unto you, that  
 ye \* have even seen me, and  
 believe not.

37 All that the Father giv-  
 eth me, shall come to me; and  
 him that cometh to me, I will  
 in no wise cast out.

38 For I came down from  
 heaven, not to do mine own  
 will, but the will of him that  
 sent me.

39 And this is the Father's  
 will which hath sent me, that  
 of all which he hath given  
 me, I should lose nothing, but  
 should raise it up again at the  
 last day.

## PARAPHRASE.

what was done by Moses: for Our Fathers did eat Manna in the Desert, for no less than forty years together, and were vastly a Greater Number than we were yesterday; and what they eat was not Common food, such as you gave us, but Bread or Food from Heaven, as it is written (Psalm 78. 25.) He gave them Bread from Heaven to eat. 32 Then said Jesus unto them, Verily verily I say unto you, Moses gave you not that Bread from Heaven really and properly speaking, it being said in the recited Text of Scripture to be Bread from Heaven, only on account of its being given to your Fathers by the more immediate Power of God who dwelt in Heaven, or else on account of its being made of somewhat which fell down out of the Air, which is sometimes call'd Heaven: But my Father gives you the True Bread from Heaven. 33 For the Bread thus given you of God is That which comes down from Heaven Truly speaking, I myself and my Doctrine being that Bread, who Truly came down from Heaven most Truly so call'd, or the Highest Heaven; and accordingly this Bread I speak of gives Life unto the World. 34 Then the People, understanding him still to speak of some strange and extraordinary Bread, said unto him, Lord, not for One or Two meals, but Evermore give us this Bread. 35 And Jesus then judging it Requisite to speak more Plainly to them, said unto them, I am the Bread or Food of Life I have hitherto been telling you of: He therefore that comes to me as his Spiritual Guide and Saviour, shall Evermore have this Bread as you desire, and consequently shall never suffer starving Spiritual hunger; and he that believes on me as such, shall never suffer killing Spiritual thirst; i. e. shall never want any thing Necessary to his Spiritual Happiness, forasmuch as He has those Means which will more certainly support him to Everlasting life, than Meat and Drink do support the Body in this Mortal life. 36 But the Case is with you, as afore (v. 26) I said unto you, viz. that ye have even seen me working Miracles sufficient in themselves to convince you to Believe in me, as I require of you, and yet ye believe not: which can be justly attributed only to your Own Perverseness and Obstinacy. 37 For All that the Father gives me, i. e. All that make a Right use of God's Common preventing Grace, so as to be of an Honest, Sincere, Humble and Teachable Disposition, and consequently Rightly and Impartially to weigh and consider my Doctrine and Miracles, shall thereby be convinc'd of my being sent from God to be the Saviour of the World, and shall come to me as such; and him that thus comes to me, I will in no wise cast out, or refuse to receive. 38 For I came down from Heaven, not to do mine Own will, i. e. not to do as One that acts according to his Own will in Opposition to God's will, but to do the will of Him that sent me. 39 And this is the Father's will who has sent me, that of All which he has given me, i. e. who believe on me, and live according to the Rules of my Gospel, I should lose Nothing, i. e. suffer no such One to be lost, or perish Eternally, but should raise it, i. e. him up again

40 Τὸτο δὲ ὅτι τὸ θέλημα ἔπεμ-  
ψαντός με, ἵνα πᾶς ὁ θεῶν τὸν  
υἱόν, καὶ πιστεύων εἰς αὐτὸν, ἔχη  
ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν  
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 41 Εβρόντο  
οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, ὅτι εἶ-  
πεν· Εγὼ εἰμι ὁ ἄρτος ὁ καταβάς  
ἐκ τοῦ οὐρανοῦ. 42 Καὶ ἐλεγον·  
Οὐκ ἔστις ὁ υἱὸς Ἰωσήφ, ὃς υἱὸς Ἰωσήφ,  
ἃ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν  
μητέρα; Πᾶς οὖν λέγει ἕτερος. Ὁπ-  
τέρῳ ἔρανον χάρις ἐδόθη; 43 Απε-  
κρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·  
Μὴ γροθίζετε με ἀλλήλων. 44 Οὐ-  
δεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν  
μὴ ὁ πατὴρ ὁ πέμψας με ἐκλύσῃ  
αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ  
ἐσχάτῃ ἡμέρᾳ. 45 Ἐπὶ γεγραμμένον  
ἐν τοῖς προφήταις· Καὶ ἔσονται πάν-  
τες διδασκατοὶ τοῦ Θεοῦ. Πᾶς οὖν ὁ  
ἀκούσας πρὸς τὸν πατέρα, καὶ μαθὼν,  
ἔρχεται πρὸς με. 46 Οὐχ ὅτι ὁ  
πατὴρ τις ἐώρακεν, εἰ μὴ ὁ ὢν  
πρὸς τὸν Θεόν· ὅστις ἐώρακε τὸν πατέρα.  
47 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ πι-  
στεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.  
48 Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 Οἱ  
πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ  
ἐρήμῳ, καὶ ἀπέθανον. 50 Οὗτός ἐστιν  
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὃν

40 And this is the will of  
him that sent me, that every  
one which seeth the Son, and  
believeth on him, may have  
everlasting life: and I will  
raise him up at the last day.

41 The Jews then murmur'd  
at him, because he said, I am  
the bread which came down  
from heaven.

42 And they said, Is not  
this Jesus the son of Joseph,  
whose father and mother we  
know? how is it then that he  
saith, I came down from hea-  
ven?

43 Jesus therefore answer'd  
and said unto them, Murmur  
not among your selves.

44 No man can come to me,  
except the Father which hath  
sent me draw him: and I will  
raise him up at the last day.

45 It is written in the pro-  
phets, And they shall be all  
taught of God. Every man  
therefore that hath heard, and  
hath learn'd of the Father,  
cometh unto me.

46 Not that any man hath  
seen the Father, \*except he  
which is of God, he hath seen  
the Father.

47 Verily verily I say unto  
you, He that believeth on me  
hath everlasting life.

48 I am the bread of life.

49 Your Fathers did eat  
manna in the wilderness, and  
are dead.

50 This is the bread which  
cometh down from heaven,

## PARAPHRASE

gain at the last day to *Life eternal*. 40 And further yet, this is the will of Him that sent me, that every One who sees the *Miracles wrought by me his Son*, and thereupon believes on him *the said Son*, may have everlasting life, in *Body as well as Soul*; and to this end it is that I will raise him up in his *Body* at the last Day. 41 The Jews then murmur'd at him, laying aside *All the Respect they had for him the Day afore*, when they would have made him their *King*; and they did this, because he said, I am the Bread which came down from Heaven. 42 And they said, Is not this Jesus the Son of Joseph, whose Father and Mother we know? how is it then that he says, I came down from Heaven? 43 Jesus therefore answer'd and said unto them, Murmur not among yourselves against me, as if I could not come from Heaven, because I am not only a *Man*, but as such descended of a mean *Family* as to its present circumstances. These are not the *Principal Reasons* which keep you from believing on me, but your *Own Worldly and Sinful Affections and Dispositions*. 44 As I said afore, v. 37. *All that the Father gives me come unto me*; so agreeably thereto I say now on the other hand, that no man can come unto me, except the Father who has sent me draw him, i. e. except he make a *Right use of that Common Preventing Grace* which God vouchsafes to *All men*, so as thereby to be *Honestly and Sincerely and Humbly dispos'd to Receive the Truth*; and such a One will come to me or believe in me, as I afore said, and I will raise him up at the last day to *Everlasting life*. 45 It is written in the *Prophets*, And they shall be all taught of God, namely, in a more *Immediate and Extraordinary* manner, when the *Messias* should appear on *Earth*, to teach and instruct *Men*: And this Prophecy is now *Actually fulfill'd*. Every Man therefore that has heard, and has learn'd of the Father, comes unto me. 46 Not that Any man has seen the Father, and so heard and learn'd of the Father, in a *Literal sense*, except He, i. e. the Son, who is of God; he has seen the Father in a *Literal sense*: whereas, when I said (v. 45.) that every Man that has heard and learn'd of the Father comes unto me, my meaning is, that whosoever makes a *Right use of God's Common Preventing Grace*, so as to have his *Heart thereby Honestly and Sincerely dispos'd to receive the Truth of God*, when made Known to him, and Confirm'd by *Sufficient Evidence*, will believe on Me. 47 And verily verily I say unto you, He that believes on me, has *Everlasting life*, i. e. as that which will nourish and bring him to *Everlasting life*. 48 For as I said afore (v. 35.) I am The Bread of Life, with which the *Manna* you spoke of (v. 31.) is not to be compar'd. 49 Your Fathers did eat *Manna* in the Wilderness, and are Dead *Eternally for their Sins*, such as were *Impenitently wicked* among them; the *Eating of the Manna* not being a means to procure them *Pardon or Eternal Happiness*: 50 but this which I speak of, is the Bread which comes down from Heaven, Truly, and in a *Literal Sense* (which the *Manna* did not) that a Man may

## TEXT.

## TRANSLATION.

ἵνα τις ἐξ αὐτῆς φάγῃ καὶ μὴ ἀποθάνῃ.

that a man may eat thereof, and not die.

51 Εγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸ αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ὅσῃν, ἣν ἐγὼ δώσω ὑπὲρ τοῦ κόσμου ζωῆς.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 Εμάχοντο οὖν ἄλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται ἕτερος ἡμῖν δῶναι τὴν σάρκα φαγεῖν;

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.

54 Ὁ πῶγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 Ἡ δὲ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ὅστις πόσις.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 Ὁ πῶγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

## ANNOTATIONS.

(x) That this Text, and the whole Discourse relating thereto, is more particularly to be understood of the *Sacrament of the Lord's Supper*, has been always my Own Judgment, ever since I have been Able to make a Judgment, and before I have consulted the Opinions of Others. And upon Consulting the Primitive Fathers, it will appear that the said Text &c. was so understood by Them in general; as is shewn at large, in a Treatise entitled, *The Unbloody Sacrifice and Altar Unvail'd and Uncover'd*, writ by the Reverend and Learned Mr *Johnson*, Sect. 5. pag. 351, &c.

## MONTAGNE PARAPHRASE.

may eat thereof, and thereby not Dye Eternally. 51 Namely, I tell you again, that I am the said Living, i. e. Life-giving Bread, which came down from Heaven: if any Man truly eat of this Bread, he shall thereby, as a Principal means appointed for the obtaining the Pardon of his Sins and Eternal life, live for ever: and the Bread that I will give them to eat that believe on me, more properly and especially is my Flesh or Body, the Life of which I will give as a Sacrifice for to expiate the Sins of the whole World, and so for the Life of the whole World, i. e. that All that truly believe on me may obtain Eternal Life, as well as the Pardon of their Sins. 52 The Jews therefore strove, i. e. disputed with greater warmth than afore among themselves, saying, How can this Man give us his Flesh to eat? 53 Then Jesus gave them a somewhat more full or particular Description of the Two parts of the Sacrament of the Lord's Supper, which he design'd to institute in due time; and also foretold them the Indispensable Necessity of Receiving it; and said unto them, Verily verily I say unto you, that the Time is coming, namely After my Institution of the said Sacrament, that Except ye eat (x) the Flesh or Body of the Son of Man, and drink his Blood in the Mystrious and Sacramental Manner which I shall appoint, when ye are come to Years of Discretion or Understanding enough to perform this Duty as it ought, and shall have Opportunity of performing it, ye shall have no Spiritual life in you, and consequently cannot attain to Eternal life; the Neglect of this Duty of Receiving the Sacrament of the Lord's Supper, if Impenitently continu'd or liv'd in, being no less sufficient to debar you of Eternal Happiness, than the Living in any other wilful Sin. 54 Whoso Worthily, or being duly Qualify'd, namely, with a sincere Repentance of All his Sins past, and a sincere Resolution of Amendment, or Forsaking All his former Sins, and Living an Holy life for the Future: Whoso, I say, thus eats the Bread which I shall institute or appoint to be eaten in the Sacrament of the Lord's Supper, as a Symbol or Representation of my Flesh or Body crucify'd, and drinks the Wine that I shall appoint to be receiv'd in the said Sacrament, as a Representation of my Blood pour'd out on the Cross, has Eternal life; and tho' he shall not hereby be exempted from the Common Sentence pass'd on Mankind of undergoing Bodily Death; yet I will raise him up at the Last day, even in his Body, that in it, as well as in his Soul, he may partake of the Joys of Eternal life. 55 Whoso worthily partakes of the Lord's Supper, I say, has Eternal life: for, as Natural or Common Meat and Drink do nourish in a Natural manner, or in respect of the Natural life; so the Sacramental Bread which is my Flesh or Body, is Spiritual meat indeed, and the Sacramental Wine which is my Blood, is Spiritual drink indeed, i. e. do nourish such as duly partake thereof in a Spiritual manner, or in respect of the Spiritual and Eternal life. 56 Namely, He that eats my Flesh, and drinks my Blood, i. e. duly partakes of the Sacrament of the Lord's Supper, dwells in me, and

## TEXT. TRANSLATION.

57 Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸ πατέρα· καὶ ὁ τρώγων με, καὶ αἰεὶ ζήσεται δι' ἐμέ.

58 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ὃ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τὸν τοῦ ἄρτου, ζήσεται εἰς τὸ αἰῶνα. 59 Ταῦτα εἶπει ἐν συναγωγῇ, διδάσκων ἐν Καπερναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστὶν ὁ λόγος· τίς δύναται αὐτὸ ἀκούειν;

61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι ᾤοντο οὗτοι, λέγει αὐτοῖς· Τὸ τοῦ ἄνθρωπου κρέας οὐ δύναται σῶσαι, ἀλλὰ τὸ πνεῦμα ὁμοῦν.

62 Εὰν ὅν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν πρὶν τοῦ εἶναι παῖδα;

63 Τὸ πνεῦμά ἐστι τὸ ζῶν ὁμοῦν, ἡ σὰρξ οὐκ ὠφελεῖ σθένος. τὰ ῥήματα δὲ ἡ ζωὴ λαλοῦντες ὑμῖν, πνεῦμά ἐστι καὶ ζῶν ἐστίν.

64 Ἀλλ' εἰσὶν ἔτι ὑμῶν τινες οἱ οὐ πιστεύοντες. ἦδαι γὰρ ἔκ ἀρχῆς ὁ Ἰησοῦς τινες εἰσὶν οἱ μὴ πιστεύοντες.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself that his disciples murmur'd at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believ'd

## PARAPHRASE.

and I in him, i. e. in a most intimate and unconceivable manner is Spiritually united to me, and a Spiritual Member of me, and as such partakes more and more of the Holy Spirit and Grace; the Partaking of the said Holy Sacrament being intended by me to be one Principal Means of Partaking of Grace, both as thereby is denoted the Pardon of Sins past, and also the Assistance of the Holy Spirit to Resist and Overcome Sin for the future. 57 As the Living Father, i. e. the Father who is the Fountain

## PARAPHRASE.

tain of the Godhead, has sent me, and I live by the Father, as deriving my Life from Him; so he that eats me, in the *Mysterious or Spiritual* manner I shall appoint, i. e. in the *Sacrament*, even he shall live by me, i. e. shall derive *Eternal life* from me. 58 To conclude therefore, This, viz. I my self, is That Bread which came down from Heaven, in order to be eaten or fed upon in the *Spiritual* manner aforesaid; not to the same end as your Fathers did eat Manna, viz. only to nourish their *Mortal Bodies* in their *Natural* life, and are Dead therefore in their *Bodies*: but to a much Nobler end; for he that eats of this Bread, shall thereby receive such *Spiritual Nourishment*, as to live for ever. 59 These things said he to the Jews in the Synagogue, as he taught in Capernaum.

60 Many therefore, even of those who had hitherto profess'd to be his Disciples, when they had heard this Discourse, said, This which he has said of his being Bread, and giving us his *Flesh* to eat, and *Blood* to drink, and our Eating him &c. is an Hard or Absurd saying, who can hear it, i. e. believe it to be True? 61 When Jesus knew that some of his Disciples thus murmur'd at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of Man Ascend up into Heaven, where he was before he came down upon Earth? Is it not as Strange and Incredible to you at present, that I should do the One as the Other? Yet you shall some of you see me Ascend into Heaven, and then you will not wonder at my Coming down thence. And besides, this my Ascension into Heaven, with my *Flesh* or *Body*, will then teach you not to understand what I have said of Eating my *Flesh*, in the literal and gross sense you now Perversely understand it in. 63 Whereas you might have perceiv'd from what I said afore, that It is the *Holy Spirit* that quickens, or gives *Spiritual Life* to such as duly partake of the *Blessed Sacrament* of my *Body* and *Blood*: The *Flesh*, whether you understand thereby my *Natural Flesh* or *Body*, or Any other material thing dignify'd with that Character, as the material Bread us'd in the *Sacrament*; in which ever of these senses you understand the *Flesh* I have spoken of, It of It self profits Nothing toward the Attainment of *Eternal life*. The Words that I speak unto you, both in this and other the like Cases, they are Spirit, and they are Life, i. e. they are to be understood in a *Spiritual Sense*, wherein the things spoken of do really conduce, Agreeably to the True meaning of such my Discourses, to a *Spiritual and Eternal life*. 64 But your being Offended at this my Discourse concerning my *Flesh* and *Blood*, do's at the bottom proceed from no other cause than this, viz. because there are some of you, i. e. such of you as are thus offended, are Those that believe not Sincerely, or on sound Principles, tho' they Profess to Believe. For Jesus knew from the Beginning of his Ministry, and gathering Disciples, who of them they were that Believ'd not sincerely on him, tho' they profess'd to Believe in him; and he knew this so Fully and Particularly, that he knew from the First time that Judas Iscariot profess'd

V.  
Christ further discourses on the same Subject to some of his Disciples, that were offended at what he had said.

## TEXT.

## TRANSLATION.

πισ, & τις ὅστις ὁ πατὴρ ἀποστείλῃ αὐτόν.

65 Καὶ ἔλεγεν· Διὰ τὸ ἔφη· ὅτι ὅστις διώκει ἐλθεῖν πρὸς με, εἰ μὴ ἡ δόξα τοῦ πατρὸς ἐκ τοῦ πατρὸς μου.

66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῷ μαθητῇ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἔκεν μετ' αὐτοῦ οὐδεμίαν.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα·

Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη ὁ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχουσ.

69 Καὶ ἡμεῖς πιστεύομεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

70 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τὴν δόξαν ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν; 71 Ἐλεγε δὲ τῷ Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ· ὅτι σὺ ἡμελλεν αὐτὸν πρᾶδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

Κεφ. ζ'. Καὶ οὐδεμίαν ὁ Ἰησοῦς μετ' αὐτῶν ἐν τῇ Γαλιλαίᾳ· ὅτι ὁ Ἰησοῦς οὐκ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.

2 Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῆς Ἰουδαίων ἡ σκηνοπηγία. 3 Εἶπον οὖν πρὸς αὐτόν

not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walk'd no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answer'd him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ the Son of the living God.

70 Jesus answer'd them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

## Chap. VII.

After these things, Jesus walk'd in Galilee: for he would not walk in Judea, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said

## PARAPHRASE.

to Believe in Him, that it was He who should betray him, when the Proper time for it was come. 65 And he said, Therefore said I (as before v. 44.) unto you, that no Man can come unto me as a True Sincere Believer; except it were given unto him of my Father. 66 Hereupon, from that time many of his Disciples who were not Sincerely such, perceiving

## PARAPHRASE

receiving by what he said (v. 64, 65,) that their Insincerity was not Unknown to him, went back, i. e. off from him, and walk'd no more with him, i. e. were no longer his Disciples.

67 Then said Jesus unto the Twelve Apostles, Will ye also go away from me, and be no longer my Disciples? 68 Then Simon Peter answered him, Lord, to whom shall we go, but to thee? for Thou hast the Words of Eternal Life, i. e. Thou alone canst truly guide and instruct us what to do in order to attain Eternal life, which ought to be our chief concern. 69 And, i. e. namely, we believe and are sure from what we have seen and heard, that Thou art That Christ, the Son of the living God, which has been so long promis'd to us by God, to guide and instruct us unto True Happiness. 70 Jesus answer'd them, Have not I chosen you Twelve out of all my Disciples to be my Constant Attendants, and to be admitted into the Closest Friendship and Intimacy with me? i. e. Altho' I have done this, yet to let you see that I perfectly know the Hearts of you Twelve, as well as of my other Disciples; I say unto you, that tho' Peter has made a Commendable Confession with respect to me in the Names of All you Twelve, yet I know you do not All believe so sincerely in your Hearts, and that One of you is at the Bottom such a Child of the Devil, or so very Wicked, and shall be so far influenc'd by the Devil, as to Betray me to my Enemies when the Time appointed of God for this is come. 71 This he spake of Judas Iscariot the Son of one Simon: for he it was that should Betray him, being One of the Twelve.

VI.  
Christ's Knowledge of All men, particularly of the Traytor.

Chap. VII. After these things for some considerable Time, (as may be best seen by looking on my Table of the Harmony of the four Gospels) Jesus walk'd, i. e. continu'd in Galilee, going from place to place to teach and instruct the People: for he would not walk in Judea, properly so call'd, because the chief Rulers of the Jews, who resided generally and most of them at Jerusalem in Judea, sought to kill him; so maliciously exasperated were they against him.

VII.  
Christ stays in Galilee, not going up to Jerusalem at the next Passover.

## SECTION VI.

Containing such Particulars as are related by St John, From a little before the Feast of Tabernacles, which was in the thirty fourth year of CHRIST'S Life, or A. D. 32, To the Feast of the Dedication next ensuing, or in the same year. Which Particulars take up Chap. VII. 1 — X. 21, of this Gospel, and are Wholly Omitted by the Other Evangelists.

Now the Jews Feast of Tabernacles, so call'd and kept in memory of their Ancestors living in Tabernacles or Tents for forty years in the Wilderness, was at hand; It began always on the Fifteenth of the Hebrew month Tisri, which was this year about the middle of October. 3 His Brethren were (as we learn Mat. 13. 55.) these four, James and Joseph,

I.  
Christ go's to Jerusalem to the Feast of Tabernacles.

Si-

οἱ ἀδελφοὶ αὐτοῦ. Μετάβηθι ἔνθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. 4 Οὐδεὶς γάρ οἱ κρυπτοῦ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ὅτι παρρησιαῖται· εἰ τὰῦτα ποιεῖς, φανεράσουσιν αὐτὸν τῷ κόσμῳ. 5 Οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ὁπίσθεν εἰς αὐτόν. 6 Λεγὼ οὖν αὐτοῖς ὁ Ἰησοῦς. Οἱ καιροὶ ὃ ἐμὸς ἔτι οὐκ ἦρπεν· ὁ δὲ καιρὸς ὃ ὑμετέρῳ πάντοτε ὄντι ἐπιτελεῖται. 7 Οὐ δύναται ὁ κόσμος ἀγαπᾶν ὑμᾶς· ἐμὲ δὲ μισεῖ ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ ποιῶντα ὄντι. 8 Ὑμεῖς ἀνάβηθι εἰς τὴν ἑορτὴν ταύτην· ἐγὼ δὲ οὐκ ἀναβάνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὃ ἐμὸς ἔτι πεπλήρωται. 9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβη οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, καὶ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ.

unto him, Depart hence, and go into Judea; that thy disciples also may see the works that thou dost. 4 For there is no man who doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come. 9 When he had said these words unto them, he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

## ANNOTATIONS.

V. 8. † So it is read in Cant. and some few other MSS. and in Vulg. Lat. Syr. and Persick Versions; as also in Chrysostom, Cyril and Augustin. And indeed it is not to be doubted but that *οὐκ* is the Original Reading, because there can be no Reason for turning *οὐκ* into *καί*, but there is an obvious Reason for turning *οὐκ* into *καί*, viz. that our Lord might not seem to say one thing, and do another. And that *οὐκ* was thus turn'd here into *καί* on such an account, is put beyond all doubt, by considering that Porphyry, that Enemy of Christianity, do's endeavour from this very Passage to render our Lord guilty of speaking an *Ostrich*, in saying first he would *Not* go to the Feast, and afterwards *Going*: Whence as it appears beyond all Doubt, that it was read *οὐκ*, and not *καί*, in Porphyry's time, so it appears also, I think, beyond all reasonable Doubt, that hence *οὐκ* came to be

## PARAPHRASE

Simon and Jude: of which Two, James and Jude, were of the Number the twelve Apostles, which were chosen a considerable time before this; so that what is said in the following Verses 3—8, can't be Reasonably understood of these Two; but may very well be understood of the Two other, who as they were not Apostles, so probably were not so, because they were such as are describ'd here v. 5 and 7; and therefore no wonder they should lay upon them to Direct our Lord What to Do, and When to go up to the Feast here mention'd, as our Evangelist here tells us they did, viz. these Two of his Brethren that were not Apostles, when they saw Jesus preparing to go to the Feast, therefore laid unto him, Why dost thou not Depart hence from Galilee, where thou hast now staid so long, viz. a year, if not quite, or even above Two years, and go into Judea, that thy Disciples also that be there may see the Miraculous works that thou dost, and thereby also the Number of thy Disciples may be increas'd, by Others being induc'd by thy Miracles to follow Thee as such? 4 For there is no Man of Common Prudence that do's any thing Extraordinary in Secret, in Galilee may be esteem'd to be in respect of Jerusalem in Judea, especially at a Feast time; and he himself seeks or desires at the same time, by what he do's thus Extraordinary, to be Known Openly, or to As Many as he can: wherefore if you do these things with an Intention to be known, and to get Followers, go now to this Feast at Jerusalem, where you wilt have the Opportunity to shew thy Self to some that come to the said Feast from many different Parts of the World. 5 For neither did these Two of his Brethren believe in Him so, as to have a just Reverence for Him; but thought that He acted out of a Desire of Vain-glory and Worldly Honour, or the like. 6 Then Jesus said unto them, My proper time for avoiding the malicious Designs of the Jewish Rulers at Jerusalem, when I get thither, is not yet come: but your time is Always ready, i. e. you may go when you please, without Danger. 7 The World cannot have any Reason to hate you, while you are acted by Worldly Principles your selves, and so do not oppose Others that are so: but me it hates, because I testify that the Works thereof, i. e. such Works as are done out of meer Worldly Principles, and so contrary to the Will of God, are Evil. 8 Go ye up unto this Feast: I go not up yet unto this Feast, for my time is not yet full come. 9 When he had said these Words unto them, he abode still in Galilee. 10 But when his said Brethren were gone up, then went he also up unto the Feast, Not so Openly as he was wont to do about Galilee with vast Multitudes following him, or flocking to him; but as it were in Secret, being attended only with the twelve Apostles,

## ANNOTATIONS

into the Text afterwards instead of *as*, as shewing the True meaning of *as* in this place; for which reason I have retain'd *Not yet*, in the English Version, only putting *yet* in a different Character, to shew it is put in by way of Explanation.

and

## TEXT.

## TRANSLATION.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν  
ὅτι τῇ ἑορτῇ, καὶ ἔλεγον· Πῶ ὅτι  
ἐκεῖ; 12 Καὶ γογγυσμὸς πα-  
λὺς ᾤχετο ἐν αὐτοῖς τοῖς ὄχλοις· οἱ  
μὲν ἔλεγον, ὅτι ἀγαθὸς ἐστίν· ἄλλοι δὲ  
ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸ ὄχλον·  
13 Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει  
ᾤχετο αὐτῷ, ἀλλὰ τὸ φόβον τῶν Ἰουδαίων·  
14 Ἡδὴ γὰρ ἡ ἑορτὴ μεσότης, ἀνέβη ὁ  
Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε· 15 Καὶ  
ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς  
ἔστος ῥαμμασα οἶδε, μὴ μαθηταὶς;  
16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν·  
Ἡ ἐμὴ διδασκαλία ἐκ ἐστίν ἐμή, ἀλλὰ ἡ  
πέμφαντός με· 17 Εἰ τις θέλη τὸ  
θέλημα αὐτοῦ ποιεῖν, γνώσει ὅτι  
διδάσκω, πόποτε ἐκ τῶν ὅτων ὅτιν, καὶ  
ἐγὼ ἀπὸ ἐμαυτοῦ λαλῶ· 18 Ὁ ἀφ'  
ἐαυτοῦ λαλῶν τὸ δοῦναι τὴν ἰδίαν ζητεί· ὁ  
δὲ ζητῶν τὸ δοῦναι τὴν πέμφαντος αὐτοῦ,  
ἔστος ἀληθὴς ἐστίν, καὶ ἀδικία οὐκ αὐτῷ  
οὐκ ἐστίν· 19 Οὐ Μωσὴς δέδωκεν  
ὑμῖν τὸ νόμον, καὶ ὑμεῖς ἔχετε ὑμῶν ποιεῖν  
τὸ νόμον; τί με ζητεῖτε ἀποκτεῖναι;

11 Then the Jews sought  
him at the feast, and said,  
Where is he?

12 And there was much mur-  
muring among the people con-  
cerning him: for some said, he  
is a good man: others said, Nay,  
but he deceiveth the people.

13 Howbeit, no man spake  
openly of him, for fear of the  
Jews.

14 Now about the midst of  
the feast, Jesus went up into  
the temple, and taught.

15 And the Jews marvelled,  
saying, How knoweth this man  
letters having never learned?

16 Jesus answer'd them, and  
said, My doctrine is not mine,  
but his that sent me.

17 If any man will do his  
will, he shall know of the do-  
ctrine, whether it be of God,  
or whether I speak of my self.

18 He that speaketh of him-  
self, seeketh his own glory;  
but he that seeketh his glory  
that sent him, the same is true,  
and no unrighteousness is in  
him.

19 Did not Moses give you  
the law, and yet none of you  
keepeth the law? Why go ye  
about to kill me?

## PARAPHRASE.

and some Others, who made Comparatively but a small number in respect  
of the Numbers that were wont to follow him, and who (as is probable)  
did not keep All together in a Body All the way with him, but met him  
in certain Places appointed, and in certain Numbers. For tho' St Ma-  
thew and Mark take no Notice of this Journey, nor of Christ's Coming  
to this Feast; yet St Luke has taken Notice of the Journey, viz. Chap. IX.  
51—X. 16. whence it appears, that Christ was not only attended with

the Apostles; but also that several Others came to him as he went Along, and that he sent the Seventy during this Journey. But tho' St Luke gives an Account of this Journey, yet he gives no Account of what was done by Christ at Jerusalem during this Feast; and therefore Our Evangelist St John; exactly agreeable to his Design chiefly to Supply the Defects in the History of the former Gospels, gives no Account of this Journey it self, this having been done Sufficiently by St Luke; but gives us an Account of what was done at Jerusalem this Feast, which had been Omitted by St Luke, as well as St Matthew and Mark.

11 Then the Chief of the Jews at Jerusalem sought for him at the beginning of the Feast, and said, Where is he? 12 And there was much Murmuring among the People concerning him: for some said, He is a Good man: others said, Nay; but he deceiveth the People. 13 How-

II.  
Christ's Discourse  
to the Jews, more  
particularly as to  
the Violation of  
the Sabbath.

beit, no Man that favour'd him spake Openly in favour of him, for fear of the Jews, i. e. the Jewish Rulers at Jerusalem, who it was known were mightily exasperated against Him. 14 Now about the midst, i. e. third or fourth day of the Feast which lasted eight days, Jesus thought it to appear Publickly, and went up into the Temple and taught. 15 And he taught so Excellently well, that the Jews marvell'd, saying, How knows this Man Letters, having never learn'd, i. e. How came this Man to understand the Scriptures so well, having never been bred up at any of our Schools? 16 Jesus answer'd them, and said, My Doctrine is not Mine in the Notion you have of me, viz. as a meer Man, but His that sent me; viz. God's, who accordingly has communicated it to me as Man, without my Previous Study or the like. 17 And if any man will, i. e. is but Sincerely willing to do his Will, he shall thereby be Rightly dispos'd and duly enabled to know, from the very Nature and Tendency of the Doctrine it self, whether it be of God, or whether I speak of my self. 18 One so dispos'd as is mention'd in the foregoing Verse, will Rightly judge, that He that speaks of himself seeks his Own Glory, or Worldly Honour and the Applause of Men; and therefore would suit his Doctrine to the Corrupt inclinations of them he speaks to: but on the contrary, he that seeks his, i. e. God's Glory that sent him, and in order hereto plainly Reproves Men for Sinning against God, and truly teaches them what their Duty to God requires of them, tho' it be most contrary to the Corrupt Inclinations of Men, and so exposes him to their Hatred and Malice, the same is most certainly a True Teacher sent from God, and so Unrighteousness is in him, for which his Doctrine should be rejected. 19 But ye are Far from being so Qualify'd as is mention'd v. 17, and consequently are not in a Capacity to judge Aright of the Truth of my Doctrine. For did not Moses give you the Law from God, as you yourselves acknowledge? and yet so Far are ye from being Willing to do the Will of God, that none of you keeps the Law. And therefore Why, out of a pretended, Hypocritical Zeal for the Law, go ye about to Kill me,

## TEXT.

## TRANSLATION.

20 Απεκρίθη ὁ ὄχλος καὶ εἶπε· Δαί-  
μόνιοι ἔχεις· τίς σε ζητεῖ σκοπεῖν;  
21 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐ-  
τοῖς· Ἐν ἔργῳ ἐποίησα, καὶ πάντες  
θαυμάζετε. 22 Διὰ τοῦτο Μωσὴς  
δίδωκεν ὑμῖν ἢ περιτομῇ, ὅχι ὅτι  
ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῆ πα-  
τέραν, καὶ ἐν σαββάτῳ περιτέμνετε ἀν-  
θρώπων. 23 Εἰ περιτομῇ λαμ-  
βάνει ἄνθρωπος ὁ σαββάτῳ, ἵνα  
μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χο-  
λαῖτε ὅτι ὅλοι ἀνθρώπων ὑγίαν ἐποίησα  
ἐν σαββάτῳ; 24 Μὴ κρίνετε κατ'  
ὄψιν, ἀλλὰ πρὸς δικαίαν κρίσιν κρί-  
νατε. 25 Ἐλεγον οὖν πῶς ἐκ τῆς  
Ἱεροσολυμιτῶν. Οὐκ ἔτι ἐστὶν ὃν ζη-  
τεῖσιν σκοπεῖν; 26 Καὶ ἴδε, παρ-  
ρησια λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι·  
μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες  
ὅτι ἔτι ἐστὶν ὁ Χριστός; 27 Ἀλλ'  
καὶ τῶτον οἶδαμεν πῶς ἐστίν· ὁ δὲ

20 The people answer'd and  
said, Thou hast a devil: who  
goeth about to kill thee?

21 Jesus answer'd and said  
unto them, I have done one  
work, and ye all marvel.

22 Moses therefore gave un-  
to you circumcision, not be-  
cause it is of Moses, but of the  
fathers, and ye on the sabbath-  
day circumsise a man.

23 If a man on the sabbath-  
day receive circumcision, that  
the law of Moses should not be  
broken; are ye angry at me,  
because I have made a man \* all  
over whole on the sabbath-  
day?

24 Judge not according to  
the appearance, but judge  
righteous judgment.

25 Then said some of them  
of Jerusalem, Is not this he  
whom they seek to kill?

26 But so, he speaketh bold-  
ly, and they say nothing unto  
him: do the rulers know in-  
deed that this is the \* Christ?

27 Howbeit we know this  
man whence he is: but when

Χρ.

## PARAPHRASE.

as One that have formerly broken the Law in Curing an Infirm man that  
could not go, when I was last here, on the Sabbath-day? This Jesus  
spake, as well knowing the Malicious Designs that were in the Hearts of  
the Jewish Rulers. 20 The Common People not knowing so much  
least of the Malicious Intentions of their Rulers, as that they had any  
such thoughts as even to Kill him; and thinking it very Unlikely that they  
should have such thoughts, since Jesus had done (they knew) nothing wor-  
thy of Death, were Strangely surpris'd to hear him say This; and an-  
swer'd and said, We begin now to think that Thou hast a Devil, which  
makes thee so Mad as not to know what thou sayst: Who go's about to

Kill

Kill thee? 21 Jesus answer'd and said unto them, *Tho' you do not, yet I do thoroughly know the Intentions of your Rulers to Kill me when they can, tho' I have given them no just Reason so to do. I have indeed formerly, when I was here last, done One Miraculous Work, and ye all Marvel (y) at the Miraculousness of the Work; but then some of you likewise Marvel, and are even most highly Angry at my doing the said work on the Sabbath-day. How little Reason ye have to be thus Angry with me on this Account, I dare appeal even to your selves to judge from your Own Acting in like Cases.* 22 For instance, Moses therefore gave unto you a Commandment to observe the Right of Circumcision, not because it is Originally a Command of the Law of Moses, but One of the Commands given to the Fathers or Ancestors of your Nation, viz. Abraham, &c. and ye, even on the Sabbath-day, if it happen to be the Eighth day after the Birth of him, circumcise a Man. 23 Now if ye can think it Lawful, notwithstanding the strict Observation of the Sabbath requir'd by the Law of Moses, for a Man on the Sabbath-day to receive Circumcision, that the Law of Moses should not be broken in respect to the Time commanded for Circumcision; If I say, you can thus think it Lawful for the Observation of the Sabbath to give way to Circumcision, tho' this might be done on Another day, and so the Sabbath entirely kept, are ye Reasonably Angry at me, because I have made a Man that was infirm all over, perfectly Whole on the Sabbath-day? since the Duty of Doing Good and Relieving the Miserable, at All times is a more Excellent and Ancient Duty than that of observing the Sabbath or Circumcision.

24 Therefore judge not of that Work of mine in healing the said Man, as an Evil work, according to the Appearance of it, i.e. because it seem'd to be a Violation of the Sabbath; but judge of it according to righteous judgment, i.e. according to the Nature and Reason of the thing, and then you must acknowledge it to have been no other work than what might be as Lawfully done on the Sabbath by me, as Circumcision is by you. 25 Then said some of them of Jerusalem that were privy to the Designs of the Rulers to Kill him, Is not This he whom they, i.e. the Rulers seek to Kill? 26 But lo, he speaks Boldly, and they say nothing unto him: Do the Rulers at last know indeed that this is the Christ, and so have chang'd their Intentions? One would be apt to think so, from what here passes. 27 Howbeit, whatever they may think, we know This Man whence he is descended; but it is One Character of

## ANNOTATIONS.

V. 26. † *Αληθής* is not read in this last place in Cant. and other MSS. nor in Vulg. Lat. and Arab. Versions; nor in Origen, Chrys. Cyril, and Epiphanius.

(y) It is observable, that some read *αὐτῷ* (which begins the next verse according to the Common Reading or Pointing) as referring to *himself*, and so making the latter end of this verse.

Χριστός ὅταν ἔρχῃ, ἑδείς γνώσκει πό-  
θεν ἐστίν. 28. Ἐκραξεν οὖν ἐν τῷ ἱερῷ  
διδάσκων ὁ Ἰησοῦς, καὶ λέγων. Καὶ μὲν  
οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπὸ  
ἐμαυτοῦ ἔκ ἐλήλυθα, ἀλλ' ἐστὶ ἀληθι-  
νός ὁ πέμψας με, ὃν ὑμεῖς ἔκ οἴδατε.  
29. Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ  
εἰμι, καὶ ἀπέστειλός με. 30. Ἐ-  
ζήτην οὖν αὐτὸν πιάσαι· καὶ ἑδείς  
ἐπιβάλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι  
ἔτι οὐκ ἐληλύθει ἡ ὥρα αὐτοῦ. 31. Πο-  
λοὶ δὲ ἅπαντες ὁ χῆλος ὁπτεύσαντες εἰς  
αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστός ὅταν  
ἔλθῃ, μήτι πλείονα σημεῖα τούτων  
ποιήσῃ ὧν ἡμεῖς ἐποίησεν;

32. Ἦκουσεν οἱ φαρισαῖοι τὸ ὅχιλος  
τοῦ γένους τοῦ αὐτοῦ· καὶ ἀπέ-  
στειλαν οἱ φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπη-  
ρέτας, ἵνα πιάσωσιν αὐτόν. 33. Εἶπεν  
ἔτι αὐτοῖς ὁ Ἰησοῦς· Ἐπὶ μικρὸν χρόνον  
μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμ-  
ψάντά με. 34. Ζητήσατέ με, καὶ ἔτι οὐ  
ρήσατέ· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνα-  
σθε εἰλθεῖν. 35. Εἶπον ἔτι οἱ Ἰουδαῖοι

Christ cometh, no man know-  
eth whence he is.

28. Then cry'd Jesus in the  
temple as he taught, saying, Ye  
both know me, and ye know  
whence I am: and I am not  
come of my self, but he that  
sent me is true, whom ye know  
not.

29. But I know him, for I  
am from him, and he hath  
sent me.

30. Then they sought to  
take him: but no man laid  
hands on him, because his  
hour was not yet come.

31. And many of the people  
believ'd on him, and said,  
When Christ cometh, will he  
do more miracles than these  
which this man hath done?

32. The Pharisees heard that  
the people murmur'd such  
things concerning him: and  
the Pharisees and the chief  
priests sent officers to take him.

33. Then said Jesus unto  
them, Yet a little while am I  
with you, and then I go unto  
him that sent me.

34. Ye shall seek me, and  
shall not find me: and where I  
am, thither ye cannot come.

35. Then said the Jews

## PARAPHRASE.

Christ, that when Christ comes, no Man shall be able to declare his Ge-  
neration, or knows whence, or of what Parentage, he is descended.  
28. Then cry'd Jesus, i. e. At this he spake with a more loud and earnest  
Voice than Afore, in the Temple as he taught, saying, Ye both know  
me that I am the Man Jesus, who was bred up in the former part of my  
Life for near Thirty years together at Nazareth, and ye know whence I

One of my Parents, viz. my Mother, but yet ye know not whence I am, and therefore the Prophecy you refer'd to in the foregoing Verse is nevertheless Verify'd in me, or notwithstanding All the Knowledge you have Whence I am: But there is also a Farther Truth in your Words, tho' not intended by you, viz. that by my Doctrine and Works ye may both know me and whence I am: and that I am not come of my self, or by my own Head, to teach you, as False Prophets do; but that He that sent me is no other than God, who by thus sending me has manifested Himself to be True to his Promises made in the Holy Scripture; and whom ye know not Aright as to his Will and Purposes of bringing about Man's Salvation, notwithstanding you boast so much of his being your God, and your Knowing his Will or Law. 29 But if ye will believe me, I tell you plainly, that I Only and Perfectly know him, or what his Will is, and how he is to be Worship'd and Obed; for I am from Him in such a peculiar and exalted manner as no other is or can be, being his Only begotten Son by Eternal Generation as God, and being begotten as Man by the Miraculous Operation of the Holy Spirit, and accordingly he has sent me with such a Full Commission both to instruct Mankind, and to confirm my Doctrine by Miracles, as no other ever had or shall have. 30 Then, upon Jesus thus plainly Asserting his Divine Commission and Authority to be such as ought to Over-rule the Authority of the Sanhedrin, or Jewish Rulers, they sought to take him forthwith; but God so order'd things, that no Man laid hands Actually on him, because his Hour or Time of Suffering was not yet come. 31 And One thing that kept the Rulers and their Partizans from laying Actual Hold on him was this, that many of the People believ'd on Him, and said, We must never think to know Christ by the Testimony of Miracles, if This man be not Christ: for when Christ comes, will he do more Miracles than these which this Man has done?

32 The Pharises heard that the People murmur'd such things concerning him: and the Pharisees and the Chief Priests sent Officers to take him. 33 Then said Jesus unto them, Notwithstanding All your Designs against my Life, which I am not Ignorant of, Yet a little while am I to be with you, God's Providence so ordering things, that ye shall not take away my Life, till the Time appointed of Him is come; and then I shall not perish, as your Rulers would have me, but shall only go unto him that sent me. 34 And then ye shall seek to me under the Character of your Messiah, when the just Judgments of God shall come on your Nation for your Obstinate Unbelief of me, and shall not find me, notwithstanding All your Prayers and Supplications, to be a Deliverer unto you; and where I am then, thither ye cannot come, being harden'd in your Impenitency, and so Unworthy to be receiv'd into Heaven after your Death, as well as to be Suffer'd to live Longer here on Earth. 35 Then

III.  
The Pharisees  
send Officers to apprehend Christ.

said

## TEXT.

## TRANSLATION.

πρὸς εαυτοὺς. Πῶς ἔπος μέλλει πορεύε-  
 σθαι, ὅτι ἡμεῖς ἔχοντες ἐρήσομεν αὐτοῖς;  
 μὴ εἰς τὴν ἀποστασίαν τῶν Ἑλλήνων μέ-  
 λει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλ-  
 λήνας; 36 Τίς ἐστιν ἔπος ὁ λόγος  
 ὃν εἶπε. Ζητήσετε με, καὶ ἔχοντες ἐρή-  
 σετε. καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνα-  
 σθε ἐλθεῖν. 37 Εἰ δὲ τῇ ἰσχύϊ  
 ἡμέρα τῇ μεγάλῃ τῆς ἐορτῆς εἴπῃ ὁ  
 Ἰησοῦς, μακάριος ἔστω, λέγων. Εάν τις  
 διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.  
 38 Ὁ πιστεύων εἰς ἐμέ, καὶ πιστεύων εἰ-  
 πεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοι-  
 λίας αὐτοῦ ρέουσιν ὕδατος ζῶντος.  
 39 Τὸ δὲ εἶπε πρὸς τὸ πνευμα-  
 τικὸν καὶ ἡμεῖς λαμβάνομεν οἱ πι-  
 στεύοντες εἰς αὐτόν. ἔγωγε ὁ πνεύ-  
 ματος ἅγιος, ὅτι ὁ Ἰησοῦς ὁδοῦ ἐδο-  
 ξάσθαι. 40 Πολλοὶ οὖν ἐκ τοῦ ὄχλου  
 ἀκούσαντες τὸν λόγον, ἔλεγον. Οὐκ  
 ἐστιν ἀληθὺς ὁ ποροφῆτης. 41 Ἄλλοι  
 ἔλεγον. Οὐτός ἐστιν ὁ Χριστός. Ἄλλοι  
 δὲ ἔλεγον. Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ  
 Χριστός ἐρχεται; 42 Οὐχὶ ἡ γραφή  
 εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ  
 ἀπὸ Βηθλεὲμ τῆς πόλεως ὅπου Δα-  
 βὶδ, ὁ Χριστός ἐρχεται; 43 Σχίσμα οὖν  
 ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. 44 Τινὲς  
 δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν. ἀλλ'  
 ὁ οὐκ ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

mong themselves, What will he go, that we shall find him? will he go and be dispers'd among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood, and cry'd, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 \* Now this spake he of the Spirit, which they that believe on him should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorify'd.

40 Many of the people therefore, when they heard this saying, said, of a truth this is \* a prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

PARAPHRASE

said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispers'd Jews among the Gentiles, and teach the Gentiles? 36 What manner of Saying is this, *i. e.* What is the meaning of this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? 37 In the last day, that Great or more Solemn day of the Feast, when there was an Holy Convocation or Full Assembly, it being the Custom on that day to fetch Water to the Temple from the Fountain of Siloam, some of which they drank, singing (z) those Words of Isaiah, With Joy (z) shall they draw Water from the Wells of Salvation; and some they offer'd as a Drink-offering to God, and that as a Commemoration of their Fathers being Miraculously reliev'd when they Thirsted in the Wilderness; Jesus observing this Rite, and alluding thereto, stood in a convenient place and cry'd, *i. e.* spoke with a Loud voice, saying, If any Man thirst, *i. e.* earnestly desires to be truly Righteous and so Eternally Happy, let him come unto me, and drink the Spiritual Water, *i. e.* receive my Gospel. 38 He that believes on me, as the Scripture (a) has said, Out of his Belly shall flow Rivers of Living Water, *i. e.* He shall not only be fill'd with Spiritual Wisdom himself, or so far as is Requisite for his Own Salvation; but he shall also be endu'd in such Abundance with the Gifts of the Holy Spirit, as thereby to be enabled to Teach and Convert Others to the Belief of the Gospel, and so to bring Them also to Salvation. 39 Now this he spake of the plentiful Effusion of the Spirit, which they that believe on him should receive after the Descent of the Holy Ghost at the Pentecost next ensuing: for the Holy Ghost was not yet given to Any of his Disciples in such an Extraordinary manner, because that Jesus was not yet ascend'd into Heaven, and there Glorify'd. 40 Many of the People therefore, when they heard this saying, *i. e.* heard him say, If any Man thirst, let him come to me, &c. with so much Fearlessness and Authority, said, Of a Truth This is the Prophet which Moses speaks of Deut. 18. 15, 18, or some such Extraordinary Person. 41 Others said, This is the Messias, or Christ himself. But to this some others, led away with the Common Mistake of Jesus being born at Nazareth in Galilee, said, shall Christ come out of Galilee? 42 Has not the Scripture said, That Christ comes out of the Seed of David, and out of the Town of Bethlehem, where David was born? 43 So there was a Division among the People because of him. 44 And some of them would have taken him; but no Man laid hands on him.

ANNOTATIONS.

(z) As Dr Whitby has observ'd. See *Isai.* 12. 3. and 55. 1.

(a) See *Prov.* 18. 4. *Isai.* 44. 3. *Deut.* 17. 6. and 19. 15.

## T E X T.

## TRANSLATION.

45 Ηλθον ὅτι οἱ ὑπηρέτῃς πρὸς τοὺς ἀρχιερεῖς καὶ φαρισαίους· καὶ εἶπον αὐτοῖς· ὁ αἰνέοι· Διὰ τί οὐκ ἡγάγετε αὐτόν; 46 Απεκρίθη οἱ ὑπηρέτῃς· Οὐδέποτε ἔτις ἐλάλησεν ἀνθρώπος, ὡς ἔπος τοῦ ἀνθρώπου. 47 Απεκρίθησαν οὖν αὐτοῖς οἱ φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλανησθε; 48 Μὴ τις ἐκ τῶν ἀρχόντων ἔστις πεποιθεὺς εἰς αὐτόν, ἢ ἐκ τῶν φαρισαίων; 49 Ἀλλ' ὁ ὄχλος ἔπος τοῦ μὴ γινώσκοντος τὸν νόμον, ὅτι κατὰ ἐξουσίαν εἰσι. 50 Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὃν ἐξ αὐτῶν. 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ πρὸς αὐτὸν πρῶτον, καὶ γὰρ τί ποιεῖς; 52 Απεκρίθησαν καὶ εἶπον αὐτοῖς· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρευνήσουν, καὶ ἴδω, ὅτι ποθεν ἔστις ἐκ τῆς Γαλιλαίας· ἐκ ἐρηγερταί. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τοὺς οἶκούς αὐτοῦ.

Κεφ. η'. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ελαιῶν. 2 Ὁρθρῶν δὲ πάλιν παρῆγεντο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 Ἀγχοὶ δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτόν γινώσκοντες ὅτι μαριχία κατελημμένον· καὶ στήσαντες αὐτήν ἐν μέσῳ, 4 λέγουσιν αὐτοῖς· Διδα-

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answer'd them the Pharisees, Are ye also deceiv'd?

48 Have any of the rulers, or of the Pharisees believ'd on him?

49 But this people, who knoweth not the law, are curs'd.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doth?

52 They answer'd and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

## Chap. VIII.

Jesus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Ma-

## TEXT.

## TRANSLATION.

καλε, αὐτὴ ἡ γυνὴ κατελήφθη  
ἐκ παυτοφάρων μοιχευομένη. 5 Εἰ δὲ  
καὶ νόμος Μωσῆς ἡμῖν ἐνετείλατο τὰς  
ποιαῖ(α)ς λιθοβολεῖσθαι· σὺ οὖν τί λέ-  
γεις; 6 Τῆτο δὲ ἔλεγον πειράζοντες

her, this woman was taken in  
adultery, in the very act.

5 Now Moses in the law  
commanded us, that such  
should be ston'd: but what  
sayst thou?

6 This they said, tempting

αὐτὸν,

## PARAPHRASE.

45 Then came the Officers to the Chief Priests and Pharisees; and  
they said unto them, Why have ye not brought him? 46 The Officers  
answer'd, Never Man spake, *i. e. taught* like this Man, *and that in the*  
*Opinion of All the People as well as of Us.* 47 Then answer'd them  
the Pharisees, Are ye also deceiv'd? 48 Have any of the Rulers, or of  
the Pharisees believ'd on him? 49 But this Common People, who  
knows not the Law aright, 'tis no wonder if they are so easily led away  
by an Impostor, and so are Curs'd of God. 50 Nicodemus says unto  
them, (namely, He that came to Jesus by Night, as is afore related  
chap. 3. being One of them, *i. e. of the Sanhedrin or Rulers; and tho'*  
*he was a Favourer of Jesus, yet being of a Timorous Nature, and so not*  
*daring to interpose Directly in his Behalf, but however being not able to*  
*rebear to say something in general that might allay their Heat, and di-*  
*vert them from sudden Attempts against him: under these Circumstances*  
*Nicodemus says unto them)* 51 Do's Our Law allow us thus to Judge  
and Condemn any Man, before It, *i. e. before We, according to its Di-*  
*rections, hear him, and so from his Own mouth know what he do's?*  
52 They answer'd and said unto him, *What, art thou also a Favourer*  
*of this Impostor of Galilee? Search the Scriptures, and look to find there-*  
*in, if you can, any single Text that speaks of any Prophet that should*  
*arise out of Galilee: for sure we are, that according to the Scripture, out*  
*of Galilee arises no Prophet.* 53 And hereupon the Sanhedrin or Coun-  
cil broke up, and every Man went unto his Own house.

IV.  
The Officers re-  
turn without ap-  
prehending Christ.

Chap. VIII. At Evening Jesus went unto the Mount of Olives, pro-  
bably to Bethany, to the House of Lazarus and Mary and Martha, and  
lodg'd there that Night: 2 and early in the next Morning he came  
again into the Temple, and all the People came unto him, and he sat  
down, and taught them. 3 And the Scribes and Pharisees brought  
unto him a Woman taken in Adultery, and when they had set her in  
the midst, 4 they say unto him, Master, This Woman was taken in  
Adultery, in the very Act. 5 Now Moses in the Law commanded us,  
that such should be Ston'd: but what sayst thou? 6 This they said,  
not out of any Respect to him, but tempting him to do somewhat, that

V.  
A woman taken  
in Adultery is  
brought to  
Christ.

L

they

## TEXT.

## TRANSLATION.

αὐτοὺς, ἵνα ἔχουσιν κατηγορεῖν αὐτόν. Ὁ  
 δὲ Ἰησοῦς κέτω κύψας, καὶ δακτύλῳ  
 ἔγραφε εἰς τὴν γῆν. 7 Ὡς δὲ  
 ἐπέμνηνοι ἐρωτῶντες αὐτόν, ἀνακύψας  
 εἶπε πρὸς αὐτούς. Οὐδὲνα μάρτυρα  
 ὑμῶν ὁρῶ. τὸν λίθον ἐπ' αὐτῇ  
 βαλέτω. 8 Καὶ πάλιν κέτω κύψας,  
 ἔγραφε εἰς τὴν γῆν. 9 Οἱ δὲ  
 ἀκούσαντες, καὶ ἰσχυροῦς τῆς συνειδή-  
 σεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ'  
 εἰς, ἀρχαί μὲν ἀπὸ τῆς πρεσβυτε-  
 ραίης εἰς τὴν ἰσχυράτην καὶ καταλείφθη  
 μόνον ὁ Ἰησοῦς, καὶ ἡ γυνὴ δὲ μέσῳ  
 ἑστῶσα. 10 Ἀνακύψας δὲ ὁ Ἰησοῦς,  
 καὶ μηδὲνα ἰδὼσά μιν πλεονέκτης  
 γυναικὸς, εἶπεν αὐτῇ. Ἡ γυνὴ, πού  
 οὐσιν ἄλλοι οἱ κατηγοροί σε; ὅθεν  
 σε κατακρίνει; 11 Ἡ δὲ εἶπεν. Οὐ-  
 δείς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς.  
 Οὐδὲ ἔγωγε κατακρίνω. πορεύου, καὶ  
 μηκέτι ἁμάρτανε.

12 Πάλιν ὅτι ὁ Ἰησοῦς αὐτοῖς ἐλά-  
 λησεν, λέγων. Ἐγὼ εἰμι τὸ φῶς τοῦ κόσ-  
 μου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περιπα-  
 τήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἐξί τὸ φῶς τῆς  
 ζωῆς. 13 Εἶπον ὅτι αὐτῷ οἱ φαρισαῖοι.  
 Σὺ ὅμως σὺ αὐτὸ μαρτυρεῖς· ἡ μαρτυρία  
 σου οὐκ ἔστι ἀληθινή. 14 Ἀπεκρίθη Ἰη-  
 σοῦς καὶ εἶπεν αὐτοῖς. Καὶ ἔγωγε μαρ-  
 τυρῶ ὅτι ἐγὼ εἰμι, ἀληθινὴ ἐστὶν ἡ μαρ-

him, that they might have to  
 accuse him. But Jesus stoop'd  
 down, and with his finger  
 wrote on the ground, as tho'  
 he heard them not.

7 So when they continued  
 asking him, he lift up himself,  
 and said unto them, He that is  
 without sin among you, let  
 him first cast a stone at her.

8 And again he stoop'd  
 down, and wrote on the  
 ground.

9 And they which heard u,  
 being convicted by their own  
 conscience, went out one by  
 one, beginning at the eldest,  
 even unto the last: and Jesus  
 was left alone, and the woman  
 standing in the midst.

10 When Jesus had lift up  
 himself, and saw none but the  
 woman, he said unto her, Wo-  
 man, where are those thine ac-  
 cusers? hath no man condemn'd  
 thee?

11 She said, No man, Lord.  
 And Jesus said unto her, Nei-  
 ther do I condemn thee: go  
 and sin no more.

12 Then spake Jesus again  
 unto them, saying, I am the  
 light of the world: he that fol-  
 loweth me, shall not walk in  
 darkness, but shall have the  
 light of life.

13 The Pharisees therefore  
 said unto him, Thou bearest  
 \* witness of thy self; thy \* wit-  
 ness is not true.

14 Jesus answer'd and said  
 unto them, tho' I bear \* wit-  
 ness of my self, yet my \* wit-  
 ness is true.

they might have ground to Accuse him: for if on the One side he should encourage the People to Stone her, then he might be accus'd to the Roman Governor for promoting a Tumultuous and Seditious Execution of a Criminal without the Governor's Authority; and if on the Other side he should endeavour to save her from the Fury of the People, then the Jews might be offended at him as an Enemy to their Liberties. But Jesus knowing their malicious Design against him, stoop'd down, and with his Finger wrote on the Ground, as tho' he heard them not. 7 So when they continu'd asking him, he lift up himself, and said unto them, *Why do ye urge me to give any Judgment in this matter? I have nothing to say against your Executing the Law. Only ye ought to consider, that He that is very Zealous in punishing Another for any Crime, should in all Equity be Free Himself from any as Great a Crime, and especially from the Same. Wherefore All that I shall say more is this, He that is without Sin first call a Stone at her.* 8 And having by this Answer avoided the Snare they laid for him, again he stoop'd down, and wrote on the Ground; thereby giving them Opportunity to slip away, whilst they imagin'd he took no Notice of them. 9 And they, i. e. the Scribes and Pharisees mention'd v. 2, which heard it, being convicted by their Own Conscience that they were themselves Guilty of the very same Sin, as seems most probable, or at least of Some other as Great; and fearing lest Jesus who had thus touch'd them Home to the Quick, and thereby given them Sufficiently to understand, that he knew their Secret Wickedness, should Openly discover the same to All the People that stood by, should they go about to Stone her, as if they themselves were without Sin: on these Considerations they went out One by One, that they might not be taken Notice of by Jesus, beginning at the Eldest even unto the last or Youngest; and so Jesus was left Alone in respect of them, and the Woman standing in the midst of the People about him. 10 When Jesus had lift up himself, and saw none but the Woman, he said unto her, Woman, where are those thine Accusers? has no Man of them Condemn'd thee as worthy of Death, by stinging the First Stone at thee? 11 She answer'd, No man, Lord. And Jesus, being come into the World, not to Condemn Men or destroy their Lives, but to Save them, said unto her, Neither do I Condemn thee to be put to Death for thy past Sin of Adultery, but exhort thee to go and Sin no more.

12 Then spake Jesus again unto them, saying, I am the Light of the World: he that follows me, shall not walk in Darkness, but shall have the Light of Life. 13 The Pharisees therefore said unto him, Thou bearest Witness of thy self; thy Witness is not true. 14 Jesus answer'd and said unto them, Tho' I bear Witness of my self, yet my

VI.  
Christ's Discourse  
afterwards to the  
Jews.

τυρία μου ὅτι οἶδα πόθεν ἦλθον, καὶ  
πῶς ὑπάγω· ὑμεῖς δὲ ἅκ οἶδατε πόθεν  
ἔρχομαι, καὶ πῶς ὑπάγω. 15 Ὑμεῖς χε-

ρὶ σάρκα κρίνετε, ἐγὼ ἔκρινω ὁδόν.

16 Καὶ ἐὰν κρίνω δι' ἐγὼ, ἢ κρίσις ἡ  
ἐμὴ ἀληθὴς ὅτιν· ὅτι μόνος οὐκ  
εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

17 Καὶ ἐν τῷ νόμῳ δι' τῶν ὑμετέρων γέ-  
γραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία  
ἀληθὴς ὅτιν. 18 Εγὼ εἰμι ὁ μαρ-

τυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρῶ περὶ  
ἐμοῦ ὁ πέμψας με πατήρ. 19 Ελε-

γον ὅτι αὐτοῖς. Πῶς ὅτιν ὁ πατήρ σου;  
ἀπεκρίθη ὁ Ἰησοῦς· Οὐτε ἐμὲ οἶδατε,  
καὶ τὸν πατέρα μου ἢ ἐμὲ ἤδατε, καὶ τὸν  
πατέρα μου ἢ δατε αὐτῶν. 20 Ταῦτα τα-

ρήματα ἐλάλησεν ὁ Ἰησοῦς ὅτι τῷ θη-  
σαυρῷ, διδάσκων ἐν τῷ ἱερῷ· καὶ  
ἔδειξεν ὅτι αὐτὸν, ὅτι ἔτι ἐλθ-  
εῖν ἢ ὅρα αὐτῶν.

21 Εἶπεν ὅτι πάλιν αὐτοῖς ὁ Ἰησοῦς·  
Εγὼ ὑπάγω, καὶ ζητήσέ με, καὶ ἐν τῇ  
ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ  
ὑπάγω, ὑμεῖς ἔκ δύναμις ἐλθεῖν. 22 Ε-

λεγον ὅτι οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖς  
ἐαυτὸν, ὅτι λέγεις· ὅπου ἐγὼ ὑπάγω, ὑμεῖς  
ἔκ δύναμις ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς·

nels is true: for I know  
whence I came, and whither I  
go; but ye cannot tell whence  
I come, and whither I go.

15 Ye judge after the flesh,  
I judge no man.

16 And yet if I judge, my  
judgment is true: for I am not  
alone, but I and the Father  
that sent me.

17 It is also written in your  
law, that the testimony of two  
men is true.

18 I am one that bear wit-  
ness of my self, and the Father  
that sent me beareth witness  
of me.

19 Then said they unto  
him, Where is thy Father? Je-  
sus answer'd, Ye neither know  
me, nor my Father: if ye had  
known me, ye should have  
known my Father also.

20 These words spake Jesus  
in the treasury, as he taught  
in the temple: and no man  
laid hands on him, for his hour  
was not yet come.

21 Then said Jesus again  
unto them, I go my way, and  
ye shall seek me, and shall die  
in your sins: whither I go, ye  
cannot come.

22 Then said the Jews,  
Will he kill himself? because  
he saith, Whither I go ye can-  
not come.

23 And he said unto them

(6) Exod. 3. 14.

## MONTAIGNE PARAPHRASE. J. T.

Witness is true: for I know whence I came, viz. from Heaven, and whither I go again, viz. to Heaven; and I being a Divine Person, and One Essential Attribute of the Godhead being Truth, therefore it necessarily follows that my single Testimony of my self must be True: and this you would readily Acknowledge, but that by means of your Unreasonable Prejudices ye cannot tell whence I come, and whither I go, i. e. ye will not believe me to come from Heaven, and to be a Divine Person. 15 And such your Prejudices arise from this, that ye judge of me and my Doctrine after the Flesh, or Carnal and Worldly Affections, and not according to the Reason of Things. On the contrary, so far am I from being led by such Prejudices to judge wrong of Men, that at present I judge no Man, but only endeavour to bring Men to Repentance by my Teaching. 16 And yet if I should take upon me at this present to Judge and Condemn you for your Obstinate Unbelief, my Judgment is True, i. e. would be just: for altho' as I observ'd afore (v. 14.) my single Testimony of my self is True; yet not to insist on that, but to give you Further Evidence of my Truth, and that in your Own way, I say further now, that I am not Alone in bearing Witness of me, but I and the Father that sent me. 17 Now it is also written in your Law, (b) that the Testimony of Two men is True. 18 Agreeably hereto, I am One that bear Witness of my self, and the Father that sent me bears Witness of me: so that according to your Own Law there is sufficient Testimony given you of me. 19 Then said they unto him, Where is thy Father, which thou appealest to as thy Other Witness? Jesus answer'd, Sufficient means have been and still are given you, whereby to know me and my Father; but such are your Worldly Affections and Unreasonable Prejudices, that indeed after all, ye neither know me, nor my Father: if ye had made a Right use of the means vouchsaf'd you, and thereby had known me, ye should from thence have known my Father also to be no other than God the Father; but since ye know not me, or will not yet acknowledge me to be the Christ or a True Prophet, 'twill be to no purpose for me to tell you Expressly, that God is my Father. 20 These words spake Jesus in the Treasury, as he taught in that part of the Temple; Which as it was a Place whence he could not easily have escap'd, so it was a Place where his worst Enemies, the Chief Priests and Rulers, frequented; and yet no Man laid hands on him, for his Hour was not yet come.

21 Then said Jesus again unto them, knowing that their Hearts boyl'd against him, and that they were desirous to Kill him, I go my way shortly to Heaven, and ye shall seek me, and shall die in your Sins, i. e. be destroy'd in this World, and condemn'd Eternally for them in the other; for so that place of Happiness whither I go, ye cannot come, whilst you thus continue in your Unbelief. 22 Then said the Jews, not understanding his meaning, Will he kill himself to get out of our Hands? because he says, Whither I go ye cannot come. 23 And he said unto them,

VII.

Christ foretells  
them of his Go-  
ing away &c.

No,

Τμῆς ἐκ τῆς ἑσπέρης, ἐγὼ δὲ ἐκ  
τῆς ἀνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου  
τούτου ἐστέ, ἐγὼ δὲ ἐκ τοῦ κόσμου  
τούτου. 24. Εἰποὶ οὖν ὑμῖν ὅτι ὁπο-

θανεύσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐάν  
γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ὁπο-  
θανεύσθε ὅτι ταῖς ἁμαρτίαις ὑμῶν.

25. Ελεγον ὅτι αὐτῷ· Σὺ τίς εἶ; Καὶ  
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Πάντα ἀρχαῖα ὁ,  
πᾶσι καὶ λαλῶ ὑμῖν. 26. Πολλὰ ἔχω

πρὸς ὑμᾶς λαλεῖν, καὶ κέπειν· ἀλλ' ὅ  
τι μὴ πίμπρασθε με ἀληθείας· ὅτι καὶ ἐγὼ ἀ  
λήθεως πρὸς αὐτοὺς λαλῶ, ὅτι ἐγὼ εἰμι  
ὁ κόσμος. 27. Οὐκ ἔγνωσαν ὅτι τὸ πα-

τέρα αὐτοῖς ἔλεγον.

28. Εἶπεν ὅτι αὐτοῖς ὁ Ἰησοῦς· Ὅταν  
ὑψώσῃτε τὸ υἱὸν τοῦ ἀνθρώπου, τότε  
γινώσκειτε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ  
ποιῶ ὅτι ἐγὼ εἰμι, ἀλλὰ κατὰ τὴν ἐξουσίαν  
τοῦ πατρὸς μου, ταῦτα λαλῶ. 29. Καὶ ὁ

πίμπρασθε με, μετ' ἐμοῦ ὅτι ἐγὼ ἀφῆκε  
με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεσκόμενα  
αὐτοῦ ποιῶ πάντοτε. 30. Ταῦτα αὐτοῖς  
λαλῶντες πολλοὶ ὁρίσθησαν εἰς αὐτόν.

31. Ελεγον οὖν ὁ Ἰησοῦς πρὸς τοὺς πε-  
πιστευκότας αὐτῷ Ἰουδαίους· Εἰ ἐν ὑμῖν  
μείνητε ὅτι τὸ λόγόν μου ἐστίν, ἀλη-

θῶς μαθηταὶ μου ἐστέ. 32. καὶ γινώ-  
σκετε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευ-  
θερώσῃ ὑμᾶς.

Ye are from beneath, I am  
from above: ye are of this  
world, I am not of this world.

24 I said therefore unto  
you, that ye shall die in your  
sins: for if ye believe not that  
I am *he*, ye shall die in your  
sins.

25 Then said they unto  
him, Who art thou? and Jesus  
saith unto them, Even the  
same that I said unto you from  
the beginning.

26 I have many things to  
say of you, and to judge you  
for; but he that sent me is  
true; and I speak to the world  
those things which I have  
heard of him.

27 They understood not  
that he spake to them of the  
Father.

28 Then said Jesus unto  
them, When ye have lift up  
the Son of man, then shall ye  
know that I am *he*, and that  
I do nothing of myself; but  
my Father hath taught me,  
I speak these things.

29 And he that sent me,  
with me: the Father hath not  
left me alone: for I do al-  
ways those things that please  
him.

30 As he spake these words,  
many believ'd on him.

31 Then said Jesus to those  
Jews which believ'd on him,  
If ye continue in my word, ye  
are ye my disciples indeed;

32 And ye shall know the  
truth, and the truth shall make  
you free.

## PARAPHRASE

20, I shall not kill my self: what I said (v. 21.) has a quite different meaning, viz. that whereas ye are from beneath, and so act altogether agreeably to your Earthly Original, placing your Affections on Things of the Earth; on the contrary, I am from Above, and so shall return thither again: whereas ye are of this World, and, as such, seek chiefly the Things of this World, I am not of this World. 24 I said therefore (v. 21.) unto you, that ye shall die in your Sins: namely, forasmuch as ye believe not that I am He, i. e. the Christ, ye shall die in your Sins. 25 Then said they unto him, Who art thou? And Jesus says unto them, I can, nor need give you any other Account, than that I am even the Same that I said unto you from the Beginning of my Ministry. 26 I have many things to say of you, because of your Unreasonable Unbelief, and to judge you for: but however you may dislike them, they are most certainly True, because He that sent me is True; and I speak to the World nothing but those things which I have heard of him, in relation to these matters. 27 They still understood not that he spake of God the Father: and such was their Prejudice, that Christ saw it would be to no purpose to speak more Plainly, but would only serve to increase their Malice against him.

28 Instead therefore of saying Expressly that God was his Father, he proceeded to lay such things before them, as might be a Foundation for their Repentance and Faith Afterward, when they should see those things fulfill'd in him, which he now foretold of Himself. Then said Jesus unto them, When ye have lift up the Son of Man on the Cross, whereas ye all think at first, that thereby ye have done your Work effectually; on the contrary, then shall ye have stronger Evidences vouchsaf'd unto you, whereby ye may know that I am He, i. e. the Christ, and that I do nothing of my self, but as my Father has taught me, I speak these things. 29 and that he that sent me, is with me; and that the Father has not left me Alone, for I do always those things that please him: and if ye will not be brought to know this by the stronger Evidences hereof, which shall be afforded you presently after my Crucifixion; ye shall however be made to know it by the most severe Judgments which shall befall your whole Nation for your persisting in your Unbelief. 30 As he spake these Words of what should befall himself and the Jews; with so great Authority and Certainty, Many believ'd on him. Then said Jesus to those Jews which believ'd on him, If ye continue in the Practice of my Word or Doctrine, notwithstanding all the Persecutions ye may meet with on that Account, then are ye my Disciples indeed; 32 and ye shall see, as those who perfectly know my Doctrine shall be no other than the Truth of God, and your thus Living according to the Truth of the Gospel shall make you Free in the most desirable and advantageous manner that can be.

VIII.  
And particularly  
of his Crucifixion.

33 Απεκρίθησαν αὐτῷ· Σπέρμα  
 Αβραάμ ἐσμεν, καὶ οὐκ ἐσμὲν δεδουλωχαμεν  
 πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι  
 γινήσασθε· 34 Απεκρίθη αὐτοῖς ὁ Ἰη-

σοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς  
 ὁ ποιοῦν τὰς ἀμαρτίας, δούλος ἐστὶ τῆς  
 ἀμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν

τῇ οἰκίᾳ εἰς τὸ αἰῶνα· ὁ υἱὸς μένει εἰς  
 τὸν αἰῶνα. 36 Ἐάν οὖν ὁ υἱὸς ὑμᾶς

ἐλευθερώσῃ, ὅπως ἐλεύθεροι ἴσασθε.

37 Οἶδα ὅτι σπέρμα Αβραάμ ἐστέ·  
 ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λό-  
 γος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ

ὁ ἐώρακα τὸ ὅτι πατὴρ μου, λαλῶ,  
 καὶ ὑμεῖς οὖν ὁ ἐωρέξατε τὸ ὅτι πα-  
 τεὶ ὑμεῖς, ποιεῖτε. 39 Απεκρίθη-

σαν καὶ εἰπὼν αὐτῷ· Ὁ πατὴρ ἡμῶν  
 Αβραάμ ἐστίν. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ

τίκτα τὸ Αβραάμ ἦτε, τὰ ἔργα τοῦ  
 Αβραάμ ἐποιεῖτε αὐτόν. 40 Νῦν δὲ ζη-  
 τεῖτέ με ἀποκτείνειν, ἀνθρώπων δὲ τὴν

ἀλήθειαν ὑμῖν λελάληκα, ὡς ἤκουσα  
 τὸ ὅτι τῷ Θεῷ· τὸ τοῦ Αβραάμ οὐκ  
 ἐποίησεν. 41 Ὑμεῖς ποιεῖτε τὰ ἔργα

τοῦ πατρὸς ὑμῶν. Εἰπὼν οὖν αὐτῷ·  
 Ἡμεῖς ἐκ πορνείας οὐ γεννηθήμεθα· ἓνα  
 πατέρα ἔχομεν, τὸ Θεόν. 42 Εἰπὼν ἔτι

αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς, πατὴρ  
 ὑμῶν ὡς, ἠγαπάτε αὐτὸν ἐμὲ, ἐγὼ δὲ ἐκ

33 They answer'd him, We  
 be Abraham's seed, and were  
 never in bondage to any man:  
 how sayst thou, Ye shall be  
 made free?

34 Jesus answer'd them, Veri-  
 rily verily I say unto you,  
 Whosoever committeth sin, is  
 the \* bond-servant of sin.

35 And the \* bond-servant  
 abideth not in the house for-  
 ever: but the Son abideth ever.

36 If the Son therefore shall  
 make you free, ye shall be free  
 indeed.

37 I know that ye are A-  
 braham's seed; but ye seek to  
 kill me, because my word hath  
 no place in you.

38 I speak that which I  
 have seen with my Father:  
 and ye do that which ye have  
 seen with your father.

39 They answer'd and said  
 unto him, Abraham is our fa-  
 ther. Jesus saith unto them,  
 If ye were Abraham's children,

ye would do the works of A-  
 braham.

40 But now ye seek to kill  
 me, a man that hath told you  
 the truth, which I have heard  
 of God: this did not Abraham.

41 Ye do the deeds of your  
 father. Then said they to him,  
 We be not born of fornication;  
 We have one Father,  
 even God.

42 Jesus said unto them,  
 God were your Father, he  
 would love me: for I proceed

(bb) Compare Gal. 4. 22, 30.

(bbb) See Gal. 4. 7.

33 They answer'd him, *thinking he had spoken of a Civil and Bodily freedom, We be Abraham's Seed, and so have a Natural Right to Freedom, the said Father of our Nation being a Freeman; and as for our selves, We were never in Bondage or Bond-slavery to any Man: how wilt thou, Ye shall be made Free?* 34 Jesus answer'd them, *Verily I say unto you, Whosoever committeth Sin, is the Bond-servant of Sin.* 35 *And whereas ye value your selves as being of the Seed or House of Abraham, you should remember, that Ishmael, tho' of the Seed of Abraham, yet after a certain time was cast out of Abraham's house, being the Son only of a Bond-maid, and so a Bond-servant; and Isaac his son by his Wife Sarah only, and his Posterity, were esteem'd by God the Heirs of Abraham or of his House, as to the Blessings promis'd thereto: Now Ishmael (bb) was a Type of you Jews under the Bondage of the Ritual Law, and his being cast out of Abraham's house denotes, that the Bond-servant abides not in the House for ever, i. e. that ye Jews are not always to be the People of God by adhering to the Ritual Law; but as Isaac was a Type of Christ, and the Promis'd Seed, and abode in the House of Abraham for ever as his Heir; so every one that believes in me, typify'd by the Son Isaac, abides for ever in the House of God, as Heir of God (bbb).* If therefore the Son shall make you Free, i. e. if ye become my Disciples, and so partakers of the Grace of the Gospel, thereby ye shall be made Free indeed; as being Freed not only from the Bondage of the Ritual Law, but also from the Power and Dominion of Sin, which by the Law, consider'd as such, or in contradistinction to the Gospel, ye can't be Freed from. 37 I know that ye are Abraham's Seed in a Natural sense; but I know also that ye are no Seed of Abraham's in the Spiritual sense thereof, or as He is esteem'd the Father of the Faithfull: for ye seek to Kill me, because my Word or Doctrine, which is no other than the Truth of God, has no Place in you, i. e. is contrary to your Worldly and Wicked Affections, which will not suffer you to receive it. 38 For I speak that which I have seen with, i. e. know to be Agreeable to the Will of, God my Father; and ye do that which ye have as it were seen with, i. e. is Agreeable to the Will of, your Rather the Devil. 39 They answer'd and said unto him, Abraham is our Father. Jesus says unto them, If ye were Abraham's Children in the Best or Spiritual sense, ye would do the Works of Righteousness, as Abraham did. 40 But now ye seek to kill me, a Man that has told you the Truth, which I have heard of God: Any wicked thing like to this did not Abraham. 41 Ye say the Deeds of him that is more truly in a Spiritual sense your Father, i. e. the Devil. Then said they to him, We be not born of Parents guilty of Spiritual Fornication, i. e. Idolatry, nor are we guilty of it Our selves: And therefore as we have Abraham for our common Earthly Father; so we have One common Heavenly Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I

IX.  
His Discourse  
with the Jews about  
Abraham.

Ἐ τοῦ ἐξῆλθον, καὶ ἦκον ἐδὲ ἵδ' ἀπ' ἐμ-  
αυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

43 Διατί ἢ λαλίαν ἢ ἑμὴν ἐ γινώσκε-  
τε; ὅτι ἐ δύνασθε ἀκούειν τὸν λόγον ἢ  
ἐμόν. 44 Ὑμεῖς ἐκ πατρὸς ἔ διαβόλου

ἐστέ, καὶ τὰς ἐπιθυμίας ἔ πατρὸς ὑμῶν  
θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτοῖος ἦν  
ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ ἔχ' ἔση-  
κεν ὅτι ἔχ' ἐπὶ ἀλήθεια ἐν αὐτῷ. ὅταν  
λαλή τὸ ψεύδους, ἐκ τ' ἰδὼν λαλή. ὅτι

ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. 45 Ἐγὼ δὲ  
ὅτι ἢ ἀλήθειαν λέγω, καὶ πιστεύετε μοι.

46 Τίς ἐξ ὑμῶν ἐλέγχε με πρὸς ἁμαρ-  
τίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑ-  
μεῖς ἐ πιστεύετε μοι; 47 Ὁ ὢν ἐκ τοῦ

Θεοῦ, πρὸς ῥήματα τοῦ Θεοῦ ἀκούει. διὰ τού-  
το ὑμεῖς ἐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ ἐκ  
ἐστέ. 48 Απεκρίθη δὲ οἱ Ἰουδαῖοι, καὶ

εἶπον αὐτῷ. Οὐ καλῶς λέγεις ἡμεῖς,  
ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον  
ἔχεις; 49 Απεκρίθη Ἰησοῦς. Ἐγὼ δαι-

μόνιον οὐκ ἔχω, ἀλλὰ τιμῶ ἢ πατέρα  
μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 Ἐγὼ

δὲ ἐ ζητῶ ἢ δοῦναι μου. ἐστὶν δὲ ζητῶν καὶ  
κρίνων. 51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν

τις ἢ λόγον τὸν ἐμὸν τηρήσῃ, θάνατον  
ἐ μὴ θεώρησιν εἰς τὸ αἰῶνα. 52 Εἶ-

πον οὖν αὐτῷ οἱ Ἰουδαῖοι. Νυνὶ γινώ-  
σκουμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ  
ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέ-

ed forth, and came from God: neither came I of my self, but he sent me.

43 Why do ye not under- stand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, Why do ye not believe me?

47 He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answer'd the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?

49 Jesus answer'd, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou

PARAPHRASE.

proceeded forth, and came from God; neither came I of my self, but  
 he sent me. 43 Why do ye not understand my Speech, even now  
 when I so Plainly tell you who I am, in answer to your Question v. 25,  
 and what I mean when I say I am from Above, as v. 23, &c. The only  
 reason why you will not understand or believe me, when I so plainly tell  
 you that I came from God, is no other than this, even because ye cannot  
 endure to hear my Word or Doctrine, or to believe it is the Word of God,  
 because it is so contrary to your Lusts and Sinfull Affections. 44 Hence  
 are such as may be more truly said to be Children of your Father the  
 evil; and as Children Govern'd by him, according to the Lusts or Sin-  
 full Desires of your said Father ye will do. He was a Murderer from  
 the beginning of the Creation, procuring the Death of Adam and his  
 posterity, and seeking still the Destruction of all Good men, and in imi-  
 tation of him, you, as his Children, now seek to Murder me: and in order  
 procure the Fall of Man, he abode not in the Truth, because there is  
 no Affection to Truth in him, it being contrary to All his Wicked designs;  
 but he Deceiv'd our First Parents by a Lye, and he still continues to deceive  
 all wicked Persons by Lying, or Misrepresenting things to them. When  
 he speaks a Lye, he speaks of his Own, i.e. that which he First gave  
 use to, and what is Agreeable to his Devilish Nature: for He is a Liar,  
 and the Father or Author of It, i.e. Lying; and as such can't endure the  
 Truth, which is not for his Turn. 45 And herein also you, as his Child-  
 ren, resemble and imitate him; and because I tell you the Truth, ye be-  
 lieve me not. 46 Which of you convinces me of Sin, or doing Any  
 thing which renders me Unworthy of Belief? And if I say the Truth,  
 why do ye not believe me? 47 He that is of God, heareth God's  
 words: ye therefore hear them not, because ye are not of God.  
 48 Then answer'd the Jews, and said unto him, Say we not Well, i.e.  
 rightly, that thou art a Samaritan, i.e. an Enemy and Hater of our Na-  
 tion and Religion, and hast also a Devil which maketh thee Mad, & talk  
 like a Madman? 49 Jesus answer'd, I have not a Devil; but I Ho-  
 nour my Father, and ye do Dishonour me: 50 and altho' I value not  
 what you say of me on my Own account, because I seek not my Own  
 glory; yet there is One, viz. God, that seeks my Glory, and judges, and  
 will severely punish you for thus Dishonouring me, except ye Repent  
 thereof. 51 And notwithstanding all your most Reproachfull Language  
 toward me, yet in Pity to you, and in order to bring you to Repentance,  
 verily verily I say unto you, If a Man keep my Saying, i.e. obey my  
 Gospel, he shall never see that which Emphatically may be call'd Simply  
 Death, viz. Death Eternal, or the Torments of Hell. 52 Then, per-  
 versely understanding him of Temporal Death, said the Jews unto him,  
 how we know that thou hast a Devil. Abraham is Dead, and the Pro-

## TEXT.

## TRANSLATION.

γεις· Εάν τις τὸ λόγον μου τηρήσῃ, ὃ  
μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

53 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν  
Αβραάμ, ὅστις ἀπέθανε; ἢ οἱ προφη-  
ταὶ ἀπέθανον. τίνα σεαυτὸν σὺ ποιεῖς;

54 Ἀπεκρίθη Ἰησοῦς· Εάν ἐγὼ δοξάζω  
ἐμαυτὸν, ἢ δοξάω με θεοὶ ἐσὶ· ἐγὼ δὲ  
πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς  
λέγετε ὅτι Θεὸς ὑμῶν ἐστίν.

55 Καὶ  
οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα  
αὐτόν· καὶ ἐὰν εἴπω ὅτι ἐκ οἶδα αὐ-  
τόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης·  
ἀλλ' οἶδα αὐτόν, ἢ τὸν λόγον αὐτοῦ  
τηρῶ.

56 Αβραάμ ὁ πατὴρ ὑμῶν  
ἠγαλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν  
ἐμὴν, καὶ εἶδε, καὶ ἐχάρη.

57 Εἴ-  
πον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεν-  
τήκοντα ἔτη ἔγωγε ἔχουσιν, καὶ Αβραάμ  
ἐώρακας;

58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτιν Αβραάμ  
γενέσθαι, ἐγὼ εἰμι.

59 Ἦσαν οὖν  
λίθοις ἵνα βάλῃσιν ἐπ' αὐτόν. Ἰησοῦς  
δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τῆς ἱερῆς,  
διελθὼν ἀφ' αὐτῶν· καὶ παρή-  
γει ἔστος.

Κεφ. Ὶ'. Καὶ ὡς ἔλαβον εἶδεν ἄν-  
θρωποι τυφλοὶ ὅτι γενετὴς. 2 Καὶ  
ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ,  
λέγοντες· Ραββί, τίς ἡμαρτιν, ἔστος  
ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

sayst, If a man keep my say-  
ing, he shall never taste of  
death.

53 Art thou greater than  
our father Abraham, which  
dead? and the prophets are  
dead: whom makest thou thy  
self?

54 Jesus answer'd, If I ho-  
nour my self, my honour is  
nothing: it is my Father that  
honoureth me, of whom ye  
say, that he is your God:

55 Yet ye have not known  
him; but I know him: and  
I should say, I know him not:  
I shall be a lyar like unto you:  
but I know him, and keep his  
saying.

56 Your father Abraham  
\*long'd to see my day: and he  
saw it, and was glad.

57 Then said the Jews unto  
him, Thou art not yet fifty  
years old, and hast thou seen  
Abraham?

58 Jesus said unto them  
Verily verily I say unto you  
Before Abraham was, I am.

59 Then took they  
stones to cast at him: but Je-  
sus hid himself, and went out  
of the temple, going thro' the  
midst of them, and so pass'd  
by.

## Chap. IX.

And as Jesus pass'd by, he  
saw a man which was blind  
from his birth.

2 And his disciples ask'd  
him, saying, Master, who did  
sin, this man, or his parents,  
that he was born blind?

## PARAPHRASE

phets; and thou sayst, If a Man keep my Saying, he shall never taste of Death. 53 Art thou greater than our Father Abraham, which is Dead? and the Prophets are Dead: and whereas these great and holy Persons could not free Themselves from Death, and you pretend to free Others from It, whom makest thou thy self? 54 Jesus answer'd, If I go about to honour my self, by pretending to be what I am not, my Honour is nothing, i. e. will come to nothing, except turning to my Dishonour: but it is my Father that honours me, by bearing Testimony to the Truth of my Doctrine, by enabling me to perform such Miracles as I do, and who also gives me (as Man) Power to preserve from Eternal Death such as keep my Sayings: and that ye may know whom I mean by my Father, I tell you again plainly, that it is He, of whom you say, that he is your God. 55 Yet I must tell you ye have not known him Aright, or his Will; but I know him and his Will Perfectly; and if I should say, I know him not, i. e. know not his Will to be such as I teach you, or Agreeable to my Gospel, I shall be a Lyar like unto you; but I therefore aver that I know him and his Will, and keep his Saying, i. e. do according to his Will in All things I do or teach. 56 As to my being Greater than Abraham, I say, Your Father Abraham long'd to see my Day, i. e. my Appearance in the World as you do now; and he saw it by the Eye of Faith, and so far as it pleas'd God to Reveal it unto him, and was Glad thereof; which argues that Abraham thought me a much Greater Person than Himself, tho' you do not. 57 Then, still going on Perversly to understand our Saviour's Words in the most absurd Sense they could, said the Jews unto him, Thou art not yet any thing near Fifty years Old, and hast thou seen Abraham, or he thee? 58 Jesus said unto them, Verily and Truly I say unto you, Before Abraham was, I did exist, being One and the Second of the Three Divine Persons in the Godhead, and so being together with the Father and Holy Ghost That your God, who sent Moses to bring your Forefathers out of Egypt, and told Moses that his Name (b) I Am, as denoting his Eternal Existence from Everlasting to Everlasting. 59 Then, judging he had not only made himself Greater than Abraham, but also Equal to God, (and so far they judg'd Rightly;) and withall judging Wrongfully, that he had by thus Equalling himself to God spoken the Highest Blasphemy, took they up Stones to cast at him, and stoned him presently as a Blasphemer: but Jesus, seeing there was no way to avoid their Rage now by Common means, miraculously hid himself, i. e. order'd matters that they could not see or know him, and went out of the Temple, going thro' the midst of them, and so pass'd by and escap'd them.

Chap. IX. And sometime after what is related in the foregoing Chapter, as Jesus pass'd by, walking somewhat with his Disciples, He saw a Man which was blind from his Birth. 2 And his Disciples ask'd him, saying, Master who did Sin, this Man or his Parents, that he was born blind?

X.  
Christ cures a  
Man born Blind.

3 Απεκρίθη ὁ Ἰησοῦς· Οὐτε ἔτι  
ἡμαρτιν, ἔτι οἱ γονεὺς αὐτοῦ· Ἀλλ' ἵνα  
φανερῶθῃ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.  
4 Εγὼ δὲ ἐργάζεσθαι τὰ ἔργα ἃ πέμ-  
ψαντός με ἕως ἡμέρας ὄντιν· ἔρχομαι γάρ,  
ὅτε ἴδω δύνασθαι ἐργάζεσθαι. 5 Οταν  
ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τῷ κόσμῳ.  
6 Ταῦτα εἰπὼν, ἐπλῆσε χαμαὶ, καὶ  
ἐποίησε πηλὸν ἐκ τοῦ σπύματος, καὶ  
ἐπέχεισε τὸ πηλὸν ἐπὶ τοὺς ὀφθαλ-  
μοὺς τοῦ τυφλοῦ. 7 Καὶ εἶπεν αὐτῷ·  
Υπάγε, νίψαι εἰς τὴν κολυμβήθραν  
τοῦ Σιλωάμ (ὃ ἐρμηνεύεται, ἀπεσταλ-  
μένον). Απῆλθεν οὖν καὶ νίψατο, καὶ  
ἤλθε βλέπων. 8 Οἱ οὖν γείτονες καὶ  
οἱ θεωρῶντες αὐτὸν τὸ πρῶτον ὅτι  
τυφλὸς ἦν, ἔλεγον· Οὐχ ἔτις ὅστις  
ὁ κατήλθους καὶ ὡραμαίνῃ; 9 Ἄλλοι  
ἔλεγον· Οπὲς ἔστιν ἄλλοι δὲ· Οπὲ  
ὅμοιοι αὐτῷ ἔστιν. Ἐκείνους ἔλεγει·  
Οπὲ ἐγὼ εἰμι. 10 Ἐλεγον οὖν αὐ-  
τῷ· Πῶς ἀνέφχθησάν σοι οἱ ὀφθαλ-  
μοί; 11 Απεκρίθη αὐτῷ καὶ εἶ-  
πεν· Ἄνθρωπος λεγόμενος Ἰησοῦς,  
πηλὸν ἐποίησε, καὶ ἐπέχεισέ με τοὺς  
ὀφθαλμούς, καὶ εἶπέ μοι· Υπάγε εἰς  
τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι.  
Απελθὼν δὲ καὶ νίψατο, ἀνέβλε-  
ψα. 12 Εἶπον οὖν αὐτῷ· Πῶς ἔστι ἐκεῖ-  
νος; Ἀπεκρίθη· Οὐκ οἶδα.

3 Jesus answer'd, Neither  
hath this man sinn'd, nor his  
parents: but that the works of  
God should be made manifest  
in him.

4 I must work the works of  
him that sent me, while it is  
day: the night cometh when  
no man can work.

5 As long as I am in the  
world, I am the light of the  
world.

6 When he had thus spoken,  
he spat on the ground, and  
made clay of the spittle, and  
he anointed the eyes of the  
blind man with the clay,

7 And said unto him, Go wash  
in the pool of Siloam (which  
is by interpretation, Sent.) He  
went his way therefore, and  
wash'd, and came seeing.

8 The neighbours therefore  
and they which before had  
seen him, that he was blind,  
said, Is not this he that sat and  
begg'd?

9 Some said, This is he:  
others said, He is like him:  
but he said, I am he.

10 Therefore said they un-  
to him, How were thine eyes  
open'd?

11 He answer'd and said, A  
man that is call'd Jesus, made  
clay, and anointed mine eyes,  
and said unto me, Go to the  
pool of Siloam; and wash: and  
I went and wash'd, and I re-  
ceiv'd sight.

12 Then said they unto  
him, Where is he? He said, I  
know not.

## TEXT.

## TRANSLATION.

13 Ἀγασιν αὐτὸν πρὸς τὸς φα-

ρισαίους, τὸν ποτε τυφλόν. 14 Ἦν

ὁ σάββατον ὅτε τὸν πηλὸν ἐποίη-

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath.

σιν

## PARAPHRASE.

Blind? 3 Jesus answer'd, Neither has this Man Sinn'd, nor his Parents; but the Wisdom of God has seen fit, that this Man should be thus born Blind, that the Power of performing most Miraculous Works, vouchsaf'd unto me (as Man) of God, should be made manifest in my Curing him, and so the said Miracle should be in it self an Unexceptionable Testimony to the Truth of my Doctrine. 4 Accordingly I must work the Works of him that sent me, while it is Day, i. e. while I stay on Earth: as after the Day, the Night comes when no Man can see by Day-light to work; after the appointed Time for my staying no longer here on Earth is come, I shall perform no more such works in my Own Person. 5 As long as I am in the World, I am to be the Light of the World, both in a Natural sense, or Giving Sight to the Blind; and also in a Spiritual sense, or Giving Spiritual Instruction and Knowledge to the Ignorant.

When he had thus spoken, he spat on the Ground, and made Clay of the Spit, and he anointed the Eyes of the Blind man with the Clay, and said unto him, Go, wash your Eyes with some of the Water that is in the Pool of Siloam (which word in the Jewish Language is the same Interpretation, as in our English Language is the word, Sent; and therefore This might give the Blind man and Others occasion to think of Christ's being the Messiah, who was prophesied of under the like name, i. e. Shiloh (c) The Sent, denoting Emphatically the Person that was Sent from God in the most Extraordinary manner that ever Any one was.) He went his way therefore, and wash'd, and came Seeing; but Jesus in the mean while was gone on his way. 8 The Neighbours therefore to the Man that was thus cur'd, and All they who before had seen him that he was Blind, said, Is not this He that sat and begg'd? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine Eyes open'd? 11 He answer'd and said, A Man that is call'd Jesus, made Clay, and anointed mine Eyes, and said unto me, Go to the Pool of Siloam, and wash: and I went and wash'd, and I receiv'd Sight. 12 Then said they unto him, Where is he? He said, I know not.

13 The matter coming to the Pharisees Ears, they gave Directions to have the said Man brought to them; and accordingly They that had receiv'd their Directions brought to the Pharisees him that aforetime was blind. 14 And One principal Reason why the Pharisees thus sent for

XI.

What follow'd thereupon between the Pharisees and the Man.

## TEXT.

## TRANSLATION.

σαι ὁ Ἰησοῦς, καὶ ἀνέσχευεν αὐτῷ τὰς ὀφθαλμούς. 15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ φαρισαῖοι πῶς ἀνέβλεψεν. Ο δὲ εἶπεν αὐτοῖς. Πηλὸν ἐπέθηκεν ὅτι τὰς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω. 16 Ἐλεγον οὖν ὅτι πῶς φαρισαῖον πιές. Οὐτὸς δὲ ἀνθρώπος ὅτι ἐπὶ ᾧ τῷ θεῷ, ὅτι τὸ σάββατον ἐστὶν τηρεῖ. Ἄλλοι ἔλεγον. Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ χίσμα ἦν ἐν αὐτοῖς. 17 Λέγουσι τῷ τυφλῷ πάλιν. Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σε τὰς ὀφθαλμούς; Ο δὲ εἶπεν. Οτι ὁροφήτης ἐστίν. 18 Οὐκ ὁπίσσω εἶναι οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφάνηκε τὰς γονεῖς αὐτοῦ ὅτι ἀναβλέψαντες. 19 Καὶ ἠρώτησε αὐτὰς, λέγοντες. Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγατε ὅτι τυφλὸς ἐγενήθη; πῶς οὖν ἄρτι βλέπει; 20 Απεκρίθη αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον. Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγενήθη. 21 Πῶς δὲ νῦν βλέπει, ἃ οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τὰς ὀφθαλμούς, ἡμεῖς ἃ οὐκ οἶδαμεν. αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. αὐτὸς περὶ αὐτοῦ λαλήσεται. 22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβήθησαν τὰς Ἰουδαίων· ἥδη γὰρ συνειθέμενοι

day when Jesus made the clay, and open'd his eyes.

15 Then again the Pharisees also ask'd him how he had receiv'd his sight. He said unto them, He put clay upon mine eyes, and I wash'd, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayst thou of him, that he hath open'd thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and receiv'd his sight, until they call'd the parents of him that had receiv'd his sight.

19 And they ask'd them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answer'd them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath open'd his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they fear'd the Jews: for the Jews had agreed

## TEXT.

## TRANSLATION.

Ἰουδαῖοι, ἵνα εἰάν τις αὐτὸν ὁμολο-  
γη Χριστὸν, ἀποσυνάγωγος γνήϊ·  
Διὰ τῦτο οἱ ῥονεῖς αὐτῷ εἶπον· Ο π-  
αῖα ἔχει, αὐτὸν ἐρωτήσατε. 24 Ε-  
πηξέ· ὅτι ἐκ δευτέρου τὸ ἀδύνατον ὅς ἦν  
φλός, ὃ εἶπον αὐτῷ· Δὸς δόξα καὶ

already, that if any man did  
confess that he was Christ, he  
should be put out of the syna-  
gogue.

23 Therefore said his pa-  
rents, he is of age ask him.

24 Then again call'd they  
the man that was blind, and  
said unto him, Give God the

Glory.

## PARAPHRASE.

said Man, was because it was the Sabbath-day when Jesus made the  
ay, and open'd his Eyes: for which reason the Pharisees were very de-  
us not to have the Curing of the said Man thought to be a Miracle,  
at least done by the Power of God; because then it would manifestly  
d to diminish and overthrow the Authority and Obligation of their  
aditions, as if it were a Breach of the Sabbath to do any such thing  
neon. 15 Then again the Pharisees also ask'd him how he had re-  
d his Sight. He said unto them, He put Clay upon mine Eyes, and  
ash'd, and do see. 16 Therefore said some of the Pharisees, This  
n is not of God, because he keeps not the Sabbath-day. Others said,  
w can a Man that is a Sinner, and so not assisted by the Power of God,  
uch Miracles for the Good and Relief of Men? And there was a Di-  
on among them, i. e. among the Pharisees themselves. 17 They say  
o the Blind man that Had been, again, What sayest thou of him,  
t he has open'd thine Eyes? He said, surely I cannot but believe He  
a Prophet. 18 But the Jews did not believe concerning him, that  
had been Blind, and receiv'd his Sight, until they call'd the Parents  
him that had receiv'd his Sight. 19 And they ask'd them, say-  
g, Is this your Son, who ye say was born Blind? how then doth he  
w See? 20 His Parents answer'd them, and said, We know that  
s is our Son, and that he was born Blind: 21 But by what means  
now Sees, we know not, or who hath open'd his Eyes, we know  
r: He is of Age to give Himself an Answer to any Question relating to  
a thing done to himself; therefore pray ask him, for he shall speak for  
mself. 22 These words spake his Parents, because they fear'd the Ru-  
r of the Jews: for the said Rulers of the Jews had agreed already, that  
any Man did confess that he was Christ, he should be put out of the  
nagogue. 23 Therefore said his Parents, He is of Age, ask him.  
Then again call'd they the Man that was Blind, and said unto him,  
ve God alone the Praise for vouchsafing thee this Great Mercy; and  
nk not that this Man Jesus was any ways the Author, or Cause, or In-

N

strument

## TEXT

## TRANSLATION

Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος  
 ἔστιν ἁμαρτωλός ἐστιν. 25 Ἀπε-  
 κείθη οὖν ἑκεῖν· καὶ εἶπεν· Εἰ  
 ἁμαρτωλός ἐστιν, ὅκ οἶδα· ἐν οἴ-  
 δα, ὅτι τυφλὸς ᾔν, ἄρτι βλέπω.  
 26 Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίη-  
 σέ σοι; πῶς ἤνοιξέ σε τὸς ὀφθαλ-  
 μούς; 27 Ἀπεκείθη αὐτοῖς· Εἶπον  
 ὑμῖν ἡδὴ, καὶ ὅκ ἠκούσατε· τί  
 πάλιν θέλετε ἀκοῦν; μὴ καὶ ὑ-  
 μεῖς θέλετε αὐτῷ μαθηταὶ γενέσθαι;  
 28 Ελοιδόρησαν οὖν αὐτὸν καὶ εἶ-  
 πον· Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς  
 δὲ τοῦ Μωσέως ἐσμέν μαθηταί.  
 29 Ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελά-  
 ληκεν ὁ Θεός· τίς τοι δὲ οὐκ οἶδα-  
 μεν πόθεν ἐστίν. 30 Ἀπεκείθη ὁ  
 ἄνθρωπος, καὶ εἶπεν αὐτοῖς· Ἐν ᾧ  
 τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ  
 οἶδατε πόθεν ἐστίν, καὶ ἀνέωξέ μου  
 τοὺς ὀφθαλμούς. 31 Οἶδαμεν δὲ  
 ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει·  
 ἀλλ' ἐάν τις θεοσεβῇ ἢ, καὶ τὸ θέλη-  
 μα αὐτοῦ ποιῇ, τότε ἀκούσεται. 32 Ἐκ  
 τῆ αἰωνίου οὐκ ἠκούσθη ὅτι ἤνοιξέ  
 τις ὀφθαλμούς τυφλοῦ γεγεννημένου.  
 33 Εἰ μὴ ἡ ἐστὶν παρὰ Θεοῦ, ἔκ  
 ἡδυνάτο ποιεῖν οὐδέν. 34 Ἀπε-  
 κείθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρ-  
 τίας σὺ ἐγεννήθης ὅλος, καὶ σὺ οὐ

praise: we know that this man  
is a sinner.

25 He answer'd and said  
Whether he be a sinner or no  
I know not: one thing I know  
that whereas I was blind, now  
I see.

26 Then said they to him  
again, What did he to thee  
how open'd he thine eyes?

27 He answer'd them,  
I have told you already, and ye  
did not hear: wherefore would  
ye hear it again? will ye also  
be his disciples?

28 Then they revild him  
and said, Thou art his disci-  
ple; but we are Moses' disci-  
ples.

29 We know that Mo-  
ses spake unto Moses: as for this  
fellow, we know not from  
whence he is.

30 The man answer'd and  
said unto them, Why, because  
is a marvellous thing, that ye  
know not from whence he is,  
and yet he hath open'd mine  
eyes.

31 Now we know that God  
heareth not sinners: but if any  
man be a worshipper of God,  
and doth his will, him God  
heareth.

32 Since the world began  
was it not heard that any man  
open'd the eyes of one that  
was born blind.

33 If this man were not of  
God, he could do nothing.

34 They answer'd and said  
unto him, Thou wast altogether  
born in sins, and dost thou

## TEXT.

## TRANSLATION.

ἀποκτείνῃς ἡμᾶς; Καὶ ἔξβαλον αὐ-  
τὸν ἔξω. 35 Ἦκουσεν ὁ Ἰησοῦς ὅτι

ἔβαλον αὐτὸν ἔξω· καὶ εὗρον αὐ-  
τόν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς

υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρί-  
θη αὐτῷ καὶ εἶπε· Τίς ὅτι,

εἰ, ἵνα πιστεύσω εἰς αὐτόν;

thou teach us? And they cast  
him out.

35 Jesus heard that they had  
cast him out; and when he had  
found him, he said unto him,  
Dost thou believe on the Son  
of God?

36 He answer'd and said,  
Who is he, Lord, that I might  
believe on him?

37 Εἶπε

## PARAPHRASE.

ment of this Blessing: for we know that this Man Jesus is a Sinner,  
ing a Breaker of the Sabbath. 25 He answer'd and said, Whether he  
a Sinner or no, I know not: one thing I know, that whereas I was  
nd, now I See. 26 Then said they to him again, What did he to  
e? how open'd he thine Eyes? 27 He answer'd them, I have told  
Already, and ye did not hear so as to believe me: wherefore then  
uld ye hear it again? will ye also be his Disciples? 28 Then they  
ld him, and said, Thou art his Disciple; but we are Moses Disci-  
ple. 29 We know that God spake unto Moses: as for this Fellow,  
know not from whence he is. 30 The Man answer'd and said unto  
m, Why, herein is a marvellous thing, that ye know not from  
ence he is, and yet he has open'd mine Eyes. 31 Now we know  
t God hears not Sinners, so as to grant them Power to work Mira-  
cles or the like, in Confirmation of any Sinful or False Doctrine; at least  
hout being Oppos'd by some Holy Persons who are invested with Power  
to do greater Miracles in order to keep Men from being Seduc'd by the  
thers: but if any Man be a Worshipper of God, and do's his Will, him  
hears, and has often been pleas'd to give to such Holy men the Power  
working Miracles in confirmation of their being Sent from him, and  
ing his Will, in what they Do and Teach. 32 Since the World be-  
g, was it not heard that any Man open'd the Eyes of One that was  
n Blind; 33 and therefore if this Man were not of God, he could  
do no such thing. 34 They answer'd and said unto him, Thou wast  
together born in Sins, (d) as we know sufficiently from thy being born  
nd, and dost thou teach us? And they cast him out of the Syna-  
gue, i. e. Excommunicated him out of the Jewish Church as an Apo-  
cate. 35 Jesus heard that they had cast him out; and when he had  
nd him, he said unto him, Dost thou believe on the Son of God?  
He answer'd and said, Who is he, Lord, that I might believe on

(d) Compare v. 2.

## TEXT.

## TRANSLATION.

37 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ εἶ-  
ραχας αὐτὸν, καὶ ὁ λαλῶν μὲν σὺ,  
ὁ αἰνὸς ἔστιν. 38 Ο δὲ ἔφη· Πι-

τεύω, Κύριε· ὃ προσκυνήσῃ αὐτῷ.

39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κεί-  
μα ἐγὼ εἰς τὸν κόσμον τοῦτον ἤλ-  
θον· ἵνα οἱ μὴ βλέποντες βλέπωσι,  
καὶ οἱ βλέποντες τυφλοὶ γίνωνται.

40 Καὶ ἤκουσαν ἑκ τῶν φαρισαίων  
ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον  
αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ὄσμεν;

41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ  
ἦτε, ἔκ ἀν εἴχετε ἁμαρτίαν· ἵνα δὲ  
λέγετε· Ὅτι ἐλέπομεν· ἡ οὖν ἁμαρ-  
τία ὑμῶν μένει.

Κεφ. ι'. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ  
μὴ ἐπιστρέφεται πρὸς τὸν Ἰησοῦν καὶ  
αὐτὸν τὸ πνεῦμα ἁγίου, ἀλλὰ ἀναβάντων

37 And Jesus said unto him  
Thou hast both seen him, and  
it is he that talketh with thee.

38 And he said, Lord, I  
believe. And he worshipp'd  
him.

39 And Jesus said, For judg-  
ment I am come into this  
world: that they which see  
not, might see; and that they  
which see, might be made  
blind.

40 And some of the Pharisees  
which were with him  
heard these words, and said  
unto him, Are we blind also?

41 Jesus said unto them,  
If ye were blind, ye should have  
no sin: but now ye say, We  
see; therefore your sin remaineth.

## Chap. X.

Verily verily I say unto  
you, He that entreateth not  
the door into the sheepfold  
but climbeth up some other  
way,

## PARAPHRASE.

him? 37 And Jesus said unto him, Thou hast both seen him, and  
is he that talks with thee. 38 And he said, Lord, I believe on account  
of what thou hast done and said to me, that thou art the Messiah or Son  
of God. And he kneel'd down and worshipp'd him. 39 And Jesus said  
For to manifest the just Judgment of God on Men I am come into the  
World, namely, that they who See not, might See, i. e. that such as  
are Ignorant, and without Humble, and so sensible of their Ignorance, and  
desirous to be Instructed in their Duty to God, might accordingly know  
their Duty in the fullest manner; and on the other hand, that they who  
See, might be made Blind, i. e. that such as are Proud, and think they  
know the Will of God and their Duty to him, when they are Ignorant  
thereof, may be made Manifest to be thus Ignorant, and render'd  
Inexcusable. 40 And some of the Pharisees which were with him  
heard these words, and said unto him, Are we Blind also? 41 Jesus  
said unto them, If ye were Blind in respect of Spiritual Light or Knowledge,

## P A R A P H R A S E

ledge, in like manner as Those generally are who are Blind in respect of the Common Light; namely, if ye were Ignorant of the Will of God, not thro' your Own Fault, but meerly for want of the Light of Revelation or Reason, or having it made known to you, ye should have no Sin: but now ye say, We See, i. e. you not only Falsly think that ye know the Will of God, but also are so Proud, as that you will not be convinc'd that you do not know the Will of God, or understand the Scripture Aright; and so Wicked that you will not hearken to me who would teach you the True Will of God, but reject my Doctrine Only at the bottom, because it is inconsistent with your Worldly and Sinfull Affections: therefore you not only Sin in not knowing the Will of God, but also your Sin remains more Inexcusable. And here seems to end the Account given as by St John, of what our Saviour did at the Feast of Tabernacles. Which after our Saviour had been at, he left Jerusalem again, and went teaching thro' the Cities and Villages that were in other parts of the Holy Land, till his Return to Jerusalem again at the next ensuing Feast, viz. of the Dedication. Of this part of his Ministry, viz. between the Feast of Tabernacles aforementioned, and the Feast of the Dedication next ensuing, St Matthew and Mark take no Notice; and therefore St Luke has given us this Supplement to the two first Gospels, which is contain'd Luke 10. 17—23. ult. But St Luke also giving no Account of what Christ did, either at the Feast of Tabernacles aforementioned, or at the Feast of the Dedication next ensuing; therefore St John has given us this Supplement to the History of all the three former Gospels, by giving us an Account, as of what was done at the Feast of Tabernacles, Chap. 7. 2—9. ult. so of what was done at the Feast of the Dedication in the following Chap. 10.

## S E C T I O N VII.

Containing an Account of what pass'd between CHRIST and the Jews at the Feast of the Dedication, which was in the thirty fourth year of CHRIST's Life, or A.D. 32. Which Account takes up Chap. X. 1—39, and is Wholly Omitted by the other Evangelists.

Chap. X. Jesus, after his being at the Feast of Tabernacles, as is afore related, having left Jerusalem to teach in other Places, and being return'd again to Jerusalem at the Feast of the Dedication, as we learn from v. 22, took occasion to shew the great Difference between True and False Teachers, and more particularly between Himself and the Scribes and Pharisees in those Times; which he did under a Similitude frequently us'd in the Old Testament; namely, of the Church of God to a Flock of Sheep, and of Teachers to Shepherds. Verily verily I say unto you, He that enters not by the Door into the Sheepfold, but climbeth up some other way,

I.  
Christ's Discourse about the Sheepfold, Sheep, good Shepherd, &c.

ἀλλὰ χόρεν, ὁ καὶ τῆς κλέπτης ὅστις  
 ληψῆς. 2 Ο δὲ εἰσπράχοντο ἄνθρωποι  
 τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων.  
 3 Τότε ὁ θυρωρὸς ἀνοίγει, καὶ τὰ  
 πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει·  
 καὶ τὰ ἴδια πρόβατα καλεῖ κατ'  
 ὄνομα, καὶ ἐξάγει αὐτά. 4 Καὶ  
 ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμ-  
 προθέτει αὐτῶν πορεύεται· καὶ τὰ  
 πρόβατα αὐτοῦ ἀκολουθεῖ, ὅτι οἶ-  
 δασιν τὴν φωνὴν αὐτοῦ. 5 Ἀλλο-  
 τρεῖς δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ  
 φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν  
 τῶν ἀλλοτρῶν τὴν φωνήν. 6 Ταύ-  
 τιν ἡ παροιμία εἶπεν αὐτοῖς ὁ Ἰη-  
 σοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν πῶς αὐ-  
 τὸν ἐλάλει. 7 Εἶπεν ὁ Ἰησοῦς πάλιν αὐ-  
 τοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν,  
 ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.  
 8 Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέ-  
 πται εἰσὶ καὶ ληστὰς· ἀλλ' οὐκ ἤκου-  
 σαν αὐτῶν τὰ πρόβατα. 9 Ἐγὼ  
 εἰμι ἡ θύρα· δι' ἐμοῦ εἰάν τις εἰσελ-  
 θῇ, σωθήσεται· καὶ εἰσελεύσεται  
 καὶ ἐξελεύσεται, καὶ νομήν εὕρήσκει.

way, the same is a thief and a robber.

2 But he that entreateth in by the door, is a shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be sav'd, and shall go in and out, and find pasture.

## PARAPHRASE.

way, the same is a Thief and a Robber. 2 But he that entreateth in by the Door, is a Shepherd of the Sheep. 3 To him the Porter opens, and the Sheep hear his voice: and he calls his own Sheep, and leads them out. 4 And when he puts forth his own Sheep, he goes before them, and the Sheep follow him: for they know his voice.

5 And

And a Stranger will they not follow, but will flee from him: for they know not the voice of Strangers. 6 This Parable spake Jesus unto them, i. e. the Jews, and more particularly the Scribes and Pharisees: but they understood not what things they were, i. e. the meaning of the foregoing Parable, which he spake unto them. 7 Then said Jesus unto them again, by way of Explanation of the said Parable, Verily verily I say unto you, I am the Door of the Sheepfold, by which both the Sheep and Shepherds must enter Regularly into the Fold; i. e. I am the Head and Governor in Chief of the Church of God, whereof no One can become a Member, and so attain to Salvation, but by Believing on Me, and Obeying my Doctrine; and likewise no One can become a True Teacher or Minister of the Church, but who teaches Men to Believe in, and Obey Me, as the Only way to Salvation. 8 All the Shepherds that ever came before me, and did not enter (as v. 1.) by the Door into the Sheepfold, but climb'd up some Other way, the same are Thieves and Robbers, i. e. All that have set themselves up for Teachers and Instructors of Men according to the Will of God, or in the Way appointed by God unto Salvation, and the same hold True also as to such as shall at any Time Hereafter set themselves up for such Teachers) and whose Doctrines have not tended to teach Men to Believe in Me, according to the Dispensation or Revelation made of Me in the Time the said Teachers liv'd, as the Only means of Salvation; the same have been (or are and shall be, according to the different Ages they live in) False Teachers, setting themselves up as Teachers only for their own Worldly Advantage sake: but the Sheep did not hear them, i. e. Sincere, honest, and well-dispos'd Persons, by the Grace of God have all along, and likewise shall, not hearken to such False Teachers, or be seduc'd by them. 9 I am (as I said afore v. 7.) the Door of the Sheepfold: by me if any Man enter into the Sheepfold, i. e. any Man truly becomes a Member of the Christian Church by truly Believing in and Obeying me, He shall be sav'd, and, i. e. namely, such a True Sheep of my Fold shall go into the said Fold at Night for safety from the Wild beasts, and out in the Day time for to Feed, and shall always find good Pasture, i. e. such a True Member of my Church, by a Use of the means of Grace prescrib'd by me, shall in All Circumstances and Events be enabled to Resist such Temptations as shall be put in his way, and to perform his Duty so as to become meet to attain Eternal life according to the Gracious Terms of my Gospel. And likewise every such Shepherd as enters into the Sheepfold by the Door, (as v. 2.) the same is a Shepherd of the Sheep, i. e. every such Teacher as is sent by me, and accordingly preaches that Salvation is to be attain'd only by Faith in, and Obedience to me, He is a True Teacher or Minister of the Gospel. To him the Porter opens, and the Sheep hear his voice, &c. (as v. 3, 4.) i. e. God disposes the Hearts of sincere and truly Religious Persons to follow the Instructions of such a True Teacher or Minister: But a Stranger, or One that

## TEXT.

## TRANSLATION.

10 Ο κλέπτης ὃς ἐρχεται εἰ μὴ ἵνα  
κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἵνα  
ἵνα ζῶντες ἔχωσι, καὶ θείων ἔχωσι.  
11 Εγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ  
ποιμὴν ὁ καλὸς τίς ψυχὴν αὐτῶν  
πῆσαι ὑπὲρ τῶν προβάτων. 12 Ο  
μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, ὃς ἔκ  
εἰσι τὰ πρόβατα ἴδια, θεωρεῖ τὸ λύ-  
κος ἐρχόμενον, καὶ ἀφίστι τὰ πρόβατα,  
καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτοὺς, καὶ  
σκορπίζει τὰ πρόβατα. 13 Ο δὲ  
μισθωτὸς φεύγει, ὃς πρὸς μισθωτὸς ἐστίν, καὶ ὁ  
μὲν αὐτῶν ὅτι τὸ πρόβατον. 14 Εγὼ  
εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω  
τὰ ἐμά, καὶ γινώσκω με ὑπὸ τῶν ἐμῶν.  
15 Καθὼς γινώσκει με ὁ πατήρ, καὶ  
γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυ-  
χὴν μου πῆσαι ὑπὲρ τῶν προβάτων.  
16 Καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ  
ἐσιν ἐκ τῆς αὐτῆς ποιμῆνος· ἀκούειά μου  
δὲ ἀγαγεῖν· καὶ τῆς ποιμῆνος μου ἀκούσαι·  
καὶ γνήσιαί μου μία ποιμῆνος, εἰς ποιμῆνα.

10 The thief cometh not  
but for to steal, and to kill, and  
to destroy: I am come that  
they might have life, and that  
they might have it more abundantly.

11 I am the good shepherd:  
the good shepherd giveth his  
life for the sheep.

12 But he that is an hire-  
ling, and not the shepherd,  
whose own the sheep are not,  
seeth the wolf coming, and  
leaveth the sheep, and fleeth:  
and the wolf catcheth them,  
and scattereth the sheep.

13 The hireling fleeth, be-  
cause he is an hireling, and  
careth not for the sheep.

14 I am the good shepherd,  
and know my sheep, and am  
known of mine:

15 As the Father knoweth  
me, \* and I know the Father:  
and I lay down my life for the  
sheep.

16 And other sheep I have,  
which are not of this fold:  
them also I must bring, and  
they shall hear my voice; and  
there shall be one fold, and one  
shepherd.

## PARAPHRASE.

that enters into the Sheepfold not by the Door, will they not follow, but flee from him, &c. (as v. 5.) i. e. God will preserve sincere and well disposed, or Truly religious Persons, from being Seduced by False Teachers who are no other than Thieves and Robbers. 10 Namely, as the Thief comes not, but for to steal, and to kill, and to destroy: so False Teachers take upon them to teach, only in order to suck Worldly Advantage or Gain out of Them they can Seduce; whereas in the mean time they become

## PARAPHRASE.

the most Unhappy Instruments of the Spiritual and Eternal Destruction and Death of Them that are so Seduc'd by them; unless this be prevented by the Timely Repentance of such Seduc'd Persons. On the other hand, as All True Teachers come to teach the True way to Eternal life, namely, thro' Faith in me: so now I am come my self into the World, that they who are my True Disciples might have Life, and that they might have more Abundantly, i. e. not only that I might make known to Men, more fully than ever was done Afore, the Will of God, and so the way to Eternal life; but also that I might procure Eternal life for all True Believers, by laying down my Own life. 11 For I am the Good Shepherd, Emphatically so call'd, as being the Chief Shepherd of God's Flock, and the Good Shepherd which gives his Own Life for the Eternal welfare of the sheep. 12 But as He that enters not by the Door into the Sheepfold, but climbs up some other way (as v. 1.) is a Thief and Robber, or False Teacher: so He that enters into the Fold by the Door, i. e. is Regularly constituted a Minister of the Gospel, and teaches True Doctrine, if he was influenc'd to take upon him the Ministry, and still is influenc'd to exercise the said Ministry or Office of Teaching, Only or Chiefly by Worldly Gain arising therefrom; such a One may be fitly styl'd an Hireling, and He is one that has not the True concern or care of a Shepherd, and so acts as one whose Own the Sheep are not: for when he sees the Wolf coming, he is concern'd Only for his Own present Safety, and leaves the Sheep, and flees; and the Wolf catches them, and scatters the Sheep, i. e. in time of any Adversity or Persecution befalling the Church, such an Hireling consults only his Own Temporal Safety, and in order to secure this, will leave the People committed to his Care, expos'd to All Temptations and renounce the Truth of Religion; so that many of them will be Overcome hereby, and so become a Prey to the Devil. 13 The Hireling flees, because he is an Hireling, or is influenc'd only by Selfish Worldly Interest, and cares not for the Eternal Welfare of the Sheep. 14 I am the Good Shepherd, and know who are my Sheep, or True Disciples, and am known of mine, i. e. am believ'd on by all Sincerely Honest and Religious Persons, and so there is an intimate Agreeableness and Affection or Love between me and my Sheep or True Disciples: 15 as the Father knows me, and I know the Father, i. e. as there is a most intimate Agreeableness and Affection or Love between the Father and me: and out of both these Motives, viz. Love to my Father and to my Sheep, it is, that shortly I lay down my Life for the Salvation of my Sheep. 16 And for my Sheep, or Faithful Disciples, I have to call, which are not of this world, i. e. of the Jewish Nation, but Gentiles; in the appointed Time, I will bring them also I must bring into my Fold, by the preaching of my Apostles after my Ascension, and they shall hear my Voice speaking in and by my Apostles, and there shall be One Fold and One Chief Shepherd, i. e. One Church consisting both of Jewish and Gentile Believers, govern'd by me in

## TEXT.

## TRANSLATION.

17 Διὰ τῷτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. 18 Οὐδεὶς ἄρ' αὐτὴν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσία ἔχω θεῖναι αὐτήν, καὶ ἐξουσία ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην ἢ οὐτολήν ἔλαβον πατρὸς μου.

19 Σχίσμα ἔνι πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τῆς λόγου τούτου. 20 Ἐλεγον ὁ πολλοὶ ἐξ αὐτῶν· Δαμμόνιον ἔχει, καὶ μανθάνει· τί αὐτῷ ἀκούετε; 21 Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα ἔκ' ἐστὶ δαμμονιζομένων· μὴ δαμμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν; 22 Ἐγένετο δὲ τὰ ἑσπέρια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν. 23 Καὶ περὶ πάντων ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ πορτῇ τοῦ Σολομῶντος.

24 Ἐκύκλωσεν ἔνι αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἐως πότε τὴν ψυχὴν ἡμῶν ἄρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ. 25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἴπον ὑμῖν, καὶ οὐ πιστεύετε ταῖς ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 Ἀλλ' ὑμεῖς οὐ πιστεύετε· ὁ γὰρ ἔστι ἐκ τῶν ᾧ ὁρᾶται τῶν ἐμῶν, καὶ οὐκ εἴπον ὑμῖν. 27 Τὰ ᾧ ὁρᾶται τὰ ἐμὰ τὸ φῶς μου ἀκούει, καὶ γινώσκω αὐτὰ, καὶ ἀκολουθεῖσίν μοι. 28 Καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I receiv'd of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad: why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walk'd in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly.

25 Jesus answer'd them, and told them, and ye believ'd not the works that I do in my Father's name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they shall not

## PARAPHRASE.

Chief as the One and Supream Head thereof. 17 Therefore do's my Father love me, because for this Great End of procuring Salvation for all true Believers, Gentiles as well as Jews, I lay down my Life: which I shall not do in such a manner as to continue under the Power of Death, as Other men do; but on such Terms, that I might take it, i. e. my Life again, in a very Few, viz. Three days time. 18 Whence it will appear, that No man takes it from Me against my Will, but that I lay it down of my Self, or Own Will or Choice: for I have full Power to lay, or not lay it down; and as I shall lay it down of my self, therefore so I have Power to take it again. This Commandment, or Commission to take it again, when I have laid it down, I have receiv'd of my Father.

19 There was a Division therefore again among the Jews for these Sayings. 20 And many of them said, He has a Devil, and is Mad; why hear ye him? 21 Others said, These are not the Words of him that has a Devil, and is Mad; nor are the Works that he do's such as can Reasonably be thought to be done by him thro' the Assistance of the Devil: for can a Devil open the Eyes of the Blind, and that too of One that was Born blind, which we all know this Man has done? 22 And it was at Jerusalem the Feast of the (e) Dedication, so call'd and kept in Remembrance of Judas Maccabeus Cleansing the Temple, and Setting up, and Consecrating or Dedicating a New Altar, after the Profanation of the Temple by Antiochus Epiphanes: and it was Winter, this Feast beginning on the twenty fifth of the Jewish month Cisleu, which answers to part of our November and December, the said 25th Day answering that Year to our Dec. 16. according to the Calculation of Ricciolus a learned Astronomer. 23 And therefore Jesus walk'd in the Temple, namely in that Cover'd part of it call'd Solomon's porch.

24 Then came some of the Chief of the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answer'd them, I have already told you plainly enough, that I am the Christ, and ye believ'd not my Words when I said so; and therefore to what purpose should I tell you again? besides, the Works that I do in my Father's name, they bear Witness of me Sufficient enough, that I am the Christ; and yet ye will not be Convinc'd by them. 26 But the true Reason why after all I have said and done, ye believe not, is not for want of Sufficient Evidence both from my Words and Works; but because ye are not of my Sheep, i. e. Sincerely dispos'd to receive the Truth, as I said unto you. 27 My Sheep hear my Voice, and I know them, and they follow me. 28 And I give unto them Eternal Life, and they shall never perish, neither shall any

II.  
It was the Feast  
of the Dedication.

III.  
Jews go to stone  
Christ for making  
himself God.

(e) See 1 Maccab. 4. 59.

## TEXT.

## TRANSLATION.

τὸν αἰῶνα, καὶ ὅχ' ἀρπάσῃ τις αὐτὰ ἐκ  
 τῆ χειρὸς μου. 29 Ὁ πατήρ μου ὃς δέ-  
 δωκέ μοι, μείζων πάντων ἐστίν· καὶ ὅδεὶς  
 δύναται ἀρπάξαι ἐκ τῆ χειρὸς τοῦ πατρὸς  
 μου. 30 Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν.  
 31 Ἐβάσταθ' ἔτι πάλιν λίθους οἱ Ἰου-  
 δαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 Ἀπε-  
 κρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ  
 ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ  
 ποῖον αὐτῶν ἔρπον λιθάσσειτέ με; 33 Ἀ-  
 πεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες·  
 Περὶ καλοῦ ἔργου καὶ λιθάζομέν σε,  
 ἀλλὰ οὐδεὶς βλασφημίας, καὶ ὅτι  
 σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.  
 34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ  
 ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ  
 εἶπα, θεοὶ ἐστε; 35 Εἰ ἐκείνους εἶπε  
 θεός, τῶς οὗτος ὁ λόγος τοῦ Θεοῦ ἐγέ-  
 νετο, καὶ ὁ δυνάστης λυθιῶμαι ἡ γραφή·  
 36 Ὁν ὁ πατήρ ἡγάσασκε καὶ ἀπέστειλεν  
 εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι  
 βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ  
 Θεοῦ εἰμι; 37 Εἰ ὁ ποιῶ τὰ ἔρ-  
 γα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·  
 38 Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύη-  
 τε, τοῖς ἔργοις πιστεύσατε· ἵνα γινώτετε καὶ

ver perish, neither shall any  
 pluck them out of my hand.

29 My Father which gave  
 them me, is greater than all:  
 and none is able to pluck them  
 out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up  
 stones again to stone him.

32 Jesus answer'd them,  
 Many good works have I  
 shew'd you from my Father;  
 for which of those works do  
 ye stone me?

33 The Jews answer'd him,  
 saying, For a good work we  
 stone thee not; but for bla-  
 sphemy, and because that thou,  
 being a man, makest thyself  
 God.

34 Jesus answer'd them, Is  
 it not written in your law, I  
 said, Ye are gods?

35 If he call'd them gods,  
 \* of whom the word of God  
 \* there was, and the scripture  
 cannot be broken:

36 Say ye of him, whom  
 the Father hath sanctify'd, and  
 sent into the world, Thou  
 blasphemest; because I said, I  
 am the Son of God?

37 If I do not the works of  
 my Father, believe me not.

38 But if I do, tho' ye be-  
 lieve not me, believe the  
 works: that ye may know and

## PARAPHRASE.

pluck them out of my hand, i. e. neither Wicked men nor Devils shall  
 be able to overcome them by their Temptations, so as to make them Re-  
 nounce the Faith, and not to live in Obedience to the Gospel. 29 My  
 Father which gave them me, is greater than All: and none is able to  
 pluck

## PARAPHRASE.

pluck them out of my Father's hand. 30 I and my Father are One, as to the Divine Nature and Essence, and consequently as to Power; for which reason I said (v. 28.) that no one shall pluck my Sheep out of my hand.

Then the Jews took up Stones again to Stone him. 32 Jesus answer'd them, Many Good works have I shew'd you from my Father; for which of those Works do ye Stone me? 33 The Jews answer'd him, saying, For a Good work we Stone thee not; but for Blasphemy, and because that thou, being a Man, makest Thy self God, in saying (v. 30.) and my Father are One. 34 It is most Observable, that Jesus did not here Deny that he made Himself God, in the same sense wherein the Jews understood the word God, i. e. in the Highest sense of the Same as to the Divine Nature or Essence; whereas had he not been God in the said sense, He ought to have expressly deny'd, that He made himself God in their sense; and no Doubt but he would have done so in Common Prudence, since thereby he would Fully and Plainly have shewn the Falseness of their accusing him of making Himself God in their Sense, and so Blasphemously; and thereby he would have put a Full stop to their present Rage and Fury. But knowing himself to be Truly God in the Highest sense of the Word, as to the Divine Nature and its Essential Perfections, therefore Jesus answer'd them in such a manner, as should not Deny, but imply his True Divinity, and yet at the same time might serve somewhat to Allay their Fury: Is it not written in your (f) Law, largely taken in all the Old Testament, and where the Sacred Text speaks of the Jewish Rulers or Judges of the Great Sanhedrin or Council; I have said, we are Gods? 35 Wherefore if He, i. e. the Holy Penman that wrote this, call'd them Gods, who were Only Magistrates chosen or appointed after the Common and Usual way, and of, (g) or concerning whom the remention'd Text, cited out of the Book of Psalms, and so out of the Word of God, there was spoken, and the Scripture can't be broken, i. e. oppos'd in Reason to be Untrue: 36 If this be so, say ye of him, i. e. is it not most Unreasonable for you to say of Him, i. e. of Me, whom the Father (namely, in respect of Me who was his Son before I was thus sanctify'd and sent into the World, and consequently was what I make myself to be, viz. Truly God: Is it not most Unreasonable, I say, for you to affirm of me, whom the Father) has Sanctify'd and sent into the World, with an Extraordinary Commission, and such Power as No one has ever Sent with before, Thou Blasphemest; because I said, I am the Son of God? 37 If I do not the Works of my Father, i. e. such Works as testify me to be God the Son of God the Father; believe me not when I say that I am the Son of God. 38 But if I do such works, tho' ye believe not me saying so, yet ye ought in Reason to believe the Evidence given to the Truth of what I say by my Works: that so ye may know

(f) Psal. 82. 6.

Lev. 1. 7.

(g) *ὡς τὸς ἀγγέλους* is, Of or concerning the Angels,

πιστεύετε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ ἐγὼ ἐν αὐτῷ. 39 Ἐξήτην ἐν παλιν αὐτὸν πιάσαι· καὶ ἐξήλθεν ἐκ τῶν χειρῶν αὐτῶν.

40 Καὶ ἀπῆλθε πάλιν πέραν τῆς Ἰορδάνης, εἰς τὸ τόπον ὅπου Ἰωάννης τὸ ὡθεῖτο βαπτίζων· καὶ ἔμεινεν ἐκεῖ.

41 Καὶ πολλοὶ ἦλθοι πρὸς αὐτόν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὴ σημεῖον ἐποίησεν ὧδε· πάντα δὲ ὅσα εἶπεν Ἰωάννης ὡς ἐπ' αὐτῷ, ἀληθῆ ἦν. 42 Καὶ ἔκρινεν πολλοὶ ἐκεῖ εἰς αὐτόν.

Κεφ. ια'. Ἦν δὲ τις ἀδελφεὸν Λάζαρου ἀπὸ Βηθαίης, ἐκ τῆς κόμης Μαρίας, καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 (Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἠοσείει.) 3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν, λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀδελφεία οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δοξῆς τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. 5 Ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐκεῖ ὡς ἡ πόλις δύο ἡμέρας.

believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan,\* unto the place where John at first baptiz'd, and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believ'd on him there.

#### Chap. XI.

Now a certain man was sick, nam'd Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wip'd his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard *that* he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorify'd thereby.

5 (Now Jesus lov'd Martha and her sister, and Lazarus)

6 \* Therefore when he had heard that he was sick, he abode two days still in the same place where he was.

## P A R A P H R A S E.

I believe that the Father is in Me, and I in him; as being Both of the same Indivisible Divine Nature, namely He God the Father, and I God the Son. 39 The Jews hereby perceiving that he persisted still to speak Himself as God, therefore they sought again to take him, in order to kill him: but he Miraculously (as usually in such Straits, where no common means were Sufficient) escap'd out of their hand.

## S E C T I O N VIII.

Containing such Particulars as are taken notice of by St John, From CHRIST'S Departure from Jerusalem, after he had been there at the Feast of the Dedication, in the thirty fourth year of his Life, or A. D. 32, To a little before the Passover next ensuing, which was in the thirty fifth year of his Life, or A. D. 33, and the Passover at which he was Crucify'd. These Particulars take up Chap. XI. 1 — 54; and are Wholly omitted by the Other Evangelists.

40 The Jews at Jerusalem seeking to Apprehend Jesus, as is related in the foregoing Verse, He escap'd out of their Hand, (His Time for offering being not yet come,) and went away again beyond Jordan, unto a Place where John the Baptist at first baptiz'd, i. e. Bethabara; and where he abode for some time. 41 And Many resorted unto him, and John Baptist did no Miracle; but yet he was generally esteem'd a Prophet, and not without Reason, as in other respects, so particularly in this, that All things that John spake of this Man Jesus, in this very Place of Bethabara, were True, as we have seen. 42 And hereupon Many believ'd on him there.

I.  
Christ go's to  
Bethabara.

Chap. XI. Now while Jesus abode at Bethabara, a certain Man was sick, nam'd Lazarus, who was of Bethany; which was also the Town of Mary and her Sister Martha. 2 (It was that Mary, who anointed the Lord with Ointment, and wip'd his Feet with her Hair, as shall be more fully related in the following Chapter, whose Brother Lazarus was sick.) 3 Therefore his Sisters Mary and Martha went unto him, i. e. Christ, saying, Lord, behold, He, i. e. our Brother Lazarus, whom thou lovest, is sick. 4 When Jesus heard that, he said, This sickness is not unto Death, so as that he shall not be restor'd to Life; but for to promote the Glory of God, viz. that I the Son of God might be glorify'd thereby, i. e. by raising Lazarus to Life again after his Death, I may be believ'd on by Several that did not Believe on Me before; and that even those who did Before believe on me, might be Confirm'd in their Faith. (Now Jesus lov'd Martha, and her Sister, and Lazarus.) 6 Therefore, i. e. that Jesus might be Glorify'd by raising Lazarus from the Grave, when he had heard that he was sick, he abode two days still in the

II.  
Christ raises La-  
zarus from the  
Grave.

## TEXT.

## TRANSLATION.

7 Επειτα μετὰ τῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, ἵνα ἐξήγῃς σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 Απεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώδεκά εἰσι ὥραι τῆς ἡμέρας; εἰάν τις περπατῇ ἐν τῇ ἡμέρᾳ, ὃ προσκόπῃ· ὅτι τὸ φῶς τῆ κοίτης αὐτοῦ βλέπει. 10 Εἰάν τις περπατῇ ἐν τῇ νυκτὶ, προσκόπῃ· ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπε· καὶ μετὰ τῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐγυπνίσω αὐτόν. 12 Εἶπον οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κεκοίμηται, σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τῆ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τῆ ὕπνου λέγει. 14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανε. 15 Καὶ χαίρω δι' ὑμῶν (ἵνα πιστεύσῃτε) ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. 18 (Ἦν δὲ ἡ Βηθανία ἐγγὺς τῇ

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answer'd, Are there not twelve hours in the day; if any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light \* for him.

11 These things said he, and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for you sakes, that I was not there, that ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is call'd Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh

## TEXT.

## TRANSLATION.

ἰεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε) unto Jerusalem, about fifteen furlongs off:  
 19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύ- 19 And many of the Jews  
 θεν πρὸς αὐτὴν Μάρθαν καὶ Μαρίας, came to Martha and Mary, to

11a

## PARAPHRASE.

the same place where he was, *that so Lazarus might be Dead and Buried for some days before he came to Bethany.* 7 Then after that says to his Disciples, Let us go into Judea again. 8 His Disciples say to him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answer'd, Are there not twelve hours in the day? *as there are Always in reference to the Jewish way of Counting time, who throughout the Whole year divided the Time between Sun rising and Setting into Twelve hours.* Now As If any Man walk in the day, he stumbles not, because he sees the Light of this World; 10 but if a Man walk in the Night, he stumbles, because there is no Light for him, *i. e. no Day-light or Light sufficient to let him see his Way clearly: while my Day, or the Appointed time for my Life here on Earth lasts, I shall not Suffer by any Malice of the Jews; but when my Night, or Time of my Suffering is come, then indeed I shall permit them to comprehend me.* 11 These things said he: and after that, he says unto them, Our Friend Lazarus Sleeps; but I go that I may awake him out of Sleep. 12 Then said his Disciples, Lord, if he Sleep, he shall do well. 13 Howbeit Jesus spake of his Death, *which he call'd Sleep, because He was to be rais'd from his Death, as a Man is awak'd out of his Sleep;* but they thought that he had spoken of taking of Rest in Sleep. Then said Jesus unto them plainly, Lazarus is Dead: 15 and I am glad for your sakes that I was not there, *namely, to the Intent that ye may believe more Firmly on me, by what you shall see me do on Him; and therefore altho' he be Dead, nevertheless let us go unto him.* Then said Thomas, who is also call'd Didymus, *which Name signifies a Twin,* unto his Fellow-disciples, *Since we can't prevail on our Master Not to go into Judea, and to expose himself there to the Malice of his Enemies,* let us also go with him, *that, if he be taken and put to death by his Enemies, we may Dye with him, rather than forsake him.* Then when Jesus came unto Bethany, he found that he, *i. e. Lazarus* had lain in the Grave four days already. 18 Now Bethany was near unto Jerusalem, about fifteen Furlongs, *i. e. not quite two Miles.* 19 And so many of the Jews *that dwelt at Jerusalem,* came to Martha and Mary, to comfort them concerning their Brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him:

P

but

## TEXT.

## TRANSLATION.

ἵνα ὑψαμνησθῶνται αὐτοῖς τῷ  
ἀδελφοῦ αὐτῶν. 20 Ἡ οὖν Μάρ-  
θα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται,  
ὑπῆντησεν αὐτῷ. Μαρία δὲ ἐν τῷ  
οἴκῳ ἐκαθίστο. 21 Εἶπεν οὖν ἡ  
Μάρθα πρὸς τὸν Ἰησοῦν. Κύριε, εἰ  
ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἀνέστη-  
νῆκεν. 22 Ἀλλὰ καὶ νῦν οἶδα ὅτι  
ὅσα ἀνέστησῃ τὸν Θεόν, δώσῃ σοι ὁ  
Θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς.  
Ἀναστήσῃ ὁ ἀδελφός σου. 24 Λέ-  
γει αὐτῷ Μάρθα. Οἶδα ὅτι ἀναστή-  
σεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχά-  
τῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰη-  
σοῦς. Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ  
ζωή· ὁ πιστεύων εἰς ἐμὲ, καὶ ὁ ἀπο-  
θάνῃ, ζήσεται. 26 Καὶ πᾶς ὁ ζῶν  
καὶ πιστεύων εἰς ἐμὲ, ὃ μὴ ἀποθάνῃ εἰς  
τὸν αἰῶνα. Πιστεύεις τῷτο; 27 Λέ-  
γει αὐτῷ. Ναί, Κύριε· ἐγὼ πεπίστευκα  
ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ,  
ὁ εἰς τὸν κόσμον ἐρχόμενος. 28 Καὶ  
ταῦτα εἰπύσα ἀπῆλθε, καὶ ἐφώνησε  
Μαρίαν τὴν ἀδελφὴν αὐτῆς λέγῃσα,  
εἰπούσα. Ο διδάσκαλε πάρεσι, καὶ  
φωνεῖ σε. 29 Εκείνη ὡς ἤκουσεν,  
ἐγείρεται ταχὺ, καὶ ἔρχῃ πρὸς αὐ-  
τόν. 30 (Οὕτω δὲ ἐληλύθει ὁ Ἰη-  
σοῦς εἰς τὴν κώμην· ἀλλ' οὐκ ἐν τῷ τό-  
πῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα.)

comfort them concerning their  
brother.

20 Then Martha, as soon  
as she heard that Jesus was com-  
ing, went and met him: but  
Mary sat *still* in the house.

21 Then said Martha unto  
Jesus, Lord, if thou hadst been  
here, my brother had not  
died.

22 But I know, that even  
now whatsoever thou wilt ask  
of God, God will give it thee.

23 Jesus saith unto her,  
Thy brother shall rise again.

24 Martha saith unto him,  
I know that he shall rise again  
in the resurrection, at the last  
day.

25 Jesus said unto her, I am  
the resurrection, and the life: he  
that believeth in me, though he  
were dead, yet shall he live;

26 And whosoever liveth  
and believeth in me, shall never  
die. Believest thou this?

27 She saith unto him, Yea,  
Lord: I believe that thou art  
the Christ the Son of God,  
which should come into this  
world.

28 And when she had  
said, she went her way, and  
call'd Mary her sister secretly,  
saying, The master is come  
and calleth for thee.

29 As soon as she heard  
*that*, she arose quickly, and  
came unto him.

30 Now Jesus was not yet  
come into the town, but was  
in that place where Martha  
met him.

## MOTAT EXAT.

## TRANSLATION.

Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐ-  
 τῆς ἐν τῇ οἰκίᾳ, καὶ παραμυθούμενοι αὐ-  
 τήν, ἰδόντες ἡ Μαρία ὅτι ταχέως ἀνέ-  
 ῥη, ἐξῆλθεν, ἠκολούθη αὐτῇ, λέ-  
 γουσα. Οὐκ ᾔδεις ὅτι τὸ μνημεῖον, ἵνα  
 λάβω ἐκ. 32 Ἡ δὲ Μαρία ὡς ἤλ-  
 θη, ὅπου ἦ ὁ Ἰησοῦς, ἰδύσα αὐτὸν, ἔπε-  
 σεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ·  
 Κύριε, εἰ ἦς ὦδε, ἔκ αὐτὸν ἀπέθανέ μου  
 ἀδελφός. 33 Ἰησοῦς δὲ, ὡς εἶδεν

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, follow'd her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not dy'd.

33 When Jesus therefore

αὐτῇ

## PARAPHRASE.

at Mary, *not hearing of Jesus Coming*, sat still in the House. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my Brother had not dy'd. 22 But I know, that even now whatsoever thou wilt ask God, God will give it thee. 23 Jesus says unto her, Thy Brother shall rise again. 24 Martha says unto him, I know that he shall rise again in the Resurrection, at the Last day. 25 Jesus said unto her, I am the Author of the Resurrection and the Life to which Dead Bodies shall be rais'd at the Last day; and therefore I am Able to Raise up any Dead Body to Life at Any time, as well as at the Last day: Wherefore he that believes in me, tho' he were Dead, yet shall he Live, or be rais'd to Life again, not only at the Last day, but also at Present, if I please: and whosoever lives at present, and believes in me, shall never dye, as not to be rais'd again at the Last day to Life eternal. Believest thou this? 27 She says unto him, Yea, Lord: for I believe that thou art the Christ the Son of God, which should come into the World, and consequently that thou canst do this, and whatever else thou pleasest to do. And when she had so said, she went her way, and call'd Mary her sister secretly, saying, The Master is come, and calls for thee. 29 As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the Town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, follow'd her, saying, She goes unto the Grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his Feet, saying unto him, Lord, if thou hadst been here, my Brother had not dy'd. 33 When Jesus therefore saw

## TEXT.

## TRANSLATION.

αὐτὴν κλαίονσαν, καὶ τὴς σιωελθόν-  
 τας αὐτῇ Ἰουδαίας κλαίοντας, ὁ εὐρι-  
 μήσατο τῷ πνεύματι, καὶ ἐτάραξεν  
 ἑαυτόν. 34 καὶ εἶπε· Πῶς πενέχεται  
 αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου  
 καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς.  
 36 Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἰδε πῶς  
 ἐφίλει αὐτόν. 37 Τινὲς δὲ ἐξ αὐ-  
 τῶν εἶπον· Οὐκ ἠδυνάτο ἔτι ὁ  
 ἀνοίξαι τὴς ὀφθαλμοῦς τῷ τυφλῷ,  
 ποιῆσαι ἵνα καὶ ἔτι μὴ ἀποθάνῃ;  
 38 Ἰησοῦς οὖν πάλιν ἐμβειμώμενος  
 οἱ ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. Ἦν  
 δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ'  
 αὐτῷ. 39 Λέγει ὁ Ἰησοῦς· Ἀρατε-  
 τοὶ λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τῷ  
 πενηκόντῳ Μάρθα· Κύριε, ἥδη  
 ὄζει· πεταρταῖος γὰρ ὄζει. 40 Λέ-  
 γει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπὼν σοι  
 ὅτι εἰὰν πιστεύσῃς, ὅψεται τὸν δόξαν  
 τοῦ Θεοῦ; 41 Ἦσαν οὖν τὸν λί-  
 θον, καὶ ὁ πενηκὼς κείμενος. Ὁ  
 δὲ Ἰησοῦς ἤρε· τὴς ὀφθαλμοῦς αὐτοῦ,  
 καὶ εἶπε· Πάτερ εὐχαριστῶ σοι ὅτι  
 ἤκουσάς μου. 42 Ἐγὼ δὲ ἤδυν ὅτι  
 πάντοτε μου ἀκούεις· ἀλλὰ ὅτι  
 τὸν ὄχλον τὸν διεσπῶτα εἶπον, ἵνα  
 πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.  
 43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ  
 ὠρυγνύσκει· Λάζαρε, δύσε ἔξω.

saw her weeping, and the Jews  
 also weeping which came with  
 her, he grieved in the spirit  
 and was troubled,

34 And said, Where have  
 ye laid him? They say unto  
 him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Be-  
 hold how he lov'd him.

37 And some of them said  
 Could not this man, which  
 open'd the eyes of the blind,  
 have caus'd that even this man  
 should not have dy'd?

38 Jesus therefore again  
 groaning in himself, cometh  
 to the grave. It was a cave, and  
 a stone lay upon it.

39 Jesus said, Take ye away  
 the stone. Martha, the sister  
 of him that was dead, said  
 unto him, Lord, by this time  
 he stinketh: for he hath been  
 dead four days.

40 Jesus saith unto her  
 Said I not unto thee, that  
 thou wouldst believe, that  
 thou shouldst see the glory of God?

41 Then they took away  
 the stone from the place where  
 the dead was laid. And Jesus  
 lift up his eyes, and, said, Fa-  
 ther, I thank thee that thou  
 hast heard me.

42 And I knew that thou  
 hearest me always: but because  
 of the people which stand by  
 I said it, that they may believe  
 that thou hast sent me.

43 And when he thus had  
 spoken, he cry'd with a loud  
 voice, Lazarus, come forth.

## TEXT.

## TRANSLATION.

4 Καὶ ἔξηλθεν ὁ πνευματικὸς, δεξι-  
 5 αὖτος τοὺς πόδας καὶ τὰς χεῖρας  
 6 αὐτοῦ· καὶ ἡ ὄψις αὐτοῦ συνδαείω-  
 7 μεδέετο. Λέγει αὐτοῖς ὁ Ἰησοῦς·  
 8 Ὑπάγετε αὐτὸν, καὶ ἀφίετε ὡς ἀγεῖν.  
 9 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων

44 And he that was dead  
 came forth, bound \* hands and  
 feet with grave-cloaths: and  
 his face was bound about with  
 a napkin. Jesus saith unto  
 them, Loose him, and let him  
 go.

45 Then many of the Jews

## PARAPHRASE.

er weeping, and the Jews also weeping which came with her, he also,  
 testify his Affection to Lazarus, appear'd as One that groan'd in the  
 spirit, i. e. sigh'd from his Heart, and was troubled, 34 and said,  
 Where have ye laid him? They say unto him, Lord, come and see.  
 And as he went along to the Grave, to testify still further his Af-  
 fection to the Dead man, Jesus wept. 36 Then said the Jews, Be-  
 hold how he lov'd him. 37 And some of them said, Could not this  
 man, which open'd the Eyes of the Blind, have caus'd that even this  
 man should not have dy'd? 38 Jesus therefore again groaning in him-  
 self, that by this Expression of Concern and Sorrow for his Dead Friend  
 might the more raise the Expectation of All present, as to what he  
 would do, comes to the Grave. It was a Cave, and a Stone lay upon it.  
 Jesus said, Take ye away the Stone. Martha, the Sister of him that  
 was Dead, says unto him, Lord, by this time he stinks: for he has been  
 dead Four days. 40 Jesus said unto her, Said I not unto thee, that  
 thou wouldst believe, thou shouldst see the Glory of God? 41 Then  
 they took away the Stone from the place where the Dead was laid. And  
 Jesus lift up his Eyes, and said, Father, I thank thee that thou hast  
 heard me, as to my Petition (as Man) in this Respect: 42 and I knew  
 that thou hearest me Always, i. e. all my Petitions, so as to grant what-  
 ever I absolutely request: and therefore I say not this, as if the Granting  
 my Petitions was a Thing Ever not done: but because of the People who  
 stand by, I said it, that they seeing me thus Apply my self to Thee, as  
 to whose Power I am enabled to do such Miracles, and seeing Thee to  
 enable me as Man to perform such an Extraordinary Miracle, and so  
 to Testify that I act in thy Name and by thy Authority, may be induc'd  
 thereby to believe that thou hast sent me. 43 And when he thus had  
 spoken, he cry'd with a Loud voice, Lazarus, come forth. 44 And he  
 that was Dead, came forth, bound about his hands and feet with Grave-  
 cloaths: and his Face was bound about with a Napkin. Jesus says unto  
 them, Loose him from the Grave-cloaths which are bound about him, and  
 let him go, i. e. that he may go the Better. 45 Then many of the Jews  
 which

NOT A TEXT

## TRANSLATION

οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θα-  
 σσημοὶ αὐτοῖς ἐποίησαν τὸ Ἰησοῦς, ὅτι ἐπε-  
 ρεῖς αὐτοῖς. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπῆλ-  
 θον πρὸς τοὺς φαρισαίους, καὶ ἐποίησαν  
 αὐτοῖς αὐτοῖς ἐποίησεν ὁ Ἰησοῦς.

47 Σωθήζασι οὕτω οἱ ἀρχιερεῖς  
καὶ οἱ φαρισαῖοι συνέδριον, καὶ ἔλε-  
γον· Τί ποιῶμεν; ὅτι ὅπως ὁ ἄνθρω-  
πος πολλὰ σημεῖα ποιῇ. 48 Εἰάν

ἀφῶμαι αὐτοὺς ἔγω, πάντες πιστεύουσιν  
εἰς αὐτοὺς· καὶ ἐλεύσονται οἱ Ρωμαῖοι,  
καὶ ἀρῶσιν ἡμᾶς· καὶ τὰ τόποι καὶ τὸ  
ἔθνος. 49 Εἰς δὲ πᾶς ἕξ αὐτῶν

Καὶ ἄφαι, ἀρχιερεὺς ὢν ὃ ἐνιαυτὸν ἐκεί-  
νῃ, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἰδατε  
ἔσθαι. 50 ὃ δὲ διαλογίζεσθε ὅτι συμ-  
φέρει ἡμῖν ἵνα εἰς ἀνθρώπου ὅς ἐστι

θάλην ὑπὲρ τῆς λαοῦ, καὶ μὴ ὅλον  
τὸ ἔθνος ἀπάληται. 51 Τὸ τοιοῦτον  
ἀφ' ἑαυτῆς οὐκ εἶπεν ἀλλὰ ἀρχιερεὺς  
τοιοῦτος ἐκείνῃ, ὡς ἐφ' ἧται.

ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ  
 ἧς ἔθνη 52 καὶ ἔχ' ὑπὲρ ἧς ἔθνη  
 μόνον, ἀλλ' ἵνα χεῖ' τὰ πάλαι ἔχει  
 πρὸ δισσοκοπισμένα συναγάγῃ εἰς ἓν.

53 Απ' ἐκείνης οὖν τῆς ἡμέρας συνε-  
βηλέσθησαν ἵνα ἀποκτείνωσιν αὐτόν.

54 Ἰησοῦς ὅτι ἐκ ἐπὶ παρόνοια ὤθε-  
πάτη ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν  
ἐκείθεν εἰς τὴν χώραν ἐβρῶν ὃ ἐρήμην,

which came to Mary, and had  
seen the things which Jesus  
did, believ'd on him.

46 But some of them went  
their ways to the Pharisees  
and told them what things Je-  
sus had done.

47 Then gather'd the chief  
priests and the Pharisees  
council, and said, What do  
we? for this man doth many  
miracles.

48 If we let him thus alone  
all men will believe on him  
and the Romans shall come and  
take away both our place and  
nation.

49 And one of them nam  
Caiphas, being the high prie  
that same year, said unto the  
Ye know nothing at all,

so Nor consider that it is expedient for us, that one man should dye for the people, and that the whole nation perish not.

51. And this spake he not  
himself: but being high priest  
that year, he prophesied that  
Jesus should dye for that na-  
tion:

52 And not for that nation  
only, but that also he should  
gather together in one, the  
children of God that were scat-  
ter'd abroad.

53 Then from that day forth, they took counfel together for to put him to death.

54 Jesus therefore walk  
no more openly among the  
Jews; but went thence unto  
country near to the wilderness

## PARAPHRASE

which came to Mary, and had seen the things which Jesus did, believ'd him. 46 But some of them that were present were so Malicious and Incorrigibly Wicked and Harden'd in their Unbelief, that they presently went their ways to the Pharisees, and told them what things Jesus had done; that so they might take proper Means Speedily to prevent the Influence so Great and Undeniable a Miracle might have on the People.

47 Then gather'd the Chief Priests and the Pharisees a Council, and said, What do we, i.e. is to be done by us? for this Man Jesus do's many Miracles? 48 If we let him thus Alone, All Men, i.e. All our People will believe on him as the Messias, and so will set him up for the King of our Nation; and hereupon the Romans shall come against Us, as Raisers of Sedition and Rebellion, and overcoming Us shall, by way of Punishment to Us, take away both our Holy Place or Temple, and Nation, or Government we at present are permitted by them to exercise both in Church and State. 49 And, whereas some among them, or of the Sadducins, as probably Nicodemus and Joseph of Arimathea, had observ'd the other side, that it would be very Ill in the sight of God, and might also of Dangerous Consequence even to the State, to take away the Life of an Innocent Person: One of them nam'd Caiphas, being the High Priest that same year, said unto them, Ye know nothing at all, as to what is Fit to be done in this present Juncture; so nor consider that it is expedient for Us, who are God's Peculiar People, and therefore no doubt but it will be more Acceptable to Him, that One man, tho' Innocent, should dye for the said People of God, and that, i.e. rather than the whole Nation should perish, or be destroy'd by the Romans on account of the said Innocent man. 51 And this spake he Not of himself: but of the Over-ruling Direction of Providence, being High Priest that year, he spoke this, intending it Himself in a Politick or Worldly Sense, and so unwittingly prophesy'd that Jesus should dye for that Nation; 52 and not for that Nation of the Jews only, but that also he should gather together in One Church, All the Children of God that were scatter'd abroad, i.e. All that should believe in the Gentile parts of the World, and should become now Truly the People of God, which the Unbelieving Nation of the Jews should cease to be. 53 Then, i.e. upon what the High Priest Caiphas had thus said, it was resolv'd by a great Majority of the Sanhedrin, that there was no Reason to consult any longer, Whether Jesus should be put to Death; but the Only point to be settled was, How it should be done. And accordingly from that day forth, they took counsel together frequently, What way was Best to be taken, for to put him to Death. 54 Jesus therefore, knowing by his Omniscience that they were now Resolv'd actually on his Death, walk'd no more Openly among the Jews; but went thence unto a Country near to the Wilderness, into

III.  
The Jewish Rulers resolve on Christ's Death.

## TEXT. TRANSLATION.

εἰς Εφραίμ λεγομένη πόλιν καὶ ἐκεῖ  
διέτριβε μετ' τῶν μαθητῶν αὐτοῦ.

55 Ἡν δὲ ἐγγὺς τὸ πάσχα τῆς  
Ἰουδαίας· καὶ ἀπέβησαν πολλοὶ εἰς  
Ἱερουσόλυμα ἐκ τῆς χώρας περὶ  
τοῦ πάσχα, ἵνα ἀγιάσωσι ἑαυτοὺς.

56 Εξήτοιμα οὖν τὸν Ἰησοῦν, καὶ  
ἔλεγον μετ' ἀλλήλων ὅτι πῶς ἱερῶ  
ἐσηκότις· τί δοκᾷ ὑμῖν, ὅτι ὃ μὴ  
ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώ-  
κεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ  
φαρασαῖοι ὀνόματι, ἵνα εἰάν τις γινῶ  
ποῦ ὅστις, μνησθῇ, ὅπως πιάσωσιν  
αὐτόν. Κεφ. ιβ'. Ο ὅτι Ἰησοῦς περὶ  
ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βη-  
θανίαν, ὅπου ἦν Λάζαρος ὁ περὶ-  
κωτός, ὃν ἠγειρεν ἐκ νεκρῶν.

2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ  
ἡ Μάρθα διακόνει· ὁ δὲ Λάζαρος εἰς

into a city call'd Ephraim, and  
there continu'd with his disci-  
ples.

55 And the Jews passover  
was nigh at hand: and many  
went out of the country up to  
Jerusalem before the passover  
to purify themselves.

56 Then sought they for Je-  
sus, and spake among them-  
selves as they stood in the tem-  
ple, What think ye, that he  
will not come to the feast?

57 Now both the chief  
priests and the Pharisees had  
given a commandment, that  
any man knew where he went,  
he should shew it, that they  
might take him.

## Chap. XII.

Then Jesus, six days before  
the Passover, came to Betha-  
ny, where Lazarus was which  
had been dead, whom he raised  
from the dead.

2 There they made him  
supper, and Martha serv'd  
but Lazarus was one of them

## PARAPHRASE.

a City call'd Ephraim, and there continu'd with his Disciples for some  
time. After which he took his Last Journey thro' the Holy Land, viz.  
going from Ephraim thro' Samaria and Galilee, and thence into the Coun-  
try beyond Jordan, and so over Jordan again to Jericho, and thence to  
Bethany a few days before the Passover. The Account of this Last jour-  
ney of our Saviour's, as to the Former part of it, viz. from Ephraim thro'  
Samaria and Galilee, till he came into the Country beyond Jordan, is given  
us Only by St Luke, Ch. 17. 11—18. 14. The remaining Part of this jour-  
ney is related by all the three former Evangelists. Wherefore a Sufficien-  
Account of All this Last journey of our Saviour's being given us by some  
One or Other of the Three former Evangelists, St John passes it All over  
till Our Saviour's coming to Bethany, which he proceeds to next.

## SECT

## SECTION IX.

Containing such Particulars as are related by St John, From CHRIST'S Coming to Bethany Six days before the Passover, (at which he Suffer'd, and which was in the thirty fifth year of his Life, or A.D. 33.) To the Night before he was Crucify'd. Which Particulars take up Chap. XI. 55 — XII. ult.

55 And the Jews Passover was nigh at hand: and many went out of the Country up to Jerusalem before the Passover, to purify themselves <sup>I. Christ comes to Bethany six days before his last Passover.</sup> according to the Law; that so they might be prepar'd to eat the Passover, which no Unclean person was to eat. 56 Then sought they, viz. that

me out of the Country, for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the Feast?

Now both the Chief Priests and the Pharisees had given a Commandment, that if any Man knew where he were, he should shew it, that they might take him. Chap. XII. Then Jesus, Six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he rais'd from the Dead.

2 St John having thus brought our Lord to Bethany, and designing to give no Notice of our Lord's Returning thither again from Jerusalem before the Passover, forasmuch as this had been particularly observ'd by the other Evangelists; and yet thinking it requisite to take Notice of one Particular, altho' it was taken Notice of by the Former Evangelists; namely, that he might more plainly inform us, who were some of the persons chiefly concern'd in that Particular, than the Other Evangelists had done: on these considerations, as is probable, St John adds here an account of the said Particular, tho' it seems not (according to the other Evangelists) to have been transacted till four days after, viz. till the Wednesday in the Passion-week, or Two days before the Passover, where our Saviour came to Bethany Six days before the Passover, i. e. on the Sabbath before the Passover, or on the Saturday before the Passion-week. The Particular and Remarkable Passage thus taken Notice of by St John is this: Jesus being There, viz. at Bethany, not on the Sixth day before the Passover, mention'd v. 1, but afterwards, viz. Two days before the Passover, as appears from St Matthew and Mark, (b) They, i. e. some of the Inhabitants of that Place, viz. Lazarus and his two Sisters Martha and Mary, made him a Supper, and Martha, (i) whose Temper led her to shew her Affection to our Lord this way, serv'd, i. e. took care to get All things Ready, and done in the Best manner she could, to shew Respect to our Lord her Guest: but Lazarus her Brother, and who was otherwise (as it seems probable from the other Evangelists) call'd

II. Where Mary the Sister of Lazarus anoints Christ's feet, and wipes them with her Hair.

(b) Matth. 26. 6. Mark 14. 3.

(i) See Luke 10. 38, 40, 41.

## TEXT.

## TRANSLATION.

ἡ ὧ τ' συνακαειμύων αὐτῷ. 3 Ἡ ὧ  
 Μαρία, λαβύσα λίτραν μύρου νάρδυ  
 πιστικῆς πολυτίμου, ἡλειψε τὰς πόδας  
 τοῦ Ἰησοῦ, καὶ ἐξέμαξε τὰς θρίξιν αὐτῆς  
 τὰς πόδας αὐτῷ. ἡ δὲ οἰκία ἐπλη-  
 ρώθη ἐκ τοῦ ὁσμῆς τοῦ μύρου. 4 Λέγει  
 οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σί-  
 μωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν  
 πρὸς τοὺς Ἰουδαίους. 5 Διατί τούτο τὸ μύ-  
 ρον ἐκ ἐώρας πριακοσίων δηναρίων,  
 καὶ ἐδόθη πτωχοῖς; 6 Εἶπε δὲ τούτο,  
 καὶ ὅτι οὐδεὶς τῶν πτωχῶν ἐμελεν αὐτῷ,  
 ἀλλ' ὅτι κλέπτῃς ἡμῶν, καὶ τὸ γλωσσό-  
 κομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.  
 7 Εἶπεν ὧν ὁ Ἰησοῦς. Ἀφες αὐτὴν· εἰς  
 τὴν ἡμέραν τοῦ ἐπιταφιασμοῦ μου πετήρηκεν  
 αὐτό. 8 Τὰς πτωχὰς γὰρ πάντοτε  
 ἔχετε μετὰ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε  
 ἔχετε. 9 Εἶπεν οὖν ὁ ὄχλος πολὺς ἐκ  
 τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἡλθον καὶ  
 ἀφ' ὧν τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸ  
 ἀράξωσι ἰδῶσιν, ὅτι ἡγείρει ἐκ νεκρῶν.  
 10 Εβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα  
 καὶ τὸν Λάζαρον ἀποκτείνωσιν. 11 ὅτι  
 πολλοὶ δι' αὐτὸν ὑπήγοντο τοῖς Ἰουδαίοις,  
 καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλ-  
 θὼν εἰς τὴν ἑορτήν, ἀκούσας ὅτι ἔρχετο  
 ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 13 ἔλαβον  
 βλάτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάν-

that sat at the table with him.  
 3 Then took Mary a pound  
 of ointment, of spikenard very  
 costly, and anointed the feet of  
 Jesus, and wiped his feet with  
 her hair: and the house was  
 filled with the odour of the  
 ointment.

4 Then saith one of his disci-  
 ples, Judas Iscariot, Simon's  
 son, which should betray him.

5 Why was not this ointment  
 sold for three hundred pen-  
 Pence, and given to the poor?

6 This he said, not that he  
 cared for the poor; but because  
 he was a thief, and had a bag,  
 and bare what was put therein.

7 Then said Jesus, Let alone:  
 against the day of burying hath  
 she kept this.

8 For the poor ye always have  
 with you; but me ye have not  
 always.

9 Much people of the Jews  
 therefore knew that he was  
 there: and they came, not for  
 Jesus sake only, but that they  
 might see Lazarus also, whom  
 he had raised from the dead.

10 But the chief priests con-  
 sulted, that they might put  
 Lazarus also to death;

11 Because that by reason  
 of him many of the Jews were  
 coming away, and believing on  
 Jesus.

12 On the next day many  
 people that were come to the  
 feast, when they heard that  
 Jesus was coming to Jerusalem,

13 Took branches of palm  
 trees, and went forth to meet  
 him.



## TEXT.

## TRANSLATION.

οἰάειον, ἐκάρησεν ἐπ' αὐτὸ, καθὼς ἐστὶ  
 γεγραμμένον· 15 Μὴ φοβῆθαι θυγάτηρ  
 Σιών· ἰδὲ, ὁ βασιλεὺς σὺ ἐρχεῖ, κα-  
 θήμενος ἐπὶ πῶλον ὄνου. 16 Ταῦτα  
 δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ ῥῶ-  
 τον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε  
 ἐμνήσθησαν ὅτι ταῦτα λέγει ἐπ' αὐτὸν γε-  
 γραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.  
 17 Εμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ'  
 αὐτοῦ, ὅτι ὁ Λάζαρος ἐφώνησεν ὃς ἔ-  
 μνημείον, καὶ ἔγειρεν αὐτὸν ὃς νεκρῶν.  
 18 Διὰ τῆτο καὶ ὤψήθησεν αὐ-  
 τῷ ὁ ὄχλος· ὅτι ἤκουσε τῆτο αὐτὸν  
 πεποιημένα τὰ σημεῖον.

19 Οἱ οὖν φαρισαῖοι εἰπον ἑαυ-  
 τῶν· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν·  
 ἰδὲ, ὁ κόσμος ὀπίσω αὐτοῦ ἀπήλθεν.  
 20 Ἡ δὲ πῖνες Ἕλληνες ἐκ τῆς αἰαβα-  
 νόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.  
 21 Οὗτοι οὖν προσήλθοι Φιλίππου πρὸς  
 Σπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων  
 αὐτὸν, λέγοντες· Κύριε, θέλομεν καὶ Ἰη-  
 σοῦν ἰδεῖν. 22 Ἐρχεῖτο Φίλιππος καὶ λέγει  
 πρὸς Ἀνδρέαν· καὶ πάλιν Ἀνδρέας καὶ Φί-  
 λιππος λέγουσι πρὸς Ἰησοῦν. 23 Ὁ δὲ Ἰη-  
 σοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν  
 ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.  
 24 Ἀμὲν ἀμὲν λέγω ὑμῖν, ἐὰν μὴ ὁ  
 κόκκος ἔσται πεσὼν εἰς τὴν γῆν, σπορά-  
 νη, αὐτὸς μόνος μένει· ἐὰν δὲ σπαράγῃ,

found a young ass, sat there-  
 on; as it is written,

15 Fear not, daughter of  
 Sion: behold, thy king cometh  
 sitting on an asses colt.

16 These things understood  
 not his disciples at the first  
 but when Jesus was glorified  
 then remembered they that these  
 things were written of him  
 and that they had done these  
 things unto him.

17 The people therefore  
 that was with him when he  
 call'd Lazarus out of the grave  
 and rais'd him from the dead  
 bare witness.

18 For this cause the people  
 also met him, for that they heard  
 that he had done this miracle.

19 The Pharisees therefore  
 said among themselves, Per-  
 ceive ye how ye prevail  
 nothing? behold, the world  
 gone after him.

20 And there were cer-  
 \* Gentiles among them, who  
 came up to worship at the feast.

21 The same came therefore  
 to Philip, which was of Beth-  
 da of Galilee, and desir'd him  
 saying, Sir, we would see Jesus.

22 Philip cometh and telleth  
 Andrew: and again, Andrew  
 and Philip told Jesus.

23 And Jesus answer'd them  
 saying, The hour is come, when  
 the Son of man should be glo-  
 rified.

24 Verily verily I say unto  
 you, Except a corn of wheat  
 fall into the ground, and  
 it abideth alone: but if it

## PARAPHRASE.

Disciples, where might be found a young Ass, and they had brought it  
him, he sat thereon; and so rid to Jerusalem; as it is written, 15 Fear  
not, Daughter of Sion: behold, thy King comes, sitting on an Asses  
colt. 16 How by these things the foresaid Prophecy was fulfill'd, un-  
derstood not his Disciples at first: but when Jesus was ascend'd into  
Heaven, and there in his Human Nature glorify'd, then remember'd  
they that these things were written of him, and that they had done  
these things unto him. 17 Now the Great Miracle lately wrought by  
Jesus in raising Lazarus from the Grave, after he had been Dead Four  
days, was That which chiefly induc'd the People thus to attend Jesus to  
Jerusalem in so Triumphant a manner. Namely, the People therefore  
that was with him when he call'd Lazarus out of the Grave, and rais'd  
him from the Dead, bare Witness to the Truth thereof, by their Attending  
Christ in this Solemn manner to Jerusalem: 18 and for this same  
cause the People also, that were come to the Feast from all parts, when  
they heard that Jesus was coming, went out of Jerusalem, and met him;  
namely, being induc'd so to do, for that they heard that he had done  
this Miracle.

19 The Pharisees therefore said among themselves, Perceive ye how  
he prevail nothing by All ye have done hitherto, to stop the People from  
following this Man? for on the contrary, behold, how great a Multitude  
of People, that live not only in the Holy Land, but are come hither from  
several other parts of the World to keep the Feast, is gone after him.  
20 And accordingly, besides Those that went out to meet Jesus, when he  
first came to Jerusalem, there were certain Gentiles among them that  
came up to worship at the Feast, being Proselytes of the Gate, i. e. who  
were Converts to the Jewish Religion, so far as to acknowledge the Di-  
vine Revelation of the Scripture or Old Testament, and so the True God,  
tho' they did not submit to Circumcision and several other Rites of the  
Law; and who accordingly were permitted to perform their Worship to  
God by Prayer in the Outer Court, tho' they were not allow'd to eat of  
the Passover. 21 The same dwelling in or near Galilee, and so being  
acquainted with Philip, came therefore to Philip, which was of Beth-  
saida of Galilee, and desir'd him, saying, Sir, we would see Jesus.  
22 Philip comes and tells Andrew: and again, Andrew and Philip told  
Jesus. 23 And Jesus answer'd them, by ordering the said Gentiles to be  
brought to him, and thereupon saying, The Hour is now come, that  
the Son of man should be glorify'd by the Gentiles Beginning to believe  
in him as well as the Jews. 24 But verily verily I say unto you, As  
except a Corn of Wheat fall into the Ground, and there as it were dye,  
it abides Alone, or continues but One single Corn; but if it dye, it brings

IV.  
Christ's last Dis-  
course in the  
Temple.

forth.

## TEXT.

## TRANSLATION.

πολιὺ καρπὸν φέρει. 25 Ο φιλοῦ  
τιὺ ψυχὴν αὐτῷ, ἀπολέσθαι αὐτῷ.  
καὶ ὁ μισῶν τιὺ ψυχὴν αὐτῷ ἐν τῷ  
κόσμῳ τέττω, εἰς ζωὴν αἰώνιον φυ-  
λάξει αὐτήν. 26 Εὰν ἐμοὶ ἀφαικονῇ  
πῆς, ἐμοὶ ἀκολουθήτω· καὶ ὅπῃ εἰμὶ  
ἐγὼ, ἐκεῖ ἔσθαι ὁ ἀφαικωνὸς ὁ ἐμὸς ἔσθαι.  
ἔσθαι ἐάν πῆς ἐμοὶ ἀφαικονῇ, πῆσθαι αὐ-  
τὸν ὁ πατήρ. 27 Νῦν ἡ ψυχὴ μου  
πετάρακται· καὶ τί εἶπω; Πάτερ,  
σῶσόν με ἐκ τῆ ὥρας ταύτης. ἀλλὰ  
ἀφ' αὐτοῦ ἦλθεν εἰς τὴν ὥραν ταύτην.  
28 Πάτερ, δόξασόν σου τὸ ὄνομα. Ἠλ-  
θεν οὐὼ φωνὴ ἐκ τῆ ὕψους· ἔσθαι δόξα σου,  
ἔσθαι πάλιν δόξασόν σου. 29 Ο οὐὼ ὅχ-  
λῳ ὁ ἐσθῶς ἔσθαι ἀκούσας, ἔλεγε βρον-  
τιὺ γερονέναι. Ἄλλοι ἔλεγον· Ἀγ-  
γελῳ αὐτοῦ λελάληκεν. 30 Ἀπε-  
κρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμὸν  
αὐτὴ ἡ φωνὴ γέρονει, ἀλλὰ δι' ὑμῶν.  
31 Νῦν κρίσις ἐσθαι τῷ κόσμῳ τέττω·  
νῦν ὁ ἄρχων τῷ κόσμῳ τέττω ἐκβληθή-  
σθαι ἔσθαι. 32 Καὶ ἐγὼ, εἰάν ὑψωθῶ ἐκ  
τῆ γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

it bringeth forth much fruit.

25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorify'd it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, an angel spake to him.

30 Jesus answer'd, and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world; now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (Iῶν)

## PARAPHRASE.

forth much Fruit: So how much soever I may be made known to, and be liev'd on by the Gentiles as well as Jews, before my Death; yet the Number of Believers before my Death, will be Nothing in Comparison of the much Greater number of Believers that will be after my Death. 25 And as for this Reason I shall willingly lay down my Life; so likewise I tell

you,

## PARAPHRASE.

you, that He that loves his Life in this World, so as not to perform his Duty to God in order to save it here, shall lose it, i. e. the Happiness of Life in the World to come: and he that hates, i. e. do's not love his Life in this World, so as to neglect his Duty to God in order to save it, shall keep it unto Life Eternal. 26 If any Man serve me truly, let him follow me, in being willing to undergo the Greatest Afflictions for the Glory of God: and he that thus suffers like me, he shall be also rewarded like me, and where I am, i. e. as I shall be in Heaven, so there shall also such my Servant be: for if any Man serve me thus truly, him will my Father honour in proportion as he honours me. 27 'Tis true that Suffering is Naturally Grievous to Flesh and Blood; and therefore ye are not so to understand me, as if ye were to think your selves Not true Disciples, so long as you find any Reluctancy in you to Suffering. No, this is Natural to you, and can't be quite laid aside, but is Only to be Overcome by you. For it is so even now with my self, thro' the Infirmary of my Human Nature: for now is my Soul troubled at the Apprehension of my approaching Sufferings: and what shall I say? This, Father, save me from this Hour, i. e. the Sufferings I am Now about to undergo; This be Natural Desire of Life do's incline me to wish: but yet when I consider that for this cause, viz. to undergo these Sufferings for promoting Man's Salvation and so God's Glory, came I into the World, and have lay'd therein unto this Hour; I with all Willingness and Cheerfulness choose rather to undergo these Sufferings, as tending to glorify God; and therefore instead of saying, Father, save me from this Hour, I say, 28 Father, glorify thy Name, 'as hitherto by my Doctrine and Miracles, so now by my Sufferings and Death. Then came there a Voice from Heaven, saying, I have both glorify'd it Already by thy Doctrine and Miracles, and will glorify it again, as by thy Death, so also by thy Resurrection, &c. 29 The People therefore that stood by, and heard it only as a Noise of Thunder, said that it Thunder'd: Others, that heard the Voice distinctly, said, that an Angel spake to him. 30 Jesus answer'd, and said, This Voice came not because of me, as if I stood in need of any such Testimony of God's Favour to me; but for your sakes, as a Testimony to you that I am thus Favour'd by, and so sent from God; and that All the Sufferings I shall shortly undergo, I shall undergo not by way of Punishment as an Impostor or Deceiver, but in order to Glorify God, as by other means, so particularly by the Spreading of the Gospel. 31 For now is at hand the Judgment of the Wicked Spirits and Powers, that at present chiefly rule in this World: now shall the Prince of the said Evil Spirits and Powers, which reigns in Wicked men, and so in the Generality of this World, be cast out of that great Dominion, which he has at present. 32 And, i. e. namely, I, if I be lifted up from the Earth on the Cross, will quickly after that begin to draw or Convert great Multitudes of All men, viz. Gentiles as well as Jews, unto me.

33 (Τὸ τοῦτο δὲ ἔλεγε, σημαίνει ποῖον θανάτῳ ἐμελλεν ἀποθνήσκειν) 34 Απεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸ αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου; 35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐπιμνησθῆτε τὸ φῶς μετ' ὑμῶν ὅτι περιπαλεῖτε ἕως τοῦ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε πῶς ὑπάγει. 36 Ἐως τοῦ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός γνησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότ' ἐμνησθῆναι αὐτῶν, ὅτι ἐπίστευον εἰς αὐτόν. 38 Ἰνα ὁ λόγος Ἡσαΐας τοῦ προφήτου πληρωθῇ, ὃν εἶπεν· Κύριε, τίς ὁπίσθυσεν τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίον Κυρίου ὅτι ἀπεκαλύφθη; 39 Διὰ τοῦτο οὐκ ἠδυνώμετο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας· 40 Τετύφλωκεν αὐτῶν τὰς ὀφθαλμούς, καὶ πέπρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι

33 This he said, signifying what death he should dye.

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayst thou, The Son of man must be lift up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But tho' he had done so many miracles before them, yet they believ'd not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believ'd our report; and to whom hath the arm of the Lord been reveal'd?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with

(o) *Iesai. 53. 1.*(p) *Iesai. 6. 9.*

## P A R A P H R A S E.

This of being Lift up from the Earth he said, signifying what Death he should dye. 34 The People perceiving so much by the said Expression, that he signify'd thereby his Departure from the Earth some way or other, answer'd him, We have heard out of the Law, i. e. Scripture of the Old Testament, that Christ abides for Ever as a King; which is to be understood of his Abiding for ever here on Earth, where his Kingdom is to be founded: and how sayst thou then, that Thou the Son of Man must be lift up, and so took away from the Earth, when the Son of Man is the Title of the Messiah according to Daniel? Who therefore is this Son of Man you mean, when you call your self by that Title, since He can't be the Messiah, if he is to be lifted up or taken from the Earth? 35 Then Jesus knowing that this Cavil proceeded, not from want of due Instruction herein by what he had formerly said, but from their Perverseness and Obstinacy, said unto them, The only Answer requisite for me to give to your Question is this, Yet a little while is the Light, i. e. the Means of knowing Divine Truth, to be with you: walk, i. e. be duly convinc'd of your Duty, in respect of what ye are to Believe and Do, while ye have the Light, lest Darkness come upon you; for he that walks in Darkness knows not whither he go's, i. e. lest the Means of Saving Knowledge be justly taken from you, and so ye be left to wander in the Darkness of Sinful Ignorance and Practice. 36 Wherefore again I say unto you, as the Last warning I shall give you, While ye have Light, or the Knowledge of God's Will and Truth offer'd unto you, believe in the Light, i. e. believe what ye are thereby taught is the Will of God, and the Truth of Religion, that ye may be the Children of Light, i. e. that ye may Truly and Rightly know the Will of God and the True Religion, and practise accordingly here in this Life; and so be rewarded with the Light of Heavenly Glory and Eternal Happiness in the Life to come. These things spake Jesus, just before he went out of the Temple at the Evening of the Third day of the Passover-week, which answers to our Tuesday in the Passion-week; and then departed at Evening out of Jerusalem, and went to Bethany, and there did hide or conceal himself from them, till he was Apprehended; never more instructing them, or so much as returning to Jerusalem, till the Night he was Apprehended, when he came back to Jerusalem to eat the Passover, of which John begins to give us an Account in the next Chapter.

37 But here S. John proceeds to observe, that tho' he had done so many Miracles before them, yet they believ'd not on him: 38 that in the saying of (p) Isaiah the Prophet might be fulfill'd, which he spake, Lord, who has believ'd our Report? and to whom has the Arm, i. e. the Power of the Lord been reveal'd? 39 Therefore they could not believe, because they were such, as that Isaiah (p) prophesying of them, said again, 40 He has blinded their Eyes, and hardned their Heart; that they should not See with their Eyes, nor Understand with their Heart,

V.  
Some Remarks of  
the Evangelist  
concerning the  
Unbelieving and  
Believing Jews.

## TEXT.

## TRANSLATION.

τῇ καρδίᾳ, καὶ ὁπισθεφῶσι, καὶ  
 ἰάσωμαι αὐτούς. 41 Ταῦτα εἶπεν  
 Ησαΐας ὅτε εἶδε τιτὸν δόξαν αὐτοῦ,  
 καὶ ἐλάλησε περὶ αὐτοῦ. 42 Ομοῶς  
 μέντοι καὶ οἱ τῶν ἀρχόντων πολ-  
 λοὶ ὁπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ  
 τοὺς φαρισαίους ἔχοντες ὁμολογήσαντες, ἵνα  
 μὴ σποσινάγωγοι γίνωνται. 43 Η-  
 γάπησαν γὰρ τιτὸν δόξαν τῶν ἀν-  
 θρώπων μάλλον ἢ περὶ τιτὸν δόξαν τοῦ  
 Θεοῦ. 44 Ἰησοῦς δὲ ἐκράξε καὶ  
 εἶπεν· Οὗ πιστεύων εἰς ἐμὲ, ὁ πι-  
 τεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαν-  
 τά με. 45 Καὶ ὁ θεωρῶν ἐμὲ, θεω-  
 ρεῖ τὸν πέμψαντά με. 46 Ἐγὼ φῶς  
 εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ  
 πιστεύων εἰς ἐμὲ, οὐ τῇ σκοτίᾳ μὴ  
 μένῃ. 47 Καὶ εἰάν τις με ἀκούσῃ  
 τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ  
 οὐ κρίνω αὐτόν. Οὐ γὰρ ἦλθον ἵνα  
 κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω  
 τὸν κόσμον. 48 Ὁ ἀκούων ἐμὲ  
 καὶ μὴ λαμβάνων τὰ ῥήματά μου,  
 ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος  
 ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ὡς  
 τῇ ἐσχάτῃ ἡμέρᾳ. 49 Ὅτι ἐγὼ ἔξ  
 ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμ-  
 ψας με πατήρ αὐτός μοι ἐνβολὴν ἔδω-  
 κε τί εἴπω καὶ τί λαλήσω. 50 Καὶ  
 οἶδα ὅτι ἡ ἐπιτολὴ αὐτοῦ ζωὴ αἰωνίος

their heart, and be converted  
 and I should heal them.

41 These things said Esaias  
 when he saw his glory, and  
 spake of him.

42 Nevertheless among the  
 chief rulers also, many believed  
 on him; but because of the  
 Pharisees they did not confess  
 him, lest they should be put  
 out of the synagogue.

43 For they loved the praise  
 of men more than the praise  
 of God.

44 Jesus \* had cry'd and  
 said, He that believeth on me  
 believeth not on me, but on  
 him that sent me.

45 And he that seeth me  
 seeth him that sent me.

46 I am come a light into  
 the world, that whosoever be-  
 lieveth on me, should not abide  
 in darkness.

47 And if any man hear my  
 words, and believe not, I judge  
 him not: for I came not to  
 judge the world, but to save  
 the world.

48 He that rejecteth me, and  
 receiveth not my words, hath  
 \* that which judgeth him: the  
 word that I have spoken, the  
 same shall judge him in the  
 last day.

49 For I have not spoken  
 of myself; but the Father  
 which sent me, he gave me  
 commandment, what I should  
 say, and what I should speak.

50 And I know that the  
 commandment is life everlasting

## TRANSLATION.

ing: whatsoever I speak therefore, even as the Father said unto me, so I speak.

**Keo.**

d be Converted, and I should heal them. 41 These things said  
 aiah, when, *by the Spirit of Prophecy*, he saw his Glory, *i. e. foresaw*  
*the Glorious Appearance of Christ on Earth in respect of the Excellency of*  
*his Doctrine and Greatness of his Miracles*, and spake of Him, *i. e. pro-*  
*phesy'd of Christ.* 42 But altho' the Generality of the Jews did not be-  
 lieve on him, as is said v. 37, nevertheless, not only among the inferior  
 people, but among the Chief Rulers also, Many believ'd on him; but be-  
 cause of the Unbelieving Pharisees, who made up the Majority of the  
 Sanhedrin, they did not confess him Openly to be the Messiah or Christ,  
 but they should be put out of the Synagogue, or Excommunicated the  
 Jewish Church as Apostates. 43 For they lov'd the Praise and Honour  
 of Men, particularly that Honour which was paid them as being of the  
 Sanhedrin, (which they could no longer have been Members of, had they  
 been declar'd Apostates) more than the Praise of God. 44 Whereupon  
 Jesus said, sometime afore he hid himself, Cry'd and said, *i. e. said with*  
*loud and more Earnest Voice than usually,* He that believes on me,  
 believes not on me, but on Him that sent me: 45 and he that sees me,  
 my Miracles, therein sees manifested the Almighty Power of Him that  
 sent me. 46 I am come a Light into the World, that whosoever be-  
 lieves on me, should not abide in Darknes. 47 And if any Man hear  
 my Words, and believe not, I judge him not at present: for I came not  
 to present to judge the World, but to save the World. 48 He that  
 rejects me, and receives not my Words, has that which judges him,  
*i. e. which will testify against, and render him Inexcusable, and so wor-*  
*thy to be Condemn'd by me, when I come to judge the World:* the Word  
 that I have spoken, the same shall judge him in the Last day. 49 For  
 I have not spoken of my self; but the Father which sent me, he gave  
 me a Commandment, what I should say, and what I should speak.  
 50 And I know that Obedience to his Commandment is the Only way to  
 life Everlasting: whatsoever I speak therefore, even as the Father said  
 unto me, so I speak: and therefore since whatever I teach you, is no  
 other than the Commandment of God, Obedience to which is an Indis-  
 pensable Condition of Salvation; it follows plainly, that ye are Indispensa-  
 bly bound to Believe and Obey what I teach you, if ye will attain to  
 everlasting life. Such were the Instructions our Blessed Lord gave them  
 on account of their Fearing to Confess him Openly, as is mention'd v. 42;  
 which Instructions tho' mention'd here on account of what is observ'd  
 v. 42, yet were in all probability deliver'd before what our Saviour said

## TEXT.

## TRANSLATION.

Κεφ. ιγ'. Πρὸ δὲ τῆς ἑορτῆς τῆ πάχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τῆ κόσμου τύτῃ πρὸς τὸν πατέρα, ἀγαπήσας τὴν ἰδίαν τὴν οὖν πρὸ κόσμου, εἰς τέλος ἠγάπησεν αὐτούς. 2 Καὶ δείπνῃ γενόμενος, (τῷ ἀρχιδόλῳ ἡδὴ βεβληκότῳ εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παρὰ,) 3 Εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δίδωκεν αὐτοῦ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἔξῃλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει. 4 ἐγείρεται ἐκ τῷ δείπνῳ, καὶ τίθησι τὰ ἱμάτια· καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν. 5 Εἶτα βάλλας ὕδωρ εἰς τὸν νεπῆρα, καὶ ἤρξατο νίπναι τὴν πόδας τοῦ μαθητῶν, καὶ ἐκμάσσειν τὸν λεντήν ᾧ ὡς διεζωσμένος. 6 Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκκλίνε. Κύριε, σύ μὴ νίπνεις τὴν πόδας; 7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ. Ὁ ἐγὼ ποιῶ

## Chap. XIII.

Now \* Jesus knowing that before the feast of the passover \* his hour would have been come that he should depart out of this world, unto the Father, having lov'd his own which were in the world, he lov'd them unto the end.

2 And \* being at supper, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper and laid aside his garments, and took a towel and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answer'd and said unto him, What I do thou

## PARAPHRASE.

v. 35 and 36: forasmuch as the Words in v. 35 and 36, were the Last Words spoken by our Lord, and related by St John, before he departed from the Jews, (as is mention'd v. 36.) and conceal'd himself, namely at Bethany, till the Night he being return'd to Jerusalem, and having eat there the Passover with the Twelve, was afterwards Apprehended. Of which St John proceeds to give an Account in the next Chapter.

## PARAPHRASE.

## SECTION X.

Containing such Particulars as are related by St John, and were transacted in the former part of the Night before CHRIST'S Crucifixion, viz. From his Coming into the House where he eat the Passover, To his Departing thence to the Garden of Gethsemane, where he was Apprehended. Which Particulars take up Chap. XIII. 1 — XVII. ult. and, except one or two, are Wholly omitted by the former Evangelists.

Chap. XIII. Now sometime the Day before the Passover-day, i. e. <sup>I.</sup> Christ washes the feet of his Apostles. sometime on Thursday in Passion-week, Christ having sent (q) Two of his Disciples from Bethany to Jerusalem to prepare the Passover that he should eat; at Evening (r) the same Thursday, when the Passover-day began, Christ comes himself with the rest of the Disciples to the place where he had appointed the Passover to be got Ready for him. And Jesus knowing that before the usual time for eating the Feast of the Passover or Paschal Lamb (this not being done till after Three in the Afternoon on the Passover-day, or Friday) His hour would have been come, that he should be Apprehended, Condemn'd, Crucify'd, and Dead, and so depart out of this World, into the Father (tho' before his proper Ascension into Heaven;) having lov'd in a special manner his Own Disciples, in a special manner so call'd, i. e. the Apostles, he lov'd them so unto the End of his Life: and therefore since he should not be in a Capacity or live to eat the Paschal Lamb with them, he resolv'd to eat the Passover with them in such (s) another way as his Circumstances would admit of; and accordingly told them, when he sat down, that he had Earnestly desir'd to eat that Passover with them; namely, as for other Reasons, so on account of the several Useful Instructions he should give them, as in relation to the Church in general, so to themselves in particular. 2 And the first Instance of his Love and Instructions now to his Apostles, and taken notice of here by St John, is this: viz. Being at Supper (the Devil having now put into the Heart of Judas Iscariot, Simon's Son, to betray him) 3 Jesus knowing that the Father had given All things or Power into his hands, and that he was come from God, and went to God, 4 he rises from Supper, and laid aside his upper Garments, and took a Towel and girded himself. After that, he pours Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded. 6 Then comes he first to Simon Peter; and Peter being greatly Surpris'd when he saw what he was going to do, says unto him, Lord, what dost thou mean to condescend to a thing so Unworthy of Thee, as to wash my Feet? 7 Jesus answer'd and said unto him, What I do, thou

(q) See Mark 14. 13.

(r) Matth. 26. 20. and Mark 14. 17.

(s) See my Paraph. on Matt. 26. 20.

know'lt

οὐ οὐκ οἶδας ἄρπ, γνώσῃ δὲ με-  
 τὰ ταῦτα. 8 Λέγει αὐτῷ Πέτρος·  
 Οὐ μὴ νίψῃς τὰς πόδας μου εἰς τὸν  
 αἰῶνα. Απεκρίθη αὐτῷ ὁ Ἰησοῦς· Εάν  
 μὴ νίψω σε, ἔκ ἔχεις μέρος μετ' ἐμοῦ.  
 9 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε,  
 μὴ τὰς πόδας μου μόνον, ἀλλὰ καὶ τὰς  
 χεῖρας καὶ τὴν κεφαλὴν. 10 Λέγει  
 αὐτῷ ὁ Ἰησοῦς· Ὁ λελυμένος ἔχει  
 ἔχει ἢ τὰς πόδας νίψασθαι, ἀλλ' ἐστὶ  
 καθαρός ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε,  
 ἀλλ' ἔκ ἐγὼ πάντες. 11 Ἥδη γὰρ τὸν  
 πῶς διδόντα αὐτόν· ἀπὸ τούτου εἶπεν·  
 Οὐχὶ πάντες καθαροὶ ἐστε. 12 Ὅτε  
 οὕτως ἐνίψα τὰς πόδας αὐτῶν, καὶ ἔλαβε  
 τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν,  
 εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα  
 ὑμῖν; 13 Ὑμεῖς φωνεῖτέ με· Ὁ  
 διδάσκαλός καὶ ὁ κύριος· καὶ χα-  
 λῶς λέγετε· εἰμὶ γάρ. 14 Εἰ οὕτως ἐγὼ  
 ἐνίψα ὑμῶν τὰς πόδας, ὁ κύριός  
 καὶ ὁ διδάσκαλός, καὶ ὑμεῖς ὀφεί-  
 λετε ἀλλήλων νίπναι τοὺς πόδας.  
 15 Ὑποδείγμα γὰρ ἔδωκα ὑμῖν, ὥστε  
 καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς  
 ποιῆτε. 16 Ἀμὴν ἀμὴν λέγω ὑμῖν,  
 οὐκ ἐστὶ δούλος μείζων τοῦ κυρίου αὐτοῦ,  
 ὅσους δούλους μείζων τοῦ πέμψαντος  
 αὐτόν. 17 Εἰ ταῦτα οἴδατε, μα-  
 χαριοί ἐστε, εἰὰν ποιῆτε αὐτά.

know'st not now; but thou  
 shalt know \* afterwards.

8 Peter saith unto him,  
 Thou shalt never wash my feet.  
 Jesus answer'd him, If I wash  
 thee not, thou hast no part  
 with me.

9 Simon Peter saith unto  
 him, Lord, not my feet only,  
 but also my hands and my  
 head.

10 Jesus saith to him, He  
 that is wash'd needeth not, ex-  
 cept to wash his feet, but is  
 clean \* all over: and ye are  
 clean, but not all.

11 For he knew who should  
 betray him; therefore said he,  
 Ye are not all clean.

12 So after he had washed  
 their feet, and had taken his  
 garments, and was set down  
 again, he said unto them,  
 Know ye what I have done  
 to you?

13 Ye call me Master, and  
 Lord: and ye say well; for  
 I am.

14 If I then, your Lord and  
 Master, have wash'd your feet,  
 ye also ought to wash one  
 another's feet.

15 For I have given you an  
 example, that ye should do  
 as I have done to you.

16 Verily verily I say unto  
 you, The servant is not great-  
 er than his Lord, neither he  
 that is sent greater than he  
 that sent him.

17 If ye know these things,  
 happy are ye if ye do them.

## TEXT

## TRANSLATION.

18 Οὐ ~~ὡς~~ πάντων ὑμῶν λέγω ἐγὼ  
 ἵδνα ὅς ἐξελεξάμην ἀλλ' ἵνα ἡ γραφή

18 I speak not of you all;  
 I know whom I have chosen:  
 but that the scripture may be  
 πλν.

## PARAPHRASE.

now'tt not now *the meaning of*, but thou shalt know afterwards. 8 Peter says unto him, *It is a Condescension so infinitely beneath thee, that I am resolv'd, unless I see some good Reason for it, Thou shalt never wash my Feet.* Jesus answer'd him, *I will give thee a good Reason for it; If Wash thee not (Alluding hereby to that Purity and Holiness of Mind, which is fitly represented by Washing or Cleansing the Body with Water) thou hast no part with me, or in my Family, i. e. canst not be my Disciple.* 9 Simon Peter says unto him, Lord, if it be so, be pleas'd to wash not my Feet only, but also my Hands and my Head. 10 Jesus says to him, He that is wash'd Once, and so cleans'd all over his Body, needs not thenceforward except to wash his Feet, which are apt frequently to contract Dirt; but is clean all over the other parts of his Body, which are not apt to become Foul or Dirty as the Feet are: By this Allusion denoting, that He who has Once heartily Embrac'd, and for some time Obey'd the Gospel, is not to be suppos'd ever after to stand in need of an entire Cbange of Heart and Mind, but only to cleanse himself Continually from the Unavoidable IncurSIONS of daily Infirmities. And ye my Apostles are thus Clean, but not All of you: 11 for he knew who should betray him; therefore said he, Ye are not all Clean, 12 So after he had wash'd their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you? I know ye do not, and therefore now I will tell you the meaning thereof. 13 Ye call me Master, and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have wash'd your Feet, and thereby condescended to do One of the meanest Offices of Service and Kindness to you my Disciples and Inferiors; then surely ye are hereby most evidently taught, that ye, i. e. my Disciples in general, also ought to wash one anothers Feet, i. e. to be Ready to do all Acts of Humility, Kindness and Charity to One another, who, in Comparison of Me, are really All of you but Equals and Fellow-servants, notwithstanding the Superiority you may have One over the Other, as to the Civil or Ecclesiastical State or Government. 15 For I have given you an Example, that ye should do as I have done to you. 16 Verily verily I say unto you, The Servant is not greater than his Lord, neither he that is sent greater than he that sent him. 17 If ye, i. e. since ye can't but know these things, now I have taught you your Duty therein, Happy are ye, if ye do them.

18 I speak not this, as if I expected of you All to be so Happy as to do so: for I know from the first the Dispositions of you all whom I have chosen

II.  
 Christ foretells  
 who should betray  
 him.

## TEXT.

## TRANSLATION.

πληρωθῇ. Ο πῶρον μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πύρραν αὐτῷ. 19 Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τῷ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. 20 Ἀμὲν ἀμὲν λέγω ὑμῖν. Ο λαμβάνων ἐάν πινῃ σέμψω, ἐμὲ λαμβάνει. ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν. Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν πωροῦσά με. 22 Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορέμενοι πρὸ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν ἀντὶ τοῦ κόλπου ὃ Ἰησοῦς, ὃν ἠγάπα ὁ Ἰησοῦς. 24 Νεύει οὖν τῷ Σίμων Πέτρος πυθέσθαι τίς αὐτὸν εἶη πρὸς ὃν λέγει. 25 Ἐπιπιστὼν δὲ ἔκρινεν ὅτι τὸ πῶρον τῷ Ἰησοῦ, λέγει αὐτῷ. Κύριε, τίς ἐστίν; 26 Ἀποκρίνεται ὁ Ἰησοῦς. Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψας τὸ πόδιόν σου ὅπιδώσω. Καὶ ἐμβάψας τὸ πόδιόν σου, δίδωσιν Ἰούδα Σίμωνι Ἰσκαριώτῃ. 27 Καὶ μετὰ τὸ πόδιόν σου τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς. Ο σάταν, ποίησον τὰς ἐπιθυμίας σου.

fulfill'd, he that eateth bread with me, hath lift up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testify'd, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples look'd one on another, doubting of whom he spake.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus lov'd.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answer'd, He it is to whom I shall give a sop, when I have dipp'd it. And when he had dipp'd the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him,\* What thou dost, do quickly.

(1) Psal. 41. 9.

(2) See Matt. 26. 22.

## PARAPHRASE.

chosen to be Apostles: but I chose nevertheless One of you, that the Scripture (1) may be fulfill'd in him, viz. He that eats Bread with me, shall lift up his Heel against me. 19 Now I tell you before it come, that when it is come to pass, ye may believe that I am He, i. e. the Christ; namely, forasmuch as by my Foretelling you thereof, you may be convinc'd that All my Sufferings are submitted to by me of my Own voice, not by Force and the meer Prevalency of my Enemies. 20 And these Considerations shall be means to Comfort and Uphold you likewise, in all Dangers and Afflictions ye shall undergo in preaching the Gospel; forasmuch as ye may hence infer, that nothing can befall you without my Foreknowledge and Permission. And for the Comfort of them that shall believe by your Preaching, Verily verily I say unto you, he that receives whomsoever I send, receives me: and he that receives me, receives him that sent me. 21 When Jesus had thus said, he was troubled in Spirit, and testify'd, and said, Verily verily I say unto you, that one of you shall betray me. 22 Then the Disciples look'd one on another, doubting of whom he spake. 23 Now there was leaning on Jesus bosom, one of his Disciples whom Jesus lov'd, i. e. and shewn a particular Love to, being us'd to discourse with him with more Freedom and Familiarity than the Rest; and this Disciple was Our Evangelist St John himself, according to the general Consent of Ancients and Moderns. 24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus breast, says unto him with a Low voice, or even whispering in his ear, Lord, who is it? 26 Jesus answer'd, likewise whispering him in the ear, or else with so Low a voice that the Other Disciples heard not what he said, He it is to whom I shall give a Sop, when I have dipp'd it in the Dish. The Other Disciples not hearing what Jesus said, and being very Desirous to know Who it was, began then to ask him (u) each of them, Lord, is it I? To which Jesus answer'd, He it is that now dips his hand with me in the Dish. Whereupon Judas Iscariot being the Person that had then his hand with him in the Dish, said as by way of Surprise, and as if he was Conscious to himself of no such Design, Master, is it I? And Christ then plainly told him, It is you. 27 And Judas not relenting all this while, but concealing his Wicked Intentions as if he had been Innocent, not only after the Sop had been given him by Christ upon St John's privately asking him, Who the Traitor should be; whereas even from Christ's so giving the Sop to Him, He could not but conjecture, that it was done to Distinguish or Mark him out as the Traitor; but also not relenting and Confessing his Sinfull Intentions, upon Christ's openly telling Him that He was the Man: upon his thus Finally rejecting the last Means vouchsaf'd him to bring him to Repentance, He was left to Satan, who now more Fully enter'd into, or took full Possession of Him. Then said Jesus unto him, What thou doest, do quickly, meaning that

28 Τὸτο δὲ ἡδὴ εἶπεν ὁ ἀνακω-  
μῶν τῶς πὶ εἶπεν αὐτῷ. 29 Τι-  
νὲς γὰρ ἐδόκει, ἐπεὶ τὸ γλωσ-  
σόκομον εἶχεν ὁ Ιούδας, ὅτι λέγει αὐ-  
τῷ ὁ Ἰησοῦς· Ἀγρεύσον ὦν ἡρεῖαν  
ἐχομένην εἰς τὴν ἑορτήν· ἢ τοῖς πτω-  
χοῖς ἵνα πὶ δῶ. 30 Λαβὼν οὖν  
τὸ ψωμίον ἐκεῖν ἐβίβας ἐξῆλθεν·  
ὡ δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς·  
Νῦν ἐδοξάσθην ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ  
Θεὸς ἐδοξάσθην ἐν αὐτῷ. 32 Εἰ ὁ Θεὸς  
ἐδοξάσθην ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσθῃ  
αὐτὸν ἐν ἑαυτῷ, καὶ ὁ υἱὸς δοξάσθῃ αὐτόν.  
33 Τεχνία, ἐπὶ μικρὸν μὲν ὑμῶν εἰμι.  
ζηήσητέ με, καὶ κατὰ εἶπον τοῖς Ἰου-  
δαίοις· Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς ἔ-  
διώκατέ ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι.  
34 Ἐντολίω χερσὶν δίδωμι ὑμῖν, ἵνα  
ἀγαπᾶτε ἀλλήλους· κατὰ εἶπον ἡγάπησα  
ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.  
35 Εἰ τῷ γινώσκοντι πάντες ὅτι ἐμοὶ  
μαθηταὶ ἐστέ, εἰὼν ἀγάπῃ ἐχρῆτε ἐν  
ἀλλήλοις.

36 Λέγει αὐτῷ Σίμων Πέτρος·  
Κύριε, πῶς ὑπάγεις; Ἀπεκρίθη αὐτῷ  
ὁ Ἰησοῦς· Ὅπου ὑπάγω, ἔ-  
διώκατέ ἐλθεῖν, ὅπως ἂν ἀκολουθήσῃς μοι.  
37 Λέγει αὐτῷ ὁ  
Πέτρος· Κύριε, διὰ τί ἔ-  
δυναμί σοι

28 Now no man at that time  
ble knew for what intent he  
spake this unto him.

29 For some of them thought  
because Judas had the bag, that  
Jesus had said unto him, Buy  
those things that we have need  
of against the feast: or that he  
should give something to the  
poor.

30 He then having received  
the sop, went \* presently out  
and it was night.

31 Therefore when he was  
gone out, Jesus said, Now  
the Son of man glorify'd, and  
God is glorify'd in him.

32 If God be glorify'd in  
him, God shall also glorify  
him in himself, and shall  
\* speedily glorify him.

33 Little children, yet a little  
while I am with you. Ye shall  
seek me: and as I said unto  
the Jews, Whither I go ye  
cannot come; so now I say  
unto you.

34 A new commandment  
give unto you, That ye love one  
another; as I have lov'd you,  
that ye also love one another.

35 By this shall all men  
know that ye are my disci-  
ples, if ye have love one  
another.

36 Simon Peter said unto  
him, Lord, whither goest thou?  
Jesus answer'd him, Whither  
go, thou canst not follow me  
now; but thou shalt follow  
me afterwards.

37 Peter said unto him,  
Lord, why cannot I follow

PARAPHRASE.

might betray him as soon as he would, for that He was now Ready to Suffer. 28 Now, notwithstanding Christ had told them that the said Judas should betray him, yet not thinking that it should be done so Quickly, no Man at the Table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the Bag, that Jesus, by what he had said unto him, meant, Buy those things that we have need of against the actual eating of the Feast or Paschal Lamb, it being not many Hours now to that Time; or that he should give something to the Poor. 30 He, i. e. Judas then having receiv'd the Sop, and heard and done what else is related in the other Evangelists, and above mention'd in short, went presently, or in a very little time after, out: and it was Night.

31 Therefore when he was gone out, Jesus said, Now is the Time come that the Son of Man should lay down his Life for the Salvation of Man, for which He shall be glorify'd, not only by all Pious men on Earth, but also by being exalted after his Ascension to the Right hand of God, as a Reward of this his Obedience even unto Death; and consequently God to be now glorify'd in him, thus Suffering for the Salvation of Man his Obedience to the Will, and in Conformity to the Goodness of God to Mankind. 32 If God as to his great Goodness and Mercy to Mankind thus glorify'd in him, God shall also glorify him in Himself, by exalting him to his Right hand, and shall speedily thus glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me, or desire to be with me: and as I said to the Jews (w) lately, Whither I go, ye cannot come; so now I say unto you, in respect not only of the Present Time, but for such a Time as I shall judge proper for each of you to continue in this World. 34 In the mean time therefore be careful to testify your Love and Faithfulness to me, by keeping my Commandments. And now a New Commandment I give unto you, as a principal Test of your Love to me, viz. that ye love one another, not only according to the ordinary manner of the World, or even Those higher Degrees of Love which are thought to have been hitherto requir'd by the Scripture or Old Testament, but in the very Highest Degree; namely, As I have lov'd you, that ye also so love one another. 35 By this shall all Men know that ye are my Disciples, if ye have such Love one to another.

36 Simon Peter said unto him, Lord, whither goest thou, that we cannot come thither? Jesus answer'd him, Whither I go, I say in like manner as I afore (v. 33.) said, thou canst not follow me now, but thou shalt follow me afterwards, when I see fit to take thee unto me out of this World. 37 Peter said unto him, Lord, why cannot I follow thee now?

III.  
Christ foretells  
his Apostles of  
the sudden Ap-  
proach now of his  
Departure out of  
this World.

IV.  
And of Peter's  
Denial of him.

(w) Chap. 7. 34. and 8. 21. and 16. 16.

## TEXT.

## TRANSLATION.

ἀκολουθήσαι ἄρτι; ἢ ψυχὴν μου ὑπὲρ  
σε θήσω. 38 Ἀπεκρίθη αὐτῷ ὁ Ἰη-  
σοῦς· Τὴν ψυχὴν σε ὑπὲρ ἐμοῦ θήσεις;  
Ἀμὴν ἀμὴν λέγω σοι, ἔ μὴ ἀλέκτωρ  
φωνήσῃ ἕως ἢ ἀπαρήσῃ με τρίς.

Κεφ. ιδ'. Μὴ παραστέδω ὑμῶν  
ἡ καρδία· πιστεύετε εἰς τὸ Θεόν, καὶ  
εἰς ἐμὲ πιστεύετε. 2 Εἰ τῇ οἰκίᾳ ἔ-  
πατρες μου μοιαὶ πολλάι εἰσιν· εἰ δὲ  
μὴ, εἴποι ἂν ὑμῶν· πορεύομαι ἐτοιμά-  
σαι τόπον ὑμῖν. 3 Καὶ εἰὰν πορευ-  
θῶ, καὶ ἐτοιμάσω ὑμῖν τόπον, πά-  
λιν ἔρχομαι καὶ δεξιά μοι ὑμᾶς  
πρὸς ἑμαυτὸν· ἵνα ὅπου εἰμι ἐγώ, καὶ  
ὑμεῖς ᾦτε. 4 Καὶ ὅπου ἐγὼ ὑπάγω  
οἶδα τε, καὶ τὴν ὁδὸν οἶδα τε. 5 Λέγει  
αὐτῷ Θωμᾶς· Κύριε, ὅτε οἶδα μὴ  
εἶ ὑπάγεις· καὶ πῶς διωάμεθα τὴν  
ὁδὸν εἰδέναι; 6 Λέγει αὐτῷ ὁ Ἰησοῦς·  
Εγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ  
ἡ ζωὴ. ὁστις ἐρχεῖται πρὸς τὸν πατέρα,  
εἰ μὴ δι' ἐμοῦ. 7 Εἰ ἐγνώκειτέ με,  
καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ  
ἀπ' ἄρτι γινώσκετε αὐτόν, καὶ ἐώρακατε  
αὐτόν. 8 Λέγει αὐτῷ Φίλιππος· Κύ-  
ριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρ-  
κεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς·

thee now? I will lay down my  
life for thy sake.

38 Jesus answer'd him, Will  
thou lay down thy life for my  
sake? Verily verily I say unto  
thee, the cock shall not crow  
till thou hast deny'd me thrice.

## Chap. XIV.

Let not your heart be trou-  
bled: ye believe in God, be-  
lieve also in me.

2 In my Father's house are  
many mansions; if it were not  
so, I would have told you: I  
go to prepare a place for you.

3 And if I go and prepare  
place for you, I will come and  
gain, and receive you unto my-  
self, that where I am, there ye  
may be also.

4 And whither I go, ye  
know, and the way ye know.

5 Thomas saith unto him,  
Lord, we know not whither  
thou goest, and how can we  
know the way?

6 Jesus saith unto him, I  
am the way, and the truth, and  
the life: no man cometh unto  
the Father, but by me.

7 If ye had known me, ye  
should have known my Father  
also: and from \*a while ye  
know him, and have seen him.

8 Philip saith unto him,  
Lord, shew us the Father, and  
it sufficeth us.

9 Jesus saith unto him,

## PARAPHRASE.

I will lay down my Life for thy sake. 38 Jesus answer'd him, Will  
thou lay down thy Life for my sake? Verily verily I say unto thee, The  
Cock shall not crow, till thou hast deny'd me thrice.

## PARAPHRASE.

Chap. XIV. *Then Jesus continu'd his Discourse to his Disciples, saying, Let not your heart be troubled, so as to be Dejected and overwhelmed with Sorrows, on account of what I have said unto you concerning my Going from you now in a little while: Ye believe in God as able to preserve you under the Greatest Dangers and Afflictions; ye are to believe also in me as able to do the same, even when I am not Bodily present with you.* 2 In my Father's house are many Mansions, i. e. in Heaven are several Degrees of Happiness, which are to be Bestow'd on Persons suitably to their Degrees of Piety and Service to God: if it were not so, I would have told you: I go from you, that I may send the Holy Ghost unto you, so to Assist and Direct you, that ye may do the Great Work you are design'd for, in laying the Foundation of my Church by the preaching of the Gospel; and by thus making you here on Earth in an Extraordinary manner Instrumental to the Glory of God, to prepare or fit you to enjoy a Place of Extraordinary Glory and Happiness in Heaven, which shall be given you as a Reward for the Extraordinary Service you shall have done in the Church. 3 And if I go from you to the foresaid Land, and, i. e. namely, to prepare a Place for you; you may be certify'd hereby, that I will come again, when I have thus prepar'd a Place for you, i. e. when you are prepar'd by your Eminent Services to be Eminently Rewarded; and receive you next unto my Self in Heaven, that where I am, there ye may be also, i. e. that ye may be rewarded with a Degree of Happiness and Glory, proportionably to, and so next to That of my self as Man. 4 And thus whither I go, ye may, from what I have said, sufficiently know, and also the way thither ye may sufficiently know. 5 But the Minds of the Apostles being not yet taken off from the Expectation of Temporal Power and Glory, did not understand Aright what our Lord had here said to them: insomuch that in particular Thomas says unto him, Lord, we know not yet whither thou goest, and how much less then can we know the way thither? 6 Jesus says unto him, I told you frequently that I go to my Father, and v. 2. that I go to prepare a Place for you in my Father's House: and I have also frequently told you, that I am the Way, and the Truth, and the Life, i. e. the True and only way to Eternal Life is by Faith in, and Obedience to Me; and that No man comes to the Father, but thus by me. So that it is strange that, after all this, you should not know the way. 7 But whereas Thomas's words imply, that ye know not the way, because ye know not my Father, and therefore know not whither I go, by my saying I go to my Father; this is no less strange: for if ye had known me, ye should have known my Father also, it being in Effect the same thing to know the One as to know the Other; and therefore from a while, i. e. from the Time ye have known me and seen me, ye know him, and have seen him. 8 Philip says unto him, Lord, shew us the Father, and it suffices us. 9 Jesus says unto him, Have I been so long time with you,

V.  
Christ's further  
Discourse to his  
Apostles at the  
Table where he  
eat the Passover  
with them.

and

## TEXT.

## TRANSLATION.

Τοσούτον χρόνον ἔμειν ὑμῶν ἐμὶ, καὶ ἔκ-  
 ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὸς  
 ἐμὲ, ἑώρακε καὶ τὸν πατέρα. καὶ πῶς σὺ λέ-  
 γεις· Δείξον ἡμῖν τὸν πατέρα; 10 Οὐ  
 πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πα-  
 τὴρ ἐν ἐμοί ὄντι; τὰ ῥήματα ἃ ἐγὼ  
 λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ ἔκ λαλῶ. ὁ δὲ  
 πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ  
 ἔργα. 11 Πιστεύετε μοι ὅτι ἐγὼ ἐν  
 τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ὄντι. εἰ  
 δὲ μή, ἀφ' ὧν τὰ ἔργα αὐτὰ πιστεύετε  
 μοι. 12 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ  
 πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ  
 ποιῶ, καὶ κείνους ποιήσει, καὶ μείζονα  
 τούτων ποιήσει· ὅτι ἐγὼ παρὰ τὸν πα-  
 τέρα μὲν πορεύομαι. 13 Καὶ ὅ, τι ἀν-  
 αγγίσσῃ ἐν τῷ ὀνόματί μου, τούτο ποιή-  
 σω· ἵνα δοξασθῇ ὁ πατὴρ ὁ ἐν τῷ υἱῷ.  
 14 Εἰ πᾶν ἀντήσῃ ἐν τῷ ὀνόματί μου,  
 ἐγὼ ποιήσω. 15 Εἰ ἀγαπᾶτέ με,  
 τοὺς ἐντολὰς τοὺς ἐμὰς τηρήσατε.  
 16 Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ  
 ἄλλον παράκλητον δώσῃ ὑμῖν, ἵνα μένῃ  
 μετ' ὑμῶν εἰς τὸν αἰῶνα. 17 Τὸ  
 πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος ἔ-  
 δούραται λαβεῖν, ὅτι ὁ θεὸς αὐτὸν  
 οὐκ ἔγνωσκεν, ὁ δὲ ἡμεῖς οὐκ ἔγνωσκε-  
 μεν αὐτό, ὅτι παρὰ ὑμῖν μένει, καὶ ὁ  
 ὑμῖν ἔσται. 18 Οὐκ ἀφήσω ὑμᾶς

Have I been so long time with  
 you, and yet hast thou not  
 known me, Philip? he that  
 hath seen me, hath seen the  
 Father; and how sayst thou  
 then, Shew us the Father?

10 Believest thou not that  
 I am in the Father, and the  
 Father in me? the words that  
 I speak unto you, I speak not  
 of my self: but the Father  
 that dwelleth in me, he doth  
 the works.

11 Believe me that I am in  
 the Father, and the Father in  
 me: or else believe me for the  
 very works sake.

12 Verily verily I say unto  
 you, He that believeth on me,  
 the works that I do, shall he  
 do also, and greater works than  
 these shall he do; because I go  
 unto my Father.

13 And whatsoever ye shall  
 ask in my name, that will I  
 do, that the Father may be  
 glorify'd in the Son.

14 If ye shall ask any thing  
 in my name, I will do it.

15 If ye love me, keep my  
 commandments.

16 And I will pray the Fa-  
 ther, and he shall give you an-  
 other Comforter, that he may  
 abide with you for ever:

17 Even the Spirit of truth,  
 whom the world cannot re-  
 ceive, because it seeth him not,  
 neither knoweth him: but ye  
 know him, for he dwelleth  
 with you, and shall be in you  
 for ever.

18 I will not leave you

(x) Acts 5. 15.

(y) Acts 19. 12.

(x) Acts 2. 4.

(a) Acts 2. 41. and 4. 4. &amp;c.

and yet hast thou not known me, Philip? He that has seen me, has seen  
 the Father, as far as he is Visible; and how sayst thou then, Shew us  
 the Father? 10 Believest thou not that I am in the Father, and the  
 Father in me, not only by his Spirit dwelling in me as Man, but also as  
 we are most intimately United in the indivisible Nature of the Godhead?  
 that the Words that I speak unto you, I speak them not of my self,  
 exclusively of the Father: but the Father that dwells in me, he do's the  
 Works that I do, i.e. the same Works are to be ascrib'd to Him as well  
 to Me, as because in respect of my Manhood I perform them by the  
 divine Power, and also because in respect of my Godhead I am indivisi-  
 bly united to the Father. 11 Believe me that I am in the Father, and  
 the Father in me: or else, if you will not believe me for my Saying so,  
 believe me for the very Works sake which I do, and which can't be per-  
 formed but by a Divine Power. 12 And as you have sufficient Reason to  
 believe me for the Works sake which I my self have Already done; so you  
 will still have Greater reason to believe me on account of the Works you  
 yourselves shall be enabled by me to do. For verily verily I say unto you,  
 that believes on me, the Works that I do, shall he do also, and  
 Greater Works than these shall he do, viz. such as Curing sick Per-  
 sons by your (x) Shadow overshadowing them, and by Napkins (y) or  
 like sent from you to them, Speaking (z) with divers Tongues, and  
 propagating the Gospel with great (a) Success among the Gentiles, not-  
 withstanding all the Opposition it shall meet with. Which Greater works  
 shall be enabled to do, because it will be an Unexceptionable and most  
 evident proof, that I go to my Father, as I say I do. 13 And for the  
 same reason, in short whatsoever ye shall ask in my Name, Necessary  
 for your Own Salvation, or for the Propagation of the Gospel among others,  
 it will I do, that the Father may be glorify'd in the Son by the Gospel  
 thus propagated, and the Salvation of Men promoted. 14 For your  
 greater Assurance I say again, If ye shall ask any such thing in my Name,  
 I will enable you to do it. 15 And as I will do this for you on my part;  
 on your part, if ye love me, ye are to keep my Commandments, as  
 long what I shall look on as the Only True Testimony of your Love to me.  
 And further for your Comfort after my Departure, I acquaint you,  
 that I will pray the Father, and, when I am gone, he shall give you  
 another beside me for a Comforter, that he may abide with you, not  
 a Time only as I must, but for ever: 17 And this Comforter shall  
 even the Holy Spirit, the Author and Teacher of all Truth, whom  
 the Sensual and Wicked in the World cannot receive, because it sees him  
 not, he being Invisible; neither knows any thing of him, nor will so know  
 him as to be Govern'd by him: but ye know him, for he dwells with  
 you Already by his inward Sanctifying Grace; and shall appear more  
 evidently to be in you by the Miraculous Gifts he shall confer upon you  
 after my Resurrection and Ascension. 18 For I my self will not leave  
 you

## TEXT.

## TRANSLATION.

ὁρφανός· ἔρχομαι πρὸς ὑμᾶς. 19 Ἐπικερὲν, καὶ ὁ κόσμος με οὐκ ἔπιθεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεται. 20 Ἐν ὁκταῖν τῇ ἡμέρᾳ γνώσεται ὑμεῖς ὅτι ἐγὼ εἰμι πατήρ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. 21 Ὁ ἔχων τοὺς ἐντολάς μου, καὶ τηρῶν αὐτάς, ὁκταῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτὸν ἐμαυτόν. 22 Λέγει αὐτὸς Ἰούδας (ὅστις ὁ Ἰσκαριώτης) Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ ὅχι πρὸς κόσμον; 23 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Εάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσῃ· καὶ ὁ πατήρ μου ἀγαπήσῃ αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονεῖν παρ' αὐτοῦ ποιήσομεν. 24 Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκήκετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς. 25 Ταῦτα λέλάληκα ὑμῖν πρὸς ὑμῖν μένων. 26 Ὁ δὲ πρῶτος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψῃ ὁ πατήρ ἐν ὑμῖν, ὁ δὲ οὐδὲν ἄλλο, ὁκταῖνός ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσῃ ὑμᾶς πάντα ὃ ἐγὼ εἶπον ὑμῖν.

comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be lov'd of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him (not Iscariot) Lord, how can it be that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answer'd and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me, and keepeth not my sayings: he hath not the word which you hear, not mine, but the Father's which sent me.

25 These things have I spoken unto you, being present with you.

26 But the Comforter, who is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

## TEXT.

## TRANSLATION.

27 Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην ἣ ἔμνη  
 δώμι ὑμῖν· ὃ καὶ ὁ κόσμος δίδωσιν,  
 ὃ δὲ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν

27 Peace I leave with you,  
 my peace I give unto you: not  
 as the world giveth, give I un-  
 to you. Let not your heart

## PARAPHRASE.

you Comfortless so, as not to come any more Bodily to you; but on the contrary, I will come to you even Bodily. 19 Yet a little while, and the World indeed sees me, Bodily present as now, no more: but ye shall see me again Bodily present with you: for after my Death I shall live again in my Body; and because I live, ye shall live also again, even in our Bodies after your Death. 20 At that day, viz. when I am Risen again, and Ascended, and have sent the Holy Ghost upon you, ye shall know me more Fully and Plainly, that I am in my Father, acting and speaking All things by and with Him; and you in me, as Members of my Mystical Body; and I in you, as enabling you by my Power to speak and do All things Necessary for the Propagation of the Gospel. 21 Only ye must be sure Always to remember, that he that has, i. e. knows my Commandments, and keeps them, He only it is that truly loves me: and he that loves me shall be lov'd of my Father, and I will love him, and will manifest my self to him. 22 Judas says unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the World? 23 Jesus answer'd and said unto him, If a Man love me, he will keep my Words: and my Father will love him, and we will come to him, and make our Abode with him, by Communicating the Holy Spirit to him. 24 He that loves me not, keeps not my Sayings; and he that is an One also loves not the Father: and the Reason is, because the Word (Command's) which you hear of me, is not mine only, but the Father's who sent me; and therefore not to keep my Commandments is, not to keep the Commandments of the Father also. 25 These things have I said unto you, in such manner as the short Time will permit, during my being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you All things requisite, more Fully and Plainly, and bring All things to your Remembrance, whatsoever I have said unto you. 27 I must now very quickly take my Leave of you, and altho' when I say in reference thereto, Peace I leave with you, my Peace I give unto you, I use the same Form of taking Leave as is usual for Others in Common Cases; yet not as the World gives this Blessing at parting, viz. out of formality only or chiefly, give it I unto you, but most Heartily and Affectionately; and again request and encourage you to let not your heart

T.

be

## TEXT.

## TRANSLATION.

ἡ καρδία, μηδὲ δειλιάτω. 28 Ηκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Υπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπήτε με, ἐχάρητε ἂν ὅτι εἶπον, πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατὴρ μὲ μείζων μὲ ἔστι. 29 Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πνεύσητε. 30 Οὐκ ἐπὶ πολλὰ λαλήσω μετ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ὃ ἐμοὶ ὅσα ἔχει οὐδέν. 31 Ἀλλ' ἵνα γινώσκῃτε ὅτι ἀγαπᾷ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, ἔγωγε ποιοῶ. ἐγείρεσθε, ἀγωμεν ἐντεῦθεν.

Κεφ. ιε'. Εγὼ εἰμι ἡ ἀμπέλῃς ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργὸς ἔστι. 2 Πᾶν κλῆμα ὃ ἐμοὶ μὴ φέρει καρπὸν, αἶρει αὐτό· καὶ πάν τὸ καρπὸν φέρει, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. 3 Ἡδὴ ὑμεῖς καθαροί ἐστε ἀπὸ τῶν λόγων

be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye lov'd me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 \*I shall not talk much more with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

## Chap. XV.

I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he \*cleanseth it, that it may bring forth more fruit.

3 Now ye are clean through the word

## PARAPHRASE.

be over troubled at my Departure from you, neither let it be Afraid of what shall fall upon you, so as to be Dejected or Driven thereby from your Duty. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye lov'd me with a Wise and Understanding Affection, ye would rejoyce, because I said, I go unto the Father: for my Father is Greater than I, as in respect of my Human Nature, so as in respect of the Personal Relation between us as to our Divine Nature, this being not at all inconsistent with Our Equality as to all the Persons

## P A R A P H R A S E.

*tions of the Divine Nature or Essence.* 29 And now I have told you thus much before it come to pass, that when it is come to pass, ye might have the more reason to believe on me in all other Cases. 30 I shall not talk much more with you at present: for the Hour wherein the Prince of this World, i. e. the Devil, is permitted to set his Instruments on to take me, and even put me to Death, comes, or is now just come; and ye are to know that the said Devil has nothing in me, i. e. has no Power of himself to prevail thus over me against my Own Will: 31 but I will permit the Devil to do this to me, that the World may know that I love the Father, so as to Obey his Will even unto Death; and as the Father gave me Commandment as Man, but not without my Own Consent as God, i. e. as the Father sent me into the World, and I Willingly and of my Own Choice came into the World, for to suffer what is Coming now upon me, even so I do now willingly and Cheerfully submit thereto. Let us now arise from Table, and let us go hence, i. e. either from the Table to another part of the same Room, or else to some other Room in the same House.

Chap. XV. Our Blessed Lord having eaten the Passover with his Disciples, and instituted the Holy Sacrament of the Lord's Supper, and made the foregoing Discourses from Chap. 13. 12 to Chap. 14. ult. at the same Table, arises thence, (as we are inform'd Chap. 14. ult.) and then, either in some other part of the same Room, or some adjoining Room in the same House, drinking the last Cup of Wine (as is probable) which it was customary to Drink after the Paschal Supper, he took Occasion from hence to discourse further to his Apostles in this manner, or to this effect. Ye know that the Church of God is frequently represented (b) in the Old Testament under the Figure of a Vine, and under the same Figure I (c) have likewise represented it in my former Discourses to the Jews: I now think fit to instruct you further, that I am as the True Root and stock of the said Vine, and my Father is as the Husbandman, Vine-dresser. 2 As the Vine-dresser takes away, or cuts off every Branch in the Vine that bears not Fruit; so every One that professes to believe in me, and that nevertheless bears not fruit by living according to my Profession, He, i. e. my Father takes away, (d) or cuts off: and as every Branch that bears fruit, he, that is the Vine-dresser, cleanses, i. e. washes and dresses it, that it may bring forth more fruit; so every One that believes in me and lives accordingly, God by his various Dispensations towards him, improves him, or gives him Opportunity and Grace to abound more and more in all Goodness. 3 Accordingly now ye are clean, purify'd in Heart and Mind, and so prepar'd to every Good work, thro'

VI.  
Christ's Discourse to his Apostles after he was risen from the Table, where he eat the Passover with them, viz. under the Similitude of a Vine and its Branches.

(b) Psal. 80. 8. Isai. 5. 1, 7. Jerem. 2. 21.

(c) Matth. 20. 1. and 21. 28. and ibid. 33, &c.

(d) Read the Paraphrase of v. 6.

## TEXT.

## TRANSLATION.

λόγον ὃν λελάληκα ὑμῖν. 4 Μεί-  
νατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν· καθὼς τὸ  
κλῆμα ὃ διύαται καρπὸν φέρει ἄφ'  
ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπελῶ·  
ἕως οὗδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μέ-  
νητε. 5 Εγὼ εἰμι ἡ ἀμπελος, ὑμεῖς  
τὰ κλήματα· ὁ μὲν ἐν ἐμοί, καὶ γὰρ  
ἐν αὐτῷ, ὅτι φέρει καρπὸν πολύν·  
ὅτι χωρὶς ἐμοῦ ὃ δύνασθε ποιεῖν οὐδέν.  
6 Εὰν μὴ τις μένῃ ἐν ἐμοί, ἐκλήθη  
ἔξω ὡς τὸ κλῆμα, καὶ ἔξηρανθῇ· καὶ  
συνάγουσιν αὐτὰ, καὶ εἰς πυρὶ βάλλουσιν,  
καὶ χρίεται. 7 Εὰν μένητε ἐν ἐμοί,  
καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν  
θέλητε αἰτήσεσθαι, καὶ γένησθαι ὑμῖν.  
8 Εἰ τὸν ἐδοξάσθαι ὁ πατήρ μου,  
ἵνα καρπὸν πολὺν φέρητε· καὶ γένη-  
σεσθαι ἐμοὶ μαθηταί.  
9 Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ  
γὰρ ἠγάπησα ὑμᾶς· μένατε ἐν τῇ ἀ-  
γάπῃ τῇ ἐμῇ. 10 Εὰν ταῖς ἐντολαῖς μου  
τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου· κα-  
θὼς ἐγὼ τὰς ἐντολάς ὃ πατήρ μου πε-  
τήρηκα, καὶ μένω αὐτῷ ἐν τῇ ἀγάπῃ.  
11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ  
ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πλη-  
ρωθῇ. 12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα  
ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑ-  
μᾶς. 13 Μεῖζονα ταύτης ἀγάπης ὃ-  
δεῖς ἔχει, ἵνα τις ἢ ψυχὴν αὐτοῦ ἢ ὑπὲρ

the word which I have spoken  
unto you.

4 Abide in me, and I in  
you. As the branch cannot bear  
fruit of it self, except it abide  
in the vine: no more can ye  
except ye abide in me.

5 I am the vine, ye are the  
branches: He that abideth in  
me, and I in him, the same  
bringeth forth much fruit: for  
without me ye can do no-  
thing.

6 If a man abide not in me,  
he is cast forth as a branch, and  
is wither'd; and men gather  
them, and cast *them* into the  
fire, and they are burn'd.

7 If ye abide in me, and my  
words abide in you, ye shall  
ask what ye will, and it shall  
be done unto you.

8 Herein is my Father glor-  
rify'd, that ye bear much fruit;  
\*and so shall ye be my disci-  
ples.

9 As the Father hath lov'd  
me, so have I lov'd you: con-  
tinue ye in my love.

10 If ye keep my command-  
ments, ye \*shall continue in  
my love: even as I have kept  
my Father's commandments,  
and \*continue in his love.

11 These things have I  
spoken unto you, that my joy  
might remain in you, and that  
your joy might be full.

12 This is my command-  
ment, That ye love one another,  
as I have lov'd you.

13 Greater love hath no  
man than this, that a man lay

## TEXT.

## TRANSLATION.

φίλων αὐτοῦ. 14 Ὑμεῖς φίλοι μου ἐστέ, down his life for his friends.  
 14 Ye are my friends, if ye  
 ἐν ποιῇτε ὅσα ἐγὼ ἐπέλομαι ὑμῖν. do whatsoever I command you.  
 15 Οὐ,

## PARAPHRASE.

our Sincere Belief of the Word which I have spoken unto you. 4 Your Great Duty for the future is to be Careful to Abide Constant and Firm in your Faith in me, and then you may be assur'd I will abide in my Love and Care of you, by giving you All Blessings Spiritual and Temporal requisite for you. And to convince you how Absolutely necessary it is for you thus to Abide in me, I observe to you, that As the Branch cannot bear Fruit of it self, except it abide in the Vine; so no more can I bring forth the Fruit of Righteousness, except ye thus abide in me.

For as I said (v. 1.) I am as the Root and Stock of the Vine, and ye are to me as the Branches to the Vine; and consequently He that abides in me, and I in him, the same brings forth much Fruit: for without me, assisting you by my Grace or Spirit, ye can do nothing that is Good Available unto Salvation. 6 If a Man abide not in me by an Holy Faith and Life, he is cast forth from me, and condemn'd as a false Christian and no true Member of my Church, and cast into Hell-fire; just as a Branch that bears not Fruit is cut off from the Vine, and so is wither'd; and Men gather them, i. e. such wither'd fruitless Branches, and cast them into the Fire, and they are burn'd. 7 If ye abide in me, and, i. e. namely, if my Words abide in you, by your keeping them and practising accordingly, ye shall ask what ye will, as being necessary either for your Own Salvation or Propagation of the Gospel, and it shall be done unto you. 8 Herein is my Father glorify'd, namely, that ye bear much fruit of Holiness; and so shall ye be my Disciples indeed, not by a bare Profession of Faith in me without an Holy life answerable thereunto.

9 As the Father hath lov'd me, so have I lov'd you: continue ye in my love. 10 If ye keep my Commandments, ye shall continue in my love: even as I have kept my Father's Commandments to me as Man, and continue in his love. 11 These things have I spoken unto you, that my Joy, i. e. the Joy which ye have taken in my Presence, might remain in you when I am Absent; and not only so, but also that your Joy might be full, or increas'd to the Height by the Coming of the Holy Ghost. And thus it will be with you, if ye keep my Commandments. 12 Now this is my principal Commandment, viz. That ye love One another, even as I have lov'd you; which is to the Highest degree possible, as you will experimentally see in a very Few Hours by my laying down even my Life for you. 13 For Greater love has no Man to shew than this, viz. that a Man lay down his Life for his Friends. 14 Now Ye are such as I esteem my Friends, if ye do whatsoever I command you. 15 And there-

fore

## VII.

Christ foretells his Apostles of his Great Love to them and all Mankind, in laying down his Life for them, and of his Love to them in particular &c.

## TEXT.

## TRANSLATION.

15 Οὐκέτι ὑμᾶς λέγω δούλοις· ὅτι ὁ  
 δούλος οὐκ οἶδε τί ποιῇ αὐτοῦ ὁ κύ-  
 ειος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάν-  
 τα ἃ ἤκουσα πατρὸς μου, ἐξηλάσω  
 ὑμῖν· 16 Οὐχ ὑμεῖς με  
 ἐξελέξαθε, ἀλλ' ἐγὼ ἐξελέξαμην  
 ὑμᾶς, καὶ ἐθήκα ὑμᾶς, ἵνα ὑμεῖς  
 φραθήτε, καὶ καρπὸν φέρετε, καὶ ὁ  
 καρπὸς ὑμῶν μόνος ἵνα ὁ, πᾶν αἰ-  
 τήσητε τὸ πατέρα ὅτι τὸ ὄνοματί μου,  
 δῶ ὑμῖν· 17 Ταῦτα ἐντέλλομαι ὑ-  
 μῖν, ἵνα ἀγαπάτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισᾷ, ν-  
 νώσκετε ὅτι ἐμὲ ὡς τοὺς ὑμῶν μισή-  
 σκεν· 19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ  
 κόσμος ἀντὶ τοῦ ἰδίου ἐφίλει· ὅτι δὲ οὐκ  
 ἔκ κόσμου ἔκ ἐστε, ἀλλ' ἐγὼ ἐξελέξα-  
 μην ὑμᾶς ἐκ τοῦ κόσμου, ἀπὸ τοῦ  
 κόσμου ὁ κόσμος· 20 Μνημονεύετε  
 τὸν λόγον ὃν ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι  
 δούλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ  
 ἐδίωξαν, καὶ ὑμᾶς διώξουσιν ἐπὶ τοῦ λό-  
 γου μου ἐτήρησεν, καὶ τὸ ὑμέτερον τηρή-  
 σουσιν· 21 Ἀλλὰ ταῦτα ποιήσουσιν  
 ὑμῖν ἀπὸ τοῦ ὀνόματός μου, ὅτι οὐκ οἶ-  
 δασιν τὸν πέμψαντά με· 22 Εἰ μὴ  
 ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν  
 ἔκ εἶχον· νῦν δὲ ὡς φασιν ἔκ ἔχουσιν  
 ὡς τῆς ἀμαρτίας αὐτῶν· 23 Ὁ  
 ἐμὲ μισῶν, καὶ τὸ πατέρα μου μισεῖ.

15 Henceforth I call you  
 not servants; for the servant  
 knoweth not what his lord  
 doth: but I have call'd you  
 friends; for all things that I  
 have heard of my Father, I  
 have made known unto you.

16 Ye have not chosen me,  
 but I have chosen you, and or-  
 dain'd you, that you should  
 bear fruit, and that your  
 fruit should remain: that  
 whatsoever ye shall ask of the  
 Father in my name, he may  
 give it you.

17 These things I command  
 you, that ye love one another.

18 If the world hate you,  
 ye know that it hated me, be-  
 fore it hated you.

19 If ye were of the world,  
 the world would love his own;  
 but because ye are not of the  
 world, but I have chosen you  
 out of the world, therefore the  
 world hateth you.

20 Remember the word that  
 I said unto you, The servant  
 is not greater than the lord.  
 If they have persecuted me,  
 they will also persecute you:  
 if they \*had kept my saying,  
 they \*would keep yours also.

21 But all these things will  
 they do unto you for my name's  
 sake, because they know not  
 him that sent me.

22 If I had not come, and  
 spoken unto them, they had  
 not had sin: but now they  
 have no cloak for their sin.

23 He that hateth me, hateth  
 my Father also.

TEXT.

TRANSLATION.

Εἰ τὰ ἔργα μὴ ἐποίησεν ἐν αὐτοῖς  
 ὁ θεὸς ἄλλος πεποίηκεν, ἀμαρτῖαν ἐκ

24 If I had not done among  
 them the works which none  
 other man did, they had not

ἐχον

PARAPHRASE.

henceforth I call, *i. e.* treat you not as Servants; for the Servant  
 naturally knows not what his Lord does: but I have call'd or treated you  
 Friends; for all things that I have heard of the Father to that end, I  
 have made known unto you. 16 Moreover, as another instance of my  
 love to you, ye know that ye have not chosen me, by doing any Acts of  
 induess to me; but I have Freely chosen you, and ordain'd you to be  
 Apostles, and that as such you should go into the World, and bring  
 forth Fruit by Converting Men to the Faith, and that this your Fruit  
 should remain in a Succession of Christians to the Worlds end; and that  
 whatsoever ye shall ask of the Father in my Name, as necessary to the  
 propagation of the Gospel, he may give it you. 17 These things men-  
 tioned (v. 9—16.) I command, or mind you of, that ye may thereby be  
 stud'd the more to Love one another.

18 As to the Unbelieving part of the World, ye must expect to be hated  
 thereby: and if the said World hate you, ye know however that it  
 hated me, before it hated you; so that there is no reason for you to be  
 surpris'd thereat, or to think much of it. 19 If ye were such as the Un-  
 believing part of the World, the said World would love his Own, *i. e.*  
 would love you as being like it self: but because ye are not of that part of  
 the World, but I have chosen you out of the said part of the World,  
 and that in order to reprove their Wickedness, therefore the said part of  
 the World hates you. 20 Further, remember the word that I formerly  
 said unto you, The Servant is not greater than the Lord. And there-  
 fore if they have persecuted me, you have Reason to think, that they will  
 so persecute you, and will not to think much of your Suffering such  
 persecution: as on the other hand, if they had kept my Saying, then  
 you might Reasonably have expected, that they would keep yours also.  
 But under all your Sufferings you will have this Comfortable Considera-  
 tion to support you, that All these things will they do unto you, as for my  
 names sake, so because they know not him that sent me. 22 If I had  
 not come and spoken unto them the Words of my Father, they had not  
 had Sin, in not knowing him that sent me, and consequently in not be-  
 lieving on me: but now they have no Cloak or Excuse for their Sin, it  
 proceeding not from a Want of Sufficient means to know my Father and  
 his Will, but only from their Aversion to do his Will, and so from their  
 hatred of me and my Doctrine. 23 For he that hates me for  
 teaching the Will of my Father, consequently hates my Father also.  
 24 Nay, if I had not done among them the Works which no other Man

did,

VIII.

Christ foretells,  
 and so fore-arms  
 his Apostles a-  
 gainst Persecu-  
 tions.

## TEXT.

## TRANSLATION.

εἶχον· νῦν δὲ καὶ ἐσέαχασιν καὶ  
μεμισήκασι καὶ ἐμέ καὶ πᾶν πα-  
τέρα μου. 25 ΑΛΛ' ἵνα πλη-  
ρωθῇ ὁ λόγος ὁ γεγραμμένος  
ἐν τῷ νόμῳ αὐτῶν· Ὅτι ἐμίσησάν  
με δωρεάν. 26 Ὅταν δὲ ἔλθῃ ὁ  
πνευματικός, ὃν ἐγὼ πέμψω ὑμῖν  
ἐκ τοῦ πατρὸς, (τὸ πνεῦμα τῆς  
ἀληθείας, ὃ ἐκ τοῦ πατρὸς ἐκ-  
πορεύεται) ἐκείνός μαρτυρήσεται  
ἐμὸν. 27 Καὶ ὑμεῖς δὲ μαρτυ-  
ρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.  
Κεφ. ΙΓ'. Ταῦτα λελάληκα ὑμῖν,  
ἵνα μὴ σκανδαλισθῆτε. 2 Απο-  
συναγώγους ποιήσουσιν ὑμᾶς· ἄλλ'  
ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτεί-  
νας ὑμᾶς, δοξῇ λατρεῖν τὸ θεοῦ.  
3 Καὶ ταῦτα ποιή-  
σουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν πᾶν  
πατέρα, οὐδὲ ἐμέ. 4 Ἀλλὰ ταῦ-  
τα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ  
ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ  
εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν ἔξ ἀρ-  
χῆς οὐκ εἶπον, ὅτι μετ' ὑμῶν ἦ-  
μιον. 5 Νῦν δὲ ὑπάγω πρὸς  
τὸν πέμψαντά με, καὶ οὐδεὶς ἔξ  
ὑμῶν ἐρωτᾷ με· Πρὸς ὑπάγετε;  
6 ΑΛΛ' ὅτι ταῦτα λελάληκα ὑ-  
μῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν  
καρδίαν.

had sin: but now have they  
both seen and hated both me  
and my Father.

25 But *this cometh to pass*  
that the word might be fulfilled  
which is written in their law.  
They hated me without a cause.

26 But when the Comforter  
is come, whom I will send unto  
you from the Father, even  
the Spirit of truth, which pro-  
ceedeth from the Father, he  
shall \* bear witness of me.

27 And ye also shall bear  
witness, because ye have been  
with me from the beginning.

## Chap. XVI.

These things have I spoken  
unto you, that ye should not  
be offended.

2 They shall put you out of  
the synagogues: yea, they that  
cometh, that whosoever kills  
you, will think that he doth  
God service.

3 And these things will they  
do unto you, because they  
have not known the Father,  
nor me.

4 But these things have I  
told you, that when the time  
shall come, ye may remember  
that I told you of them. And  
these things I said not unto  
you at the beginning, because  
I was with you.

5 But now I go my way  
from him that sent me, and none  
of you asketh me, Whither go  
thou?

6 But because I have said  
these things unto you, sorrow  
hath filled your heart.

## PARAPHRASE.

ever afore, in confirmation of my Doctrine being the Will of God, they had not had Sin in so great and inexcusable a Degree as now: but now have they both seen me doing such Works as could not be done but by the Power of God my Father, and by not being Convinc'd thereby, thro' their Aversion to the Piety and Virtue requir'd by the Gospel, have acted such as hated both me and my Father. 25 But this comes to pass, that Word might be fulfill'd which is written in their Law, They hated me without a cause. 26 But notwithstanding all their Hatred and Opposition to the Gospel, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeds from the Father, he shall bear witness of me with such efficacy, as that my Doctrine shall be embrac'd throughout the World with incredible Success. And ye also, tho' now so Weak, Doubting and Fearful, shall then be Happy and Powerful Instruments made use of by the said Holy Spirit to bear Witness of All that I have taught or done from the beginning of my Ministry; because ye have been with me, either from the very beginning of All my Ministry, as (e) Andrew, John, Peter, &c. or from the beginning of my Ministry after the Imprisonment of the Christ, as (f) Matthew, &c. Chap. XVI. These things (from v. 18. to 27. of the foregoing Chapter) have I spoken unto you aforehand, that ye should not be offended, i. e. surpris'd and terrify'd thereby, so as to be discourag'd from persisting in the Performance of your Duty. 2 And I tell you further, and more particularly, that they, i. e. the Jewish Rulers shall put you out of the Synagogues, i. e. excommunicate you from the Jewish Church as Apostates; yea, the time comes, that whosoever receives you, will think that he doth God service. 3 And these things shall they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I have said not unto you at the beginning, because I was then to be with you myself in Person, and so could support you in all Difficulties by my Own Personal or Bodily Presence. 5 But now I am in a very few hours to go away to him that sent me; and none of you asks me, Whither goest thou, namely, by way of Enquiry (with Comfort and Satisfaction) as to the End of my Going away, and the Benefits you will receive thereby; on the contrary, because I have said these things unto you, the Sorrow arising from the bare Consideration of my Going from you has fill'd your Heart so, as that ye consider not, nor enquire at all, as to the Reason of my Going, and the Advantages thence arising to you, which should allay your Sorrow, and be matter of solid Comfort.

(e) See John 1. 40, 41.

(f) Matth. 9. 9.

## T E X T.

## TRANSLATION.

7 Αλλ' ἐγὼ τὴν ἀλήθειαν λέγω  
 ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλ-  
 θω· ἐάν γὰρ μὴ ἀπέλθω, ὁ Παρ-  
 κλητὸς οὐκ ἐλεύσεται πρὸς ὑμᾶς·  
 ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς  
 ὑμᾶς. 8 Καὶ ἐλθὼν ἐκείνῳ, ἐ-  
 λόγξει τὸν κόσμον περὶ ἁμαρτίας καὶ  
 περὶ δικαιοσύνης καὶ περὶ κρίσεως.  
 9 Περὶ ἁμαρτίας μὲν, ὅτι ἔπι-  
 στεύουσιν εἰς ἐμέ. 10 Περὶ δικαιο-  
 σύνης δὲ, ὅτι πρὸς τὸν πατέρα μου  
 ὑπαίχω, καὶ οὐκ ἐπὶ ἑωρατέῳ με.  
 11 Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ  
 κόσμου τούτου κέχει. 12 Ἐπι πολ-  
 λὰ ἔχω λέγειν ὑμῖν, ἀλλ' ὃ δυνάσκει  
 βασιλεῖν ἄρτι. 13 Ὅταν δὲ ἔλθῃ  
 ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας,  
 ὁδηγήσῃ ὑμᾶς εἰς πάντα τὴν ἀλήθειαν·  
 ὃ γὰρ λαλήσῃ ἀφ' ἐαυτοῦ, ἀλλ' ὅσα  
 αὐτὸς ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα  
 ἀναγγελεῖ ὑμῖν. 14 Ἐκεῖνος ἐμὲ  
 δοξάσῃ, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ  
 ἀναγγελεῖ ὑμῖν. 15 Πάντα ὅσα ἔχει

7 Nevertheless, I tell  
 the truth: It is expedient  
 for you that I go away: for if  
 I go not away, the Comforter  
 will not come unto you; but  
 if I depart, I will send him  
 unto you.

8 And when he is come,  
 he will \*convince the world  
 of sin, and of righteousness,  
 and of judgment;

9 Of sin, because they be-  
 lieve not on me;

10 Of righteousness, be-  
 cause I go to my Father, and  
 ye see me no more;

11 Of judgment, because  
 the prince of this world  
 judg'd.

12 I have yet many things  
 to say unto you, but ye cannot  
 bear them now.

13 \*But, when he, the Spi-  
 rit of truth is come, he will  
 guide you into all truth: for  
 he shall not speak of himself,  
 but whatsoever he shall hear,  
 that shall he speak: and he  
 will shew you things to come.

14 He shall glorify me: for  
 he shall receive of mine, and  
 shall shew it unto you.

15 All things that the Fa-

## P A R A P H R A S E.

IX.  
 Christ comforts  
 his Apostles with  
 the promise of  
 the Holy Ghost as  
 a Comforter, when  
 he is gone from  
 them.

7 Nevertheless tho' you do not your selves make such proper Enquiries  
 in reference to my Going away as you should, namely, as to the Reason  
 and End thereof, yet I will tell you the Truth, i. e. the True Reason  
 and End of my Going away from you, viz. It is expedient or Advantage-  
 geous for you that I go away: for such is the Dispensation and Appoint-  
 ment of the Eternal and All-wise Counsel of God, that if, i. e. before I  
 go away, the Comforter will not, i. e. should not come unto you; but  
 i. e. after I depart, I will, i. e. should send him unto you. 8 And when

## P A R A P H R A S E.

is come, He will abundantly comfort and support you under all the troubles you shall meet with, and will also convince great multitudes of the now Unbelieving World, of Sin, and of Righteousness, and of Judgment. 9 By the Miraculous Gifts he shall bestow on you my Apostles, he shall convince great Numbers of their Sin, because they at present believe not on me, thro' whom such Miraculous Gifts are bestow'd on you by the Holy Spirit, and that in Confirmation of the Truth of my Doctrine: 10 The Holy Spirit shall likewise convince them of my Righteousness, or being Truly the Messiah, because the Miraculous Gifts wherewith He shall endue you, shall be an Evident Proof, that tho' I permit myself to be put to Death by my Enemies, yet I Suffer not as being only an Impostor, but on the contrary that by such my Sufferings I do submit to the Will of God, and in Reward thereof go to my Father, being exalted to his Right hand in Heaven in respect of my Human Nature, there to continue for Ever in the greatest Glory and Majesty; and that this is the Reason that ye are to see me no more Bodily and continually present with you, as now before my Death. 11 Lastly, by enabling you to propagate my Gospel with wonderfull success, notwithstanding all the Opposition made thereto, the Holy Spirit shall convince great Numbers of my Power to execute Judgment upon my Greatest Enemies; because by such a propagation of the Gospel it will be manifest, that the Prince which reigns in the Wicked Men of this World, i. e. the Devil, is Judg'd by me, or subject to my Restraining and finally Punish'd, and quite Overcoming, or putting an End to his Dominion. 12 I have yet many other things relating to the Setting and Establishing the Christian Church, (such as the Ceasing of the Jewish Ceremonial Law, &c.) to say unto you; but ye cannot bear them now, i. e. are not yet prepar'd and fitted to receive and understand them. 13 But when He that is to be your Comforter after I am gone, namely, the Spirit of Truth, shall come, he will guide you into all Truth, i. e. shall instruct you in all necessary Truths relating to the Settlement of my Church: for he shall not, i. e. do's not come to speak of Himself, i. e. to set up any new Doctrine different from mine; but whatsoever he (to speak in Condescension to your Understandings, and after the manner of Men) shall as it were say, i. e. whatsoever he in conjunction with the Father and Me, the three Eternal Persons of the glorious Godhead, and All three One God, have from all Eternity decreed to be the means of Man's Salvation, that will he speak, or make known unto you; and he will also shew you, not only what things are to be done in your Own times, but also things to come to pass in Ages after you. 14 He comes not to set up any New Doctrine contrary to Mine, but shall only glorify me, by convincing the World that my Doctrine is no other than the Will of God: for he shall receive of mine, and shall shew it unto you. 15 All things relating to the Perfections of the Divine Nature, consider'd abstractedly from the

## TEXT.

## TRANSLATION.

ὁ πατήρ, ἐμὰ ὅτι· Ἀλλὰ τὸ ἐῖποι  
ὅτι ἐκ τῆ ἐμοῦ λήφεται, καὶ ἀναγ-  
γελῆς ὑμῖν.

16 Μικρὸν, καὶ ὑ ἰωρεῖτέ με·  
καὶ πάλιν μικρὸν, καὶ ὄψεσθε με,  
ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐ-  
τοῦ πρὸς ἀλλήλους· Τί ὅτι τὸ

ὃ λέγει ἡμῖν· Μικρὸν, καὶ ὑ ἰω-  
ρεῖτέ με· καὶ πάλιν μικρὸν, καὶ  
ὄψεσθε με· καὶ· Ὅτι ἐγὼ ὑπάγω

πρὸς τὸν πατέρα; 18 Ἐλεγον οὖν·  
Τὸ τί ὅτι ὃ λέγει, τὸ μικρὸν; ὅτι  
οἶδαμεν τί λαλῇ. 19 Ἐγὼ οὖν ὁ

Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ  
εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε  
μετ' ἀλλήλων ὅτι εἶπον· Μικρὸν ὑ

ὑ ἰωρεῖτέ με· καὶ πάλιν μικρὸν,  
καὶ ὄψεσθε με; 20 Ἀμὲν ἀμὲν  
λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνή-  
σετε ὑμεῖς, ὁ δὲ κόσμος χαρήσει

τα· ὑμεῖς δὲ λυπηθῆσεσθε, ἀλλ' ἡ  
λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21 Ἡ γυνὴ ὅταν τέκνη, λύπην  
ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν  
δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι μνη-

μονεύει τῆς θλίψεως, ἀλλὰ πλεονέχεται  
ἐν τῇ χαρᾷ, ὅτι ἐγενήθη ἄνθρωπος εἰς  
τὸν κόσμον. 22 Καὶ ὑμεῖς οὖν

λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψο-

ther hath, are mine: therefore  
said I, that he shall receive  
mine, and shall shew it unto  
you.

16 A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me, and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that which I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will

## TEXT.

## TRANSLATION.

καὶ ὑμεῖς, ὡς χαρήσθε ὑμῶν ἡ καρδία,  
καὶ ἡ χαρὰ ὑμῶν οὐδεὶς ἀρᾷ ἀπ' ὑμῶν.

you again, and your heart shall  
rejoyce, and your joy no man  
taketh from you.

23 Καὶ

## ● PARAPHRASE.

Personalities of the three Divine Persons in the Godhead, are Equally  
common to All three; whence All things in this respect that the Father  
has, are Mine also, and the Holy Ghost's: but as I am God the Son, so  
I receive from all Eternity my Being and All things from God the Fa-  
ther; and in like manner the Holy Ghost, proceeding from all Eternity  
from the Father and Me, receives All things from the Father and Me:  
therefore said I, that he shall receive of Mine, i. e. He knows from all  
Eternity what is Agreeable to the Will of the Father and of Me in con-  
junction with Himself, and as I have shew'd you the same so far forth  
as was proper for the Time hitherto, so shall he shew it unto you further  
and more fully, as shall be requisite for the Time to come.

16 These Considerations will comfort you, if duly made use of by you,  
after my Departure from you. For as I have said afore now, A little  
while, and ye shall not see me for a little time; and again a little while,  
and ye shall see me, because after my Resurrection I will appear to you  
again, that ye may be witnesses of the same, and in your sight will ascend  
into Heaven, that ye may also be witnesses that I go to the Father.

X.  
Christ comforts  
his Apostles with  
the Assurance of  
their seeing him  
again in a few  
days after his  
Death.

17 Then said some of his Disciples among themselves, What is this  
that he says unto us, A little while and ye shall not see me: and again,  
a little while and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he says, A little while? we  
cannot tell the meaning of what he says.

19 Now Jesus knew that  
they were desirous to ask him, and said unto them, Do ye enquire  
among your selves of that I said, A little while and ye shall not see  
me: and again, a little while and ye shall see me?

20 Verily verily  
I say unto you, that in a few Hours ye shall weep and lament, by rea-  
son of my being put to Death; but the World shall rejoyce thereat, as a  
perfect Triumph over me: and ye shall indeed be sorrowful thereupon,  
but your Sorrow shall quickly be turn'd into greater Joy.

21 A Wo-  
man when she is in Travail, has Sorrow, because her hour is come:  
but as soon as she is deliver'd of the Child, she remembers no more the  
Anguish, for Joy that a Man is born into the World.

22 And in like  
manner ye now therefore have Sorrow, because I have told you I must  
leave you; but not many hours after I will see you again, when I am  
risen, and then your heart shall rejoyce more than ever, and your joy  
arising from my Resurrection and the Consequents thereof shall be such  
as no Man takes, i. e. shall ever be able to take from you.

23 And

## TEXT.

## TRANSLATION.

23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ  
 ὅτε ἐρωτήσετε ὅθεν. Ἀμὲν ἀμὲν λέγω  
 ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν  
 τῷ ὀνόματί μου, δώσῃ ὑμῖν. 24 Εὖς  
 ἄρτι ὅτε ἠτήσατε ὅθεν ἐν τῷ ὀνόματί  
 μου αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ  
 ὑμῶν ᾗ πεπληρωμένη. 25 Ταῦτα  
 ἐν προομιῇς λελάληκα ὑμῖν· ἀλλ'  
 ἔρχεται ὥρα ὅτε ὅτε ὅτε ἐν περιομιῇς  
 λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ θεῶ  
 τῷ πατρὶ ἀναγγεῖλω ὑμῖν. 26 Ἐν  
 ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου  
 αἰτήσεσθε· καὶ ἐγὼ λέγω ὑμῖν ὅτι  
 ἐγὼ ἐρωτήσω τὸν πατέρα θεῶ ὑμῶν.  
 27 Αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς,  
 ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πε-  
 πιστεύκατε ὅτι ἐγὼ εἰμι ὁ Θεὸς ἐξῆλ-  
 θον. 28 Εξῆλθον παρὰ τοῦ πατρὸς,  
 καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν  
 ἀφίμι τὸν κόσμον, καὶ πορεύομαι πρὸς  
 τὸν πατέρα. 29 Λέγουσιν αὐτῷ οἱ μα-  
 θηταὶ αὐτοῦ· Ἰδοὺ, νῦν παρρησίᾳ λα-  
 λέεις, καὶ περιομίαν ὑδεμίαν λέγεις.  
 30 Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ  
 ὅτι ἡ ἀλήθειαν ἔχεις ἵνα τίς σε ἐρωτᾷ. Ὁ  
 τότε πιστεύομεν ὅτι. ἀπὸ Θεοῦ ἐξῆλ-  
 θης. 31 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
 Ἀρτε πιστεύετε; 32 Ἰδοὺ, ἔρχεται ὥρα,  
 καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇ

23 And in that day ye shall  
 ask me nothing: Verily verily  
 I say unto you, Whatsoever ye  
 shall ask the Father in my  
 name, he will give it you.

24 Hitherto have ye asked  
 nothing in my name: ask, and  
 ye shall receive, that your joy  
 may be full.

25 These things have I  
 spoken unto you in proverb:  
 the time cometh when I shall  
 no more speak unto you in  
 proverbs, but I shall shew you  
 plainly of the Father.

26 At that day ye shall ask  
 in my name: and I say now  
 unto you, that I will pray the  
 Father for you:

27 For the Father himself  
 loveth you, because ye have  
 loved me, and have believed  
 that I came out from God.

28 I came forth from the  
 Father, and am come into the  
 world: again, I leave the  
 world, and go to the Father.

29 His disciples said unto  
 him, Lo, now speakest thou  
 plainly, and speakest no pro-  
 verb.

30 Now are we sure that  
 thou knowest all things, and  
 needest not that any man  
 should ask thee: by this we  
 believe that thou camest forth  
 from God.

31 Jesus answer'd them, Do  
 ye now believe?

32 Behold the hour cometh,  
 yea, is now come, that ye shall

## PARAPHRASE

23 And in that day or Time, viz. after my Resurrection, there will be need for my tarrying long in Person with you to instruct you upon every occasion; and therefore in a few days after my Resurrection I shall ascend my Father in Heaven, and so ye shall have Opportunity thenceforward to ask me nothing in Person, because there will be no Occasion for me: for Verily verily I say unto you, Thenceforward whatsoever being requisite for you ye shall ask the Father in my Name, he will give it you. Hitherto have ye ask'd nothing in my Name: but after my Ascension ye are to ask or pray for what ye stand in need of in my Name, and ye shall receive it, that your joy may be full; there being nothing which ye can Reasonably expect, but what you shall have, both in relation to your Own Salvation, and promoting the Salvation of Others by propagating the Gospel. 25 These things have I spoken unto you in Proverbs or Parables, i. e. Figuratively or Obscurely, as being most proper so to do by reason of your present Incapacity to receive the Plain and Full discovery of them: but the time comes, when, by the Descent of the Holy Ghost upon you, your Prejudices being remov'd, and you fitted for the same, I shall no more speak unto you in Proverbs, but I shall shew you Plainly and Fully the Will of the Father, in relation to the settling and establishing my Church or Kingdom. 26 At that day ye shall ask or set up all your Prayers to God in my Name: and I say not, i. e. need not say unto you, that I will pray the Father for you: 27 For the Father himself loves you, because ye have lov'd me, and have believ'd that I came out from God. 28 Then Jesus willing to satisfy the Desire they had as to knowing more plainly what the meaning of that was which he said unto them v. 17. A little while and ye shall not see me &c. said thus to them: In short, As I came forth from the Father, and am come down from Heaven into the World; so again, I am now about to leave the World, and go to the Father into Heaven. 29 Hereupon his Disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest All things, even the very Hearts and Secret Thoughts of Men; inasmuch as thou hast been pleas'd to satisfy us as to what we so earnestly desir'd to know, but durst not ask thee Our selves to tell it to Us; and hereby we are sure that thou needest not that any Man should ask thee first, what he would have done for him by thee, since thou canst thus know it being Unask'd or Unacquainted by him with it: This Knowing of the Heart and Thoughts being a Prerogative belonging to God alone, by this we believe, or are further convinc'd, that thou camest forth from God. 31 Jesus answer'd them, Do ye now believe in me so Firmly, think ye, as that your Faith is not to be shaken? 32 To let you see further, how perfectly I know your Weakness, and foreknow every Particular that is coming to pass in relation to my Sufferings, I tell you aforehand, that Behold the Hour comes, yea, is rather now come already, so very near is the Time, that

XI.

Christ teaches them to Pray in his Name after his Ascension, and foretells them how they should all forsake him in a few hours.

ye

## TEXT.

## TRANSLATION.

ἔχασθαι εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ ἔκ ἐμὲ μόνον, ὅτι ὁ πατήρ μετ' ἐμοῦ ἔστι. 33 Ταῦτα λελάληκα ὑμῖν, ἵνα ὃ ἐμοὶ εἰρήνην ἔχητε. ὃν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

Κεφ. ιζ'. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σε δόξασῃ σε. 2 Καθὼς ἔδωκας αὐτῷ ἔξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 Αὕτη δὲ ἔστιν ἡ αἰώνια ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινόν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. 4 Ἐγὼ σε ἐδόξασα ὅτι τῷ γῆς· τὸ ἔργον ἐπλείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. 5 Καὶ νῦν δόξασόν με σὺ, πάτερ, πρὸς σεαυτὸν τῇ δόξῃ ἣ ἔχοντες πρὸ τῷ κόσμῳ εἶ, πρὸς σοί. 6 Εφαιέρωσά σε τὸ ὄνομα τοῖς ἀνθρώποις ὅς δέδωκάς μοι ὅτι τῷ κόσμῳ· σοὶ ἦσαν, καὶ ἐμοὶ

be scatter'd, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

## Chap. XVII.

These words spake Jesus; and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they \*do know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorify'd thee on the earth: I have finish'd the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

αὐτοῖς

## PARAPHRASE.

ye shall be *All* scatter'd, and flee every Man from me to provide for his Own Safety, and shall leave me Alone to the Will of my Enemies: and yet I am not ever, nor consequently shall be then Alone, because the Father

## PARAPHRASE.

er is with me *Always*. 33 These things have I spoken unto you  
reband, that thereby in me ye might have Peace and Comfort: foras-  
much as I have not only told you, that in the World, i. e. from the Un-  
believing part of the World, ye shall have Tribulation; but also that ye  
be nevertheless to be of Good cheer, because that you have not only  
that I have hitherto overcome all the Malice of my Enemies in  
World; but shall also see further, and very quickly after my Suffer-  
ings, the most convincing Proofs, that I am able to Overcome All the  
Malice of the whole Unbelieving World, Devils as well as Men.

Chap. XVII. These words spake Jesus, and lift up his eyes to Hea-  
ven, and concluding All with the following Prayer, said, Father, the  
hour or Time of my Sufferings is come: glorify thy Son by enabling  
him as Man to undergo All that is coming upon me, and then by raising  
him from Death, and exalting me into Heaven; that so thy Son also may  
glorify thee by such his Sufferings and Death for the Salvation of Man,  
by his Resurrection, Ascension, sending the Holy Ghost, and so pro-  
pagating the Gospel thro' the World: 2 according as thou hast given  
me this Power over all Flesh, or Mankind, viz. that he should give Eter-  
nal Life to as many as thou hast given him, i. e. to such as by a Right use  
of thy Common preventing Grace first believe on him, and then persevere in  
sincere Obedience to his Gospel to their Lives end. 3 And, i. e. namely,  
this is the Condition, or these are the Terms, in short, of Eternal Life; that  
they do know Aright, and agreeably to such their Knowledge, Faithfully  
Perseveringly Serve Thee, who together with the Son and Holy  
Ghost, indivisibly United in One and the Same Godhead, art the Only  
God, in opposition to all the False Gods in the Heathen World; and  
they do know Aright, and accordingly serve Faithfully and Perseveringly  
Man Jesus, who is the true Christ, whom thou hast sent into the  
World at the appointed Time, according to thy Promises, and the Pro-  
phesies of the Old Testament. 4 I have glorify'd thee on the Earth,  
as much as I have finish'd the Work of my Propbetical Office, which  
thou gavest me to do, viz. by making known thy will, so far forth as is  
convenient for it to be yet made known. 5 And now O Father, according  
to thy (g) Reward set before me as Man, glorify thou me, After I have  
perform'd what remains to be still done, in relation to my Priestly Office,  
offering up my self a Sacrifice to Death for the Sins of the World;  
for this I say, glorify me, even in respect of my Human Nature, with  
thy Own self, namely, with the Glory which I had in my Divine Na-  
ture with thee before the World was. 6 I have manifested thy Name  
and Doctrine unto the Men which thou gavest me out of the World:  
for they were, being sincerely Religious Persons Afore; and thou  
hast sent them me, inasmuch as by a Right use of thy Grace they were dis-

## XII.

Christ concludes  
All his Discourses  
in the House  
where he eat the  
Passover, with a  
Prayer.

(g) See Hebr. 12. 2.

αὐτοὺς δίδωκας, καὶ τοὶ λόγον σου πε-  
τηρήκασι. 7 Νῦν ἔγραψαν ὅτι πάν-

τα ὅσα δίδωκας μοι, παρὰ σοῦ ὄντι·

8 Ὅτι τὰ ῥήματα ἃ δίδωκας μοι,

δίδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ

ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἔξηλ-

θον, καὶ ὅτι-τευσαι ὅτι σύ με ἀπέ-

σταλεις. 9 Εγὼ περὶ αὐτῶν ἐρωτῶ καὶ

περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν

δίδωκας μοι, ὅτι σοὶ εἰσι. 10 Καὶ

τὰ ἐμὰ πάντα σοὶ εἰσι, καὶ τὰ σοὶ ἐμὰ·

καὶ δεδεδεσμαι ἐν αὐτοῖς. 11 Καὶ

οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ

ἔτι εἰμὶ ἐν τῷ κόσμῳ εἰσι, καὶ ἐγὼ

πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε, τή-

ρησον αὐτοὺς ἐν τῷ ὀνόματί σου,

ὥς δίδωκας μοι, ἵνα ᾧσιν ἐν καθάραις

ἡμεῖς. 12 Ὅτι ἡμῶν μετ' αὐτῶν

ἐν τῷ κόσμῳ, ἐγὼ ἐτήρησα αὐτοὺς

ἐν τῷ ὀνόματί σου· ὥς δίδωκας μοι

ἐφύλαξα, καὶ οὐδεὶς ἔξ αὐτῶν ἀπο-

λετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας· ὅτι

ἡ γενομένη πληρωθῇ. 13 Νῦν δὲ

πρὸς σὲ ἔρχομαι, καὶ τὰ ὅσα λαλῶ ἐν

τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν

τῶν ἐμῶν πεπληρωμένῳ ἐν αὐτοῖς.

14 Εγὼ δίδωκα αὐτοῖς τὸν λόγον σου, καὶ

ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰ-

σιν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ

ἐκ τοῦ κόσμου. 15 Οὐκ ἐρωτῶ ἵνα

gavest them me; and they have  
kept thy word.

7 Now they have known  
that all things whatsoever thou  
hast given me, are of thee.

8 For I have given unto  
them the words, which thou  
gavest me; and they have  
receiv'd them, and have known  
surely that I came out from  
thee, and they have believed  
that thou didst send me.

9 I pray for them; I pray  
not for the world, but for them  
which thou hast given me, for  
they are thine.

10 And all mine are thine,  
and thine are mine, and I  
glorify'd in them.

11 And now I am no more  
in the world, but these are  
the world, and I come to the  
Holy Father, keep through  
thine own name, those whom  
thou hast given me, that they  
be one as we are.

12 While I was with the  
world, I kept them in  
thy name: those that  
gavest me, I have kept,  
that none of them is lost, but  
the son of perdition: that the  
picture might be fulfill'd.

13 And now come I to thee,  
and these things I speak  
in the world, that they might  
my joy fulfill'd in themselves.

14 I have given them  
thy word; and the world  
hated them, because they  
were not of the world, even  
as I am not of the world.

15 I pray not that

*d to believe in me and receive my Doctrine; and they have also kept  
 Word deliver'd to them by me. 7 Now they have known that All  
 things whatsoever thou hast given me Commission to speak or do, are of  
 thee indeed. 8 For I have given unto them the Words which thou  
 wast me; and they have receiv'd them, and have known surely that I  
 came out from thee, and they have believ'd that thou didst send me.  
 I pray for them, especially that thou wouldst in Mercy preserve them  
 from Falling quite off from me, thro' the great strength of the Tempta-  
 tions that are now coming upon them: I pray not now for the Unbeliev-  
 ing and Impenitent part of the World; but for them which thou hast  
 given me, for they are Thine, as in other respects, so by becoming Mine,  
 my Disciples: to wit, and, i. e. namely, All Mine are Thine, as being  
 brought by me to believe in and obey Thee; and Thine are Mine, inasmuch  
 as all truly Religious Persons do, and will readily believe in and obey me,  
 so I am glorify'd in them as well as Thou. 11 And forasmuch as  
 I am to continue no more in the World, but these my Apostles are  
 to continue in the World; and I am to come to thee: Holy Father, I  
 pray thee to keep thro' thy Own Name, i. e. by thy more immediate and  
 extraordinary Power and Grace, Those whom thou hast given me, that  
 they may be One as We are, namely in jointly and perseveringly carry-  
 ing on One and the same great End that We carry on, viz. God's Glory,  
 and Man's Salvation; and that they may be never drawn or driven from  
 me by any Temptations. 12 While I was with them in the World, I  
 kept them in thy Name, i. e. by my Example and continual Admonition,  
 and the Power and Authority which thou committedst unto me: Those  
 whom thou gavest me, particularly for Apostles, I have kept; and none of  
 them is lost, or fall'n off from me, so as never to Recover himself by a due  
 penitence, but to perish Eternally, but the Person who is to betray me,  
 who may be justly styl'd the Son of Perdition, on account of this his  
 Perishing eternally, notwithstanding all the Means of Grace and Sal-  
 vation which he enjoy'd; but this is done that the Scripture (b) might be  
 fulfill'd, in which this his Treachery, &c. is foretold. 13 And now  
 I come I to thee, and therefore these things I speak, or pray for unto  
 thee in their Behalf, while I am yet in the World, and also in their  
 bearing, that hereby they might have my Joy fulfill'd in them-  
 selves, i. e. might be fill'd themselves with the like Joy I have, notwith-  
 standing all my Approaching Sufferings; while they have such Reason to  
 expect, that they shall All along continue under thy special Care and Pro-  
 tection. 14 I have given them thy Word; and the World has hated  
 them, because they are not of the World, even as I am not of the  
 World. 15 I pray not that thou shouldst take them out of the World,*

(b) Psal. 109. 8.

## TEXT.

## TRANSLATION.

- ἄρης αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
- 16 Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου ἔκ εἰμι. 17 Ἀ-  
γιάστοι αὐτοὺς ὅτι τῇ ἀληθείᾳ σὺ ὁ λόγος ὁ σὸς ἀλήθεια ἔστι.
- 18 Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.
- 19 Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγάξω ἑμαυτοὶν, ἵνα καὶ αὐτοὶ ὧσι ἡγιασμένοι ὅτι ἀληθεῖα.
- 20 Οὐ γὰρ τῆ-  
ται δὲ ἱρωτῶ μόνον, ἀλλὰ καὶ ὧσι τὸ πιστευσῶνται ἡ τῷ λόγῳ αὐτῶν εἰς ἐμὲ.
- 21 Ἴνα πάντες εἰς αὐτοὺς, καθὼς σὺ, πατήρ, εἰς ἐμοί, καὶ γὰρ εἰς σοί, ἵνα καὶ αὐτοὶ ὧσι ἡμῖν εἰς ὧσι ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέ-  
στειλας.
- 22 Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκας μοι, δίδωκα αὐτοῖς. ἵνα ὧσι εἰ, καθὼς ἡμεῖς εἰ ἑσμεν.
- 23 Ἐγὼ ὅτι αὐτοῖς, καὶ σὺ εἰς ἐμοί, ἵνα ὧσι πεπληρωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέ-  
στειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμὲ ἡγάπησας.
- 24 Πάτερ, ἔσθι δέ-  
δωκας μοι, γέλω ἵνα ὅπου ἐγὼ εἰμι, καὶ αὐτοὶ ὧσι μετ' ἐμοῦ. ἵνα ἡ-  
ρῶσι πρὸς δόξαν τὴν ἣν ἐδω-  
κας μοι, ὅτι ἡγάπησας με πρὸς κα-  
ταβολῆς κόσμου.
- 25 Πάτερ δικαίε, ὅ-  
τι
- shouldst take them out of the world, but that thou shouldst keep them from the evil.
- 16 They are not of the world, even as I am not of the world.
- 17 Sanctify them for the truth: thy word is truth.
- 18 As thou hast sent me into the world, even so have I also sent them into the world.
- 19 And for their sakes I sanctify myself, that they also might be sanctified for the truth.
- 20 Neither pray I for them alone, but for them also who shall believe on me through thy word.
- 21 That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
- 22 And the glory which thou gavest me, I have given them: that they may be one even as we are one.
- 23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.
- 24 Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.
- 25 O righteous Father,

but that thou shouldst keep them from the End of the World, so as not to Fall off from the Faith, or not duly perform their Ministry, thro' Fear of Afflictions, or the like. 16 At present they are not of the same Temper and Affections with the Unbelieving World, even as I am not of the World. 17 Be pleas'd to preserve them in the same Holy Temper and Affections which they have at present; and not only so, but even to Sanctify them in a much higher Degree, for to fit them for the Propagation of thy Truth: namely, thy Word is the Truth I mean. 18 For as thou hast sent me into the World to make known hitherto the said Truth, even so have I also sent them into the World to make the said Truth further known. 19 And for their sakes I Sanctify my self, i. e. Offer up my self now unto Death, namely, that they also thro' Faith in Me, and by following my Example, might be Sanctify'd for the propagating the Truth of the Gospel, so as to be willing to lay down likewise their Lives in Testimony of the same. 20 Neither pray I for these my Apostles alone, but for them also which shall believe on me thro' their Word: 21 that they All may be One, viz. in the Unity of the Spirit they all partake of, and in respect of One holy and indissoluble Bond of Faith and Charity; namely, as thou, Father, art working and teaching in me, and I teach and work in and by Thee, that they also may be likewise One in us, i. e. may carry on One and the same Great End of Reforming the World, and accordingly being assisted by the Holy Spirit which they partake of thro' me, may become All of them Eminent Examples of all Holiness and Piety; that so the World may believe that thou hast sent me. 22 And for the more promoting this End, the Glory, i. e. Glorious Power of working Miracles, and the like, which thou gavest me, I have given them: that they may be One, even as we are One; 23 namely, that I may work in them, and, i. e. as thou hast work'd in me; that they may be made perfect in One, i. e. may be perfectly enabled to carry on the One grand Work of promoting God's Glory and Man's Salvation, by Reforming the World; and that the World, by seeing them endu'd with the same Miraculous Power as I had, as well as preach the same Doctrine, may know that thou hast sent me, and accordingly hast lov'd them, as thou hast lov'd me. 24 Lastly, Father, I will that they also whom thou hast given me, i. e. All true Christians, be with me where I am, i. e. in Heaven, as for a Reward of their Own Piety, so also that they may behold my Glory which thou hast given me as Man: or as thou hast lov'd me before the Foundation of the World, particularly on account of my being willing, in conformity to thy Will, to become Man, and as such to suffer Death for the Salvation of Mankind; so hast thou given, i. e. decreed before the Foundation of the World, to reward such my Obedience to thy Will, in conforming in my Human Nature, wherein I so suffer, the Greatest, namely no less than Divine Glory.

As O righteous Father, thou orderest all thy Dispositions with perfect Righteous-

ὁ κόσμος (Θ) σε οὐκ ἔγνω, ἐγὼ δὲ σε  
 ἔγνων, καὶ ὅτι ἐγνώσαν ὅτι σὺ με  
 ἀπέστειλας. 26 Καὶ ἐγνώσαν αὐ-  
 τοὺς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα  
 ἡ ἀγάπη ἣν ἠγάπησάς με, οἱ αὐ-  
 τοὺς ἦ, καὶ ἐγὼ ἐν αὐτοῖς.

Κεφ. ιν'. Ταῦτα εἰπὼν ὁ Ἰησοῦς  
 ἔξηλθε αὐτῷ τοῖς μαθηταῖς αὐτοῦ πέ-  
 ραι τὴν χειμάρρα τῆς Κεδρὼν, ὅπου  
 ἦν κήπη (Θ), εἰς ἣν εἰσῆλθεν αὐτὸς καὶ  
 οἱ μαθηταὶ αὐτοῦ. 2. Ἦδεν δὲ καὶ  
 Ἰούδας ὁ παραδίδως αὐτόν, τὸν τὸ  
 ποῦ· ὅτι πολλάκις συνέχθη οἱ Ἰησοῦς  
 ἐκεῖ μὲν τῶν μαθητῶν αὐτοῦ. 3. Ο  
 οὖν Ἰούδας λαβὼν τὴν ἀμραν, καὶ  
 ἑκατὶ ἀρχιερέων καὶ φαρισαίων  
 ἑλθόντων, ἔρχεται ἐκεῖ μετὰ φα-  
 νῶν καὶ λαμπάδων καὶ ὀπλῶν. 4. Ἰη-  
 σοῦς οὖν εἰδὼς πάντα ταῦτα ἐρχόμενα  
 ἐπ' αὐτόν, ἐλθόντων εἶπεν αὐτοῖς·

Τίνα ζητεῖτε; 5. Απεκρίθη αὐ-  
 τῷ Ἰησοῦς τὸν Ναζωραῖον. Λέγει αὐ-  
 τοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. Εἰσὶν δὲ καὶ  
 ἄλλοι μαθηταὶ αὐτοῦ.

οὖν Ἰούδας λαβὼν τὴν ἀμραν, καὶ  
 ἑκατὶ ἀρχιερέων καὶ φαρισαίων  
 ἑλθόντων, ἔρχεται ἐκεῖ μετὰ φα-  
 νῶν καὶ λαμπάδων καὶ ὀπλῶν. 4. Ἰη-  
 σοῦς οὖν εἰδὼς πάντα ταῦτα ἐρχόμενα  
 ἐπ' αὐτόν, ἐλθόντων εἶπεν αὐτοῖς·

Τίνα ζητεῖτε; 5. Απεκρίθη αὐ-  
 τῷ Ἰησοῦς τὸν Ναζωραῖον. Λέγει αὐ-  
 τοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. Εἰσὶν δὲ καὶ  
 ἄλλοι μαθηταὶ αὐτοῦ.

οὖν Ἰούδας λαβὼν τὴν ἀμραν, καὶ  
 ἑκατὶ ἀρχιερέων καὶ φαρισαίων  
 ἑλθόντων, ἔρχεται ἐκεῖ μετὰ φα-  
 νῶν καὶ λαμπάδων καὶ ὀπλῶν. 4. Ἰη-  
 σοῦς οὖν εἰδὼς πάντα ταῦτα ἐρχόμενα  
 ἐπ' αὐτόν, ἐλθόντων εἶπεν αὐτοῖς·

Τίνα ζητεῖτε; 5. Απεκρίθη αὐ-  
 τῷ Ἰησοῦς τὸν Ναζωραῖον. Λέγει αὐ-  
 τοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. Εἰσὶν δὲ καὶ  
 ἄλλοι μαθηταὶ αὐτοῦ.

## PARAPHRASE.

Righteousness and Equity; agreeably to which it has come to pass, that  
 the Wicked, and therefore Unbelieving part of the World has not known  
 thee, or acknowledg'd my Doctrine to be no other than the Revelation of  
 thy Will, notwithstanding the Sufficient Conviction thou hast vouchsaf'd  
 them; but as I have known thee and thy Will most Perfectly my self,  
 and, i. e. so among other well-dispos'd and truly Religious Persons, these  
 my Apostles have known or been convinc'd by the Evidences given them  
 that

## PARAPHRASE

that thou hast sent me: 26 and accordingly I have declar'd unto them, by Will in thy Name, and will declare it yet more fully, as it shall be proper and convenient; that the Love wherewith thou hast lov'd me, may be in them; and I in them, i. e. that as thou hast rewarded me with Divine Honour in respect of my Human Nature, for being the Author or Meritorious Cause of Man's Salvation, by my Preaching and Sufferings even unto Death: so likewise thou mayst reward these my Apostles in a most Eminent manner, by exalting them to the next Degree of Glory to my Self, as they shall have been next to me the principal Propagators of the Gospel, and my chief Instruments in promoting thy Glory and Man's Salvation.

## SECTION XL

Containing such Particulars as are taken Notice of by St John, and were transacted, From CHRIS's leaving the House where he had eaten the Passover (&c.) and going to the Garden of Gethsemane, where he was Apprehended, To his Burial: Which Particulars take up all Chap. XVIII and XIX.

Chap. XVIII. When Jesus had spoken these words, he went forth of the House where he had eaten the Passover and hitherto been, and also out of Jerusalem, with his Disciples to (i) the Mount of Olives, between which and the City there was a Brook nam'd Kedron, or Kidron (k): Wherefore Jesus and his Disciples went over the said Brook Kedron, to that place, where was a Garden (i) call'd Gethsemane, into the which he enter'd and his Disciples. Then Jesus leaving the rest of the Disciples, took with him (l) Peter and James and John, and went with them some way off from the rest, where he also left them with an Admonition to Watch and Pray, and went still a little further Himself, even from the three last mention'd, and pray'd Three times, as is related by the other Evangelists, and therefore pass'd over here by this Evangelist. 2 And Judas also who betray'd him knew the place, viz. the Garden of Gethsemane; for Jesus oft-times resorted thither with his Disciples. 3 Judas then having receiv'd a Band of Soldiers and Officers from the Chief Priests and Pharisees, comes thither with Lanterns, and Torches, and Weapons. 4 Jesus therefore knowing all things that were coming upon him, and that the Time of his Sufferings was now come, did not convey himself away from his Enemies, as he had formerly done more than once; but on the contrary went forth from whence he was toward them, and coming up to them said unto them, Whom seek ye? 5 They answer'd him, Jesus of Nazareth. Jesus says unto them, I am He. And Judas also

I.  
Christ go's to  
the Garden of  
Gethsemane.

(i) Matth. 26. 30, 36.

(k) See 2 Sam. 15. 23.

(l) Matth. 26. 36, 37, &c.

-which

Ἰσθας ὁ ὤχλησθους αὐτὸν, μετ' αὐ-  
τῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅπ-

ἰγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω,  
καὶ ἔπεισον χαμῶν. 7 Πάλιν οὖν

αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε;  
Οἱ δὲ εἶπεν· Ἰησοῦν τὸν Ναζωραῖον.

8 Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπεν ὑμῖν  
ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε,

ἄφετε τύτῃς ὑπάγειν. 9 Ἰνα πλη-  
ρωθῇ ὁ λόγος· ὃν εἶπεν· Ὅπ-

δακτός μοι, ὅτι ἀπώλεσα ἅπαντα  
ὑπὲρ τούτου. 10 Σίμων οὖν Πέτρος ἔχον

μάχαιραν, ἐκέντησεν αὐτὴν, καὶ ἔπαυσε  
τὴν ἀρχιερέως δούλον, καὶ ἀπέκοψεν

αὐτῷ τὸ ὠτίον τὸ δεξιόν. Ὡς δὲ ὅμοια  
τῷ δούλῳ Μάλχῳ. 11 Εἶπεν οὖν ὁ

Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν  
σου εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ

μοι ὁ πατήρ, ἐγὼ μὴ πίω αὐτό;

12 Ἡ οὖν ἀπεῖρε καὶ ὁ χελεύς-  
χος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνελ-  
λαβόντες τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν.

13 Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀναν-  
ᾶν τοῦ θεῖου. Ὡς δὲ πενήτηρς ἦ Καϊάφας,

ὃς ὡς ἀρχιερεὺς τῷ ἑαυτοῦ ἔκειντο.

14 Ἡ δὲ Καϊάφας ὁ συμβουλευσας  
τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρω-  
πον ἀπολέσθαι ὑπὲρ ἅπαντος λαοῦ. 15 Ἡ-

κολούθη δὲ καὶ Ἰησοῦ Σίμων Πέτρος,  
καὶ ὁ ἄλλος μαθητὴς ὃς δὲ μαθητὴς

das also which betray'd him,  
stood with them.

6 Aftoon then as he had said  
unto them, I am He, they  
went backward, and fell to the  
ground.

7 Then ask'd he them again,  
Whom seek ye? and they said,  
Jesus of Nazareth.

8 Jesus answer'd, I have  
told you that I am he. If there-  
fore ye seek me, let these go  
their way:

9 That the saying might  
be fulfill'd, which he spake, Of  
them which thou gavest me,  
have I lost none.

10 Then Simon Peter hav-  
ing a sword, drew it, and smote  
the high priest's servant, and  
cut off his right ear. The ser-  
vant's name was Malchus.

11 Then said Jesus unto Pe-  
ter, Put up thy sword into the  
sheath; the cup which my Fa-  
ther hath given me, shall I not  
drink it?

12 Then the band, and the  
captain, and officers of the  
Jews took Jesus, and bound  
him,

13 And led him away to  
Annas first, for he was father  
in law to Caiaphas, which was  
the high priest that same year.

14 Now Caiaphas was he  
which gave counsel to the  
Jews, that it was expedient that  
one man should die for the  
people.

15 And Simon Peter fol-  
low'd Jesus, and so did another  
disciple. That disciple was

## TEXT.

## TRANSLATION.

καὶνος ἰὼ γνωστὸς τῷ ἀρχιερεῖ, ὃ συνε-  
 λθε τῷ Ἰησοῦ εἰς τὸ αὐλὴν τοῦ ἀρ-  
 χιερέως. 16 Ο δὲ Πέτρος εἰσῆκει

known unto the high priest,  
 and went in with Jesus into  
 the palace of the high priest.

16 But Peter stood at the

## PARAPHRASE.

which betray'd him, stood with them. 6 As soon then as he had said  
 unto them, I am He, *His words were not only spoken with such Free-  
 dom and Unconcernedness, but also with such Majesty and such a Divine  
 power accompanying them, that they who came to apprehend him were  
 surpris'd and astonish'd, thereat, that they went backward, retiring  
 from him, and fell to the Ground.* 7 Then, as soon as they were re-  
 cover'd from their Surprise, ask'd he them again, Whom seek ye? and  
 they said, Jesus of Nazareth. 8 Jesus answer'd, I have told you that  
 I am he. If therefore ye seek to take me Only, let these that are with  
 me, meaning his Apostles (besides the Traytor Judas) go their way  
 quietly; 9 that the saying might be fulfill'd, which he spake, Of them  
 which thou gavest me, have I lost none. 10 Then Simon Petter hav-  
 ing a Sword, drew it, and smote the High Priest's Servant, and cut off  
 his Right ear. The Servant's Name was Malchus. 11 Then said Jesus  
 unto Peter, Put up thy Sword into the Sheath: the (m) Cup which my  
 Father has given me, shall I not drink it? Then said Jesus to the Jews  
 that were come to seize him, Be ye (n) come out as against a Thief?  
 Then I was daily with you in the Temple, ye stretch'd forth no hands  
 against me, so as to apprehend me: but this is your Hour, and the Power  
 of Darkness.

12 Then the Band of Soldiers, and the Captain of them, and other  
 Officers of the Jews took Jesus, and bound him, 13 and led him  
 away to (o) Annas first: for as he was the Nasi or Chief Ruler of the  
 Jews that Year, which Nasi is likewise styl'd the High Priest; so  
 so he was Father in law to Caiaphas, who was the Aaronical High  
 Priest that same Year. 14 Now this Caiaphas was also He who gave  
 counsel to the Jews, as has been afore (p) observ'd, that it was ex-  
 edient that One man should die for the People. 15 From Annas  
 they (q) led Jesus in some short time to Caiaphas: and Simon Pe-  
 ter follow'd Jesus thither, and so did another Disciple, viz. St John  
 himself, the Writer of this Gospel. That Disciple, viz. St John, was  
 known to the High Priest Caiaphas, and thereupon went in, without any  
 hindrance, with Jesus into the Palace of the High Priest. 16 But Peter

II.  
 Where He is ap-  
 prehended, and  
 had away to An-  
 nas, and then to  
 Caiaphas.

(m) Read my Paraph. on *Matth.* 26. 39. and compare v. 54.

(n) See *Matth.* 26. 55. and *Luke* 22. 52, 53.

(o) See my Paraph. on *Luke* 3. 2. (p) Chap. 11. 50.

(q) See v. 24. of this Chapter.

## TEXT.

## TRANSLATION.

πρὸς τῇ θύρᾳ ἔξω· ἐξῆλθεν δὲ ὁ μα-  
θητὴς ὁ ἄλλος ὃς ᾤοντο γινώσκουσιν τὸν ἀρ-  
χιερέα, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσῆγαγε  
τὸν Πέτρον. 17 Λέγει οὖν ἡ παιδίσκη

ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν  
μαθητῶν εἶ ὃ ἀνθρώπος τούτος; Λέγει  
ἐκείνη· Οὐκ εἰμὶ. 18 Εἰσῆκεσαν

δὲ οἱ δούλοι καὶ οἱ ὑποφύεταί ἀνθρα-  
κίαν πεποιηκότας, ὅτι ψυχρὸν ᾤοντο,  
καὶ θερμαίνοντο. Ὡς δὲ μετ' αὐτῶν ὁ  
Πέτρος ἐστὼς καὶ θερμαίνόμενος. 19 Ο

οὖν ἀρχιερεὺς ὑρώτησε τὸν Ἰησοῦν περὶ  
τῆς μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασκαλίας  
αὐτοῦ. 20 Απεκρίθη αὐτῷ ὁ Ἰησοῦς·

Εγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ  
πάντοτε ἐδίδασκα ἐν τῇ συναγωγῇ καὶ ἐν  
τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρ-  
χονται, καὶ οὐ κρυπλῶς ἐλάλησα ὅθεν.

21 Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς  
ἀκούσαντας, τί ἐλάλησα αὐτοῖς· ἰδοὺ ὅτι  
οἶδασιν ἂν εἰπὼν ἐγώ. 22 Ταῦτα λέ-  
γων εἰπόντος, εἰς τῶν ὑπηρετῶν παρε-

στηκὸς ἔδωκε ράπισμα τῷ Ἰησοῦ, ἐκ  
πῶν. Οὕτως συνέχουσιν τὸν ἀρχιερέα·  
23 Απεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς  
ἐλάλησα, μαρτύρησον· εἰ δὲ καλῶς, τί με δέρεις;

24 Απίστευον οὖν αὐτὸν ὁ Ἀννᾶς δεδεμένος πρὸς Καϊά-  
φαι τὸν ἀρχιερέα. 25 Ἦν δὲ Σίμων  
Πέτρος ἐστὼς καὶ θερμαίνόμενος. εἶπον

door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door, unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I never taught in the synagogue, and in the temple, whither all the Jews resort, and in secret have I said nothing.

21 Why askest thou me? what I have said unto thee, behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had bound him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself. They

## TEXT.

## TRANSLATION.

οὐκ αὐτὸς· Μὴ καὶ σὺ εἶς τῶν μα- therefore unto him, Art not  
τῶν αὐτῶν εἶ; Ἡρνήσατο· ἐκεῖνος, thou also one of his disciples?  
καὶ εἶπεν· Οὐκ εἰμὶ. 26 Λέγει δὲ He deny'd it, and said, I am  
τῶν δούλων τοῦ ἀρχιερέως, ἀρχιερέως δὲ not.  
26 One of the servants of  
the High Priest (being his Kins-

## PARAPHRASE.

ing not known at the said House, and so being not permitted to come  
with Jesus, stood at the door without, for some time, Namely, till  
John perceiv'd He was not come in; for then went out that other  
disciple, i. e. John, who was known unto the High Priest, and spake  
to her that kept the Door, and brought in Peter. 17 Then says the  
himself, that kept the Door, unto Peter, Art not thou also One of this  
man's Disciples? He says, I am not. 18 And the Servants and Offi-  
cers stood there, i. e. in a part of the Palace, probably in the lower (r.) part  
of the Hall, where also Jesus was at the Upper end under Examination:  
Peter, I say, got among the Servants and Under-Officers, who had made  
Fire of Coals, (for it was cold, being not yet quite three a Clock at  
eight in April) and they warm'd themselves: and Peter stood with  
them, and warm'd himself. 19 The High Priest then ask'd Jesus of his  
disciples, and of his Doctrine: 20 Jesus answer'd him, I spake Openly  
Publickly to the World; I ever taught in the Synagogue, and in the  
temple, whither all the Jews resort, and in secret have I said nothing.  
Why askest thou me? ask them which heard me, what I have said  
to them: behold, they know what I said. 22 And when he had  
thus spoken, one of the Officers which stood by, struck Jesus with the  
palm of his Hand, saying, Answerest thou the High Priest so? 23 Je-  
sus answer'd him, If I have spoken Evil, thou oughtest to bear Witness,  
and accuse me of the Evil before the Council, and to prove it, and have me  
judg'd to suitable Punishment, before you take upon you to use me as a  
malefactor: but if I have spoken Nothing but what is Well or proper,  
why smitest thou me against all Justice? 24 (Now Annas had sent  
him bound unto Caiaphas the High Priest, between what is above related  
v. 13. and 15.) 25 And Simon Peter, being got into the Palace, as  
also afore (v. 16—18.) related, stood and warm'd himself: They said  
therefore unto him, Art not thou also One of his Disciples? He deny'd  
and said, I am not. 26 One of the Servants of the High Priest

## ANNOTATIONS.

V. 20. † It is read πάντες, not πάντες nor yet πάντες, in Alex. and some other  
SS; and in Vulg. Syr. Perf. Copt. Ethiop. Versions; and in Cyril, Theophyl.  
omnis, &c.

(r) See Mark 14. 66.

## TEXT

## TRANSLATION

ὃ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ  
ἐγὼ σε εἶδον ὅτι τῷ χήπῳ μετ' αὐτοῦ;

27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ  
εὐθέως ἀλέκτωρ ἐφάνησεν.

28 Ἀγχοῖν οὖν τὸν Ἰησοῦν ἀπὸ  
τῆς Καϊάφα εἰς τὸ δεσφάτειον. Ὡς  
δὲ δεσφία· καὶ αὐτοὶ οὐκ εἰσῆλθον  
εἰς τὸ δεσφάτειον, ἵνα μὴ μαινώ-  
σιν, ἀλλ' ἵνα φάγῃσι τὸ πάσχα.

29 Εξῆλθεν οὖν ὁ Πιλάτος πρὸς  
αὐτούς, καὶ εἶπε· Τίνα κατηγορεῖτε  
κατὰ τοῦ ἀνθρώπου τούτου;

30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ  
μὴ ὡς ἔτι κατηγοροῦμεν, οὐκ ἂν σοὶ  
παραδώκαμεν αὐτόν.

31 Εἶπεν οὖν  
αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτόν  
ὑμεῖς, καὶ κατὰ τὸ νόμον ὑμῶν κρί-  
νατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰου-  
δαῖοι· Ἡμῖν οὐκ ἔστιν ἀποκτεῖναι  
ὁσδὲνα.

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ  
πληρωθῇ, ὃν εἶπε, σημαίνων πόσω θα-  
νάτῳ ἤμελλεν ἀποθνήσκειν.

33 Εἰ-  
σῆλθεν οὖν εἰς τὸ δεσφάτειον πάλιν ὁ  
Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ  
εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν  
Ἰουδαίων;

34 Ἀπεκρίθη αὐτῷ ὁ Ἰη-  
σοῦς· Ἀφ' οὗ καὶ σὺ τοῦτο λέγεις, ἢ ἄλ-  
λοι σοὶ εἶπον πρὸς ἐμὲ;

35 Ἀπε-  
κρίθη ὁ Πιλάτος· Μήτις ἐγὼ Ἰουδαῖός  
εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς

man, whose ear Peter cut off  
faith, Did not I see thee in the  
garden with him?

27 Peter then deny'd again  
and immediately the cock  
crew.

28 Then led they Jesus  
from Caiaphas, unto the hall of  
judgment: and it was early  
and they themselves went  
into the judgment-hall, lest  
they should be defil'd; but that  
they might eat the passover.

29 Pilate then went out  
to them, and said, What accu-  
sation bring you against this  
man?

30 They answer'd and said  
unto him, If he were not a  
malefactor, we would not have  
deliver'd him up unto thee.

31 Then said Pilate unto  
them, Take ye him and judge  
him according to your law.  
The Jews therefore said unto  
him, It is not lawful for us  
to put any man to death:

32 That the saying of  
Jesus might be fulfill'd, which  
he spake, signifying what  
death he should die.

33 Then Pilate entered  
into the judgment-hall again,  
and call'd Jesus, and said unto  
him, Art thou the king of  
the Jews?

34 Jesus answer'd him, Say-  
ing, Thou sayest, for I  
said nothing of thyself, but  
what others tell me.

35 Pilate answer'd, Am  
I a Jew? Thine own nation,  
the chief priests have deliver'd

TEXT.

TRANSLATION.

ἤρδωκεν σε ἐμοί· τί ἐποίησας; thee unto me: What hast thou done?

Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασι- 36 Jesus answer'd, My king-

λεῖα

PARAPHRASE.

ing his Kinsman whose Ear Peter cut off) says, Did not I see thee the Garden with him? 27 Peter then deny'd again, and immediately the Cock crew.

28 Then, *having, as they thought, got a sufficient Accusation against* us for to have him Condemn'd to Death, *namely on account of what* they call'd Blasphemy in Owning himself to be the Christ, and so the of the Jews, led they Jesus from Caiaphas's Palace to the Common

III.  
Christ is had before Pilate, who at length yields to his being Crucify'd.

Great Hall of Judgment, where the Roman Governor sat as Judge:

it was Early in the Morning, and they themselves, *i. e. the Chiefs and other Rulers of the Jews,* went not into the Judgment-hall, they should be defil'd by some Legal pollution; but stood without, they might not be so defil'd, but might eat the Passover or Paschal Lamb, which was to be eaten in the Afternoon of that day. 29 Pilate

went out unto them, and said, What Accusation bring you against Man? 30 They answer'd and said unto him, If he were not a

Malefactor, we would not have deliver'd him up unto thee. 31 Then Pilate unto them, Take ye him and Judge him according to your w. The Jews therefore said unto him, It is not lawfull for us to put

Man to Death, as this Man deserves, for setting himself up to be the *Messias*, and consequently Our King: 32 Now this was done, that; of the Malice of the Jews in being to be satisfy'd with nothing less than Death of Jesus, and that as a Seditious Person, and an Enemy to

ar, the saying of Jesus might be fulfill'd, which he spake (s) formerly signifying what Death he should die, *viz. that of the Cross, which*

is a Death inflicted by the Romans on great Malefactors. 33 Then he enter'd into the Judgment-hall again, and call'd Jesus, and said

to him, Art thou the King of the Jews? 34 Jesus answer'd him, Ask thou this thing of thy self, *i. e. makest thou this Enquiry meerly*

thy Own Satisfaction, or did Others tell it thee of Me by way of Accusation? whereas it is no just Ground for an Accusation, if rightly understood. 35 Pilate answer'd, Am I a Jew, or do I know what sense you

words in, or what are your Prophecies and Expectations? All I

to say against thee, is this, that thy Own Nation, and the Chief

ests have deliver'd thee unto me, as worthy to be put to Death, on account of your being a Seditious Person, and pretending to be their *Messias*

King: If it be not so in truth, tell me truly What hast thou done?

Jesus answer'd, It is true that I have declar'd my self to be the *Messias*

(s) See Chap. 3. 14. and 12. 32, 33.

## TEXT

## TRANSLATION.

λεία ἢ ἐμὴ ἔκ ἐστι ἐκ τῆς κόσμου τῆς  
ἐκ τῆς κόσμου τῆς υἱοῦ ἡ βασιλεία  
ἢ ἐμὴ, οἱ ὑπηρεῖαν οἱ ἐμοὶ ἡγωνί-  
ζοντο ἵνα μὴ παραδοθῇ τοῖς Ἰουδαίοις.  
νῦν δὲ ἡ βασιλεία ἢ ἐμὴ ἔκ ἐστι ἐν-  
τῷ θέν. 37 Εἶπεν οὖν αὐτῷ ὁ Πιλά-  
τος· Οὐκ ἔν βασιλεὺς εἶ σύ; Ἀπεκρί-  
θη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς  
εἰμι ἐγώ. ἐγὼ εἰς τὴν γαλιλαίαν, καὶ  
εἰς τὴν ἐλήλυθα εἰς τὸν κόσμον, ἵνα  
μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ  
τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

38 Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστι ἀλή-  
θεια; Καὶ τὸ εἶπὼν, πάλιν ἐξῆλθε  
πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς·  
Εγὼ οὐδεμίαν αἰτίαν εὗρίσκω ἐν αὐτῷ.

39 Ἐστὶ δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν  
ἀπολύσω ἐν τῷ πάσχα· βύβαιθε οὖν  
ὑμῖν ἀπολύσω ἢ βασιλέα ἢ Ἰουδαίων;

40 Ἐκραύαζον οὖν πάντες, λέ-  
γοντες· Μὴ τὸν, ἀλλὰ ἢ Βαραββᾶν.  
Ὁ δὲ ὁ Βαραββᾶς ληστής. Κεφ. ιθ'.  
Τότε οὖν ἔλαβεν ὁ Πιλάτος ἢ Ἰησοῦν,  
καὶ ἐμαρτύρωσε. 2 Καὶ οἱ στρατιῶται  
πλέξαντες στέφανον ἐκ ἐκνήθων, ἐπέ-  
θηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἱμάτιον  
πορφυρῶν περιέβαλον αὐτόν. 3 Καὶ  
ἔλεγον· Χαῖρε ὁ βασιλεὺς τοῦ Ἰου-  
δαίου· καὶ ἰδοὺ αὐτῷ στίγματα.

4 Ἐξῆλθεν δὲ πάλιν ἔξω ὁ Πιλάτος,  
dom is not of this world: if my kingdom were of this world, then would my servants have fought, that I should not be deliver'd to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answer'd, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 Then cry'd they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## Chap. XIX.

Then Pilate therefore took Jesus, and scourg'd him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth

## TEXT.

## TRANSLATION.

λέγει αὐτοῖς. Ἰδοὺ, ἄγω ὑμῖν αὐτὸν  
 ἵνα γινώτε ὅτι οὐ αὐτὸς ἐστὶ μέγας  
 ἵνα εἰσέλθῃ. 5 Ἐξῆλθεν οὖν ὁ  
 Ἰησοῦς, φορεῖν τὴν ἀκάνθινον στε-  
 φάνην, καὶ τὸ πορφυρεὶν ἱμάτιον. Καὶ

again, and saith unto them, Be-  
 hold, I bring him forth to you,  
 that ye may know that I find  
 no fault in him.

5 Then came Jesus forth,  
 wearing the crown of thorns,  
 and the purple robe. And Pi-

λέγει

## PARAPHRASE.

or Christ, and so the King so long expected by the Jews: but then  
 Kingdom is not in regard to the things of this World, and so no ways  
 as to cause any Disturbance in the Government, or do any Injury  
 the Authority of the Roman Emperor: if my Kingdom were of this  
 World, then would my Servants have fought, that I should not be de-  
 r'd to the Jews: but now is my Kingdom not from hence, i. e. do's  
 consist of Worldly Power or Grandeur, but is of a Spiritual nature.  
 Pilate therefore said unto him, Art thou a King then? Jesus an-  
 r'd, Thou sayst that which is true; for I am a King in the sense I  
 told you. To this end was I Born, and for this cause came I into  
 World, that I should bear Witness to the Truth, tho' it costs me  
 Life thro' the Malice of those who are Enemies to Truth. For Every  
 that is a sincere Lover of the Truth, hears my Voice or Doctrine,  
 is convinc'd by it and embraces it. 38 Pilate says unto him, What  
 you mean by Truth? And when he had said this, he went out again  
 to the Jews, and says unto them, I can find in him no Fault at all,  
 least no such Fault as deserves Death by the Roman Law. 39 But  
 have a Custom, that I should release unto you One at the Passover:  
 ye therefore that I release unto you this Man, whom you accuse for  
 ing himself up as the King of the Jews? 40 Then cry'd they all  
 in, saying, Not this Man, but Barabbas. Now Barabbas was a Rob-

Chap. XIX. Then Pilate, thinking to satisfy them with some lesser  
 punishment than Death, therefore took Jesus, and Scourg'd him; 2 and  
 Derision of Him as a King, the Soldiers platted a Crown of Thorns,  
 put it on his Head, and they put on him a Purple Robe, 3 and  
 Hail King of the Jews: and they smote him with their Hands.  
 Pilate therefore hoping thereby to satisfy or stop their Malice, went  
 in again, and says unto them, Behold, I bring him forth to you in  
 Dress you see, that ye may know that I find no Fault in Him wor-  
 of Death; but only worthy of Derision and Mockery in the manner  
 see, for pretending himself to be a King. 5 Then came Jesus forth  
 Mock-King, wearing the Crown of Thorns, and the Purple Robe.

And

## TEXT.

## TRANSLATION

λέγει αὐτοῖς· Ἰδοὺ ὁ ἄνθρωπος. 6 Ὅτε  
 ἔτι εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπη-  
 ρέται, ἐκράυασαν, λέγοντες· Σταύ-  
 ρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πι-  
 λᾶτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυ-  
 ρώσατε· ἐγὼ γὰρ ἔχω εὐερίσκω, ὅτι αὐ-  
 τῷ αἰτίαν. 7 Απεκρίθησαν αὐτῷ  
 οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχοντες, καὶ  
 κατὰ τὸν νόμον ἡμεῖς ὀφείλει σταυ-  
 ρανεῖν, ὅτι ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίη-  
 σεν. 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος  
 τοῦτοι τὸν λόγον, μᾶλλον ἐφοβήθη.  
 9 Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον  
 πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πρόβη  
 εἰ σύ; Ὁ δὲ Ἰησοῦς ἀποκρίσιν ἔκ-  
 ἔδωκεν αὐτῷ. 10 Λέγει οὖν ὁ Πι-  
 λᾶτος· Εμοὶ ἔλαλτες; ἔκ οἶδας ὅτι  
 ἐξουσίαν ἔχω σταυρῶσά σε, καὶ ἐξουσίαν  
 ἔχω ἀπολύσά σε; 11 Απεκρίθη ὁ  
 Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν ὑδεμίαν  
 κατ' ἐμὲ, εἰ μὴ ὧ σοι δεδομένον ἄνω-  
 γεν. Ἀλλὰ τούτο ὁ πατριάρχης με σοὶ  
 μείζονα ἀμαρτίαν ἔχει. 12 Ἐκ τού-  
 τῃ ἐζητήσας ὁ Πιλάτος ἀπολύσαι αὐ-  
 τόν· οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες·  
 Εὰν τούτοι ἀπολύσῃς, ἔκ εἰ φίλος τοῦ  
 Καίσαρος. πᾶς ὁ βασιλεὺς αὐτὸν  
 ποιῶν, ἀντιλέγει τῷ Καίσαρι. 13 Ὅ-  
 τι Πιλάτος ἀκούσας τούτοι τὸν λόγον,  
 ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν

late saith unto them, Behold  
 the man.

6 When the chief priests  
 therefore and officers saw him,  
 they cry'd out, saying, Crucify  
 him, crucify him. Pilate  
 saith unto them, Take ye him  
 and crucify him: for I find  
 fault in him.

7 The Jews answer'd him,  
 We have a law, and by that  
 law he ought to die, because  
 he made himself the Son  
 of God.

8 When Pilate therefore  
 heard that saying, he was  
 more afraid;

9 And went again into the  
 judgment-hall, and saith unto  
 Jesus, Whence art thou? Jesus  
 gave him no answer.

10 Then saith Pilate unto  
 him, Speakest thou not unto  
 me? knowest thou not that I  
 have power to crucify thee,  
 and have power to release thee?

11 Jesus answer'd, saying,  
 I could have no power at all  
 against me, except it were given  
 thee from above: for he that  
 deliver'd me unto thee hath the  
 greater sin.

12 And from thenceforth  
 Pilate sought to release him,  
 but the Jews cry'd out, saying,  
 If thou let this man go, thou  
 art not Cesar's friend: Who-  
 ever maketh himself a king,  
 speaketh against Cesar.

13 When Pilate therefore  
 heard that saying, he brought  
 Jesus forth, and sat down upon  
 a bench.

## TEXT

## TRANSLATION.

ἡ τῷ βήματος εἰς τόπον λεγόμενον  
 ὁσπρωτον, Ἑβραϊστὶ δὲ Γαββαθα. the judgment-seat, in a place  
 that is call'd the Pavement, but  
 in the Hebrew, Gabbatha.

14 Hv

## PARAPHRASE

And Pilate says unto them, Behold the Man; and let what has been done  
 to him be esteem'd a sufficient Punishment for him, and so let him be  
 smit's'd. 6 When the Chief Priests therefore and Officers saw him,  
 they cry'd out, saying, Crucify him, Crucify him. Pilate says unto them,  
 Take ye him and Crucify him: for I find no fault in him that deserves  
 Punishment, and therefore will have no hand in it. 7 The Jews  
 answer'd him, We have a (t) Law, that Blasphemers shall be put to  
 death; and by this our Law he ought to dye, because he has Bla-  
 sem'd, in that he has made or asserted himself to be the Son of God.  
 When Pilate therefore heard that saying, viz. that He asserted him-  
 self to be no less than the Son of God, He was the more afraid what to  
 do. 9 and went again into the Judgment-hall, and says unto Jesus,  
 Whence art thou? but Jesus gave him no answer. 10 Then saith Pi-  
 late unto him, Speakest thou not unto me? Knowest thou not, that I  
 have Power to Crucify thee, and have Power to Release thee? 11 Je-  
 sus answer'd, Thou couldst have no Power at all against me, except it  
 were given; i. e. permitted Thee from Above, i. e. by God, and that so  
 as to sentence and put me to Death: but since such is the Will of  
 God, that I should dye, and that by means of the implacable Malice of the  
 believing Jews, therefore I say that He, i. e. the Jewish Nation that  
 deliver'd me unto thee to be put to Death, and will be satisfy'd with  
 less Punishment, has the greater Sin than you have in yielding to  
 their Importunity to put me to Death. 12 And having seen this Modest  
 and Innocent Behaviour of Jesus, from thenceforth Pilate sought the  
 way to release him: but the Jews perceiving his Intentions, cry'd out,  
 saying, If thou let this Man go, thou art not Cesar's Friend: Whoso-  
 ever makes himself a King, speaks against Cesar; and therefore you had  
 better consider how you will be able to Answer it to the Emperor, if you ac-  
 quit this Man. 13 When Pilate therefore heard that saying of the  
 Jews, he was more startled at it, than he was afore at hearing that Je-  
 sus made himself the Son of God; forasmuch as he was more sensible of  
 the Danger that would arise from such an Accusation of Him to Cesar,  
 and the Danger it self was more Imminent as he thought, or such as  
 might sooner involve him in an Unhappy State: hereupon he brought Je-  
 sus forth, and sat down in the Judgment-seat, in order to give Sentence  
 on Jesus according to the Jews Importunity, in a place that is call'd  
 the Pavement, but in the Hebrew Tongue, Gabbatha. 14 And it was

(t) Levit. 24. 16.

Z

the

## MO T T E X T.

## TRANSLATION.

14 Ην δὲ προεσκευαῖ τῇ πάσχα,  
ὥρα δὲ ὥσπερ ἔκτι· καὶ λέγει τοῖς Ἰ-  
δαίοις· Ἰδοὺ ὁ βασιλεὺς ὑμῶν. 15 Οἱ  
δὲ ἐκράυγασαν· ἄρον, ἄρον, σταύρα-  
σον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος·  
Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπε-  
κρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχοντες  
βασιλέα εἰ μὴ Καίσαρα. 16 Τότε  
οὗτος παρέδωκεν αὐτὸν αὐτοῖς ἵνα  
σταυρωθῇ.

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον·  
17 Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ  
ἔξῃλθεν εἰς τὸν λεγόμενον Κρανίος τό-  
πον, ὃς λέγεται Εβραϊστὶ Γολγοθα·  
18 Ὃπου αὐτὸν ἐσταύρωζ, καὶ μετ' αὐτοῦ  
ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσσοι  
δὲ τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ πύλλον  
ὁ Πιλάτος, καὶ ἔθηκεν ὅπου σταυρῶν. Ὡς  
δὲ γεγραμμένοι· ΙΗΣΟΥΣ Ο ΝΑ-  
ΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ  
ΤΩΝ ΙΟΥΔΑΙΩΝ. 20 Τῷ  
τοῦ οὖν τὸ πύλλον πολλοὶ ἀνέγνωζ τὸ  
Ἰουδαῖον· ὅτι ἐφ' ὧς ὧς τὸ πάλαις ὁ τό-  
πος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γε-  
γραμμένοι Εβραϊστὶ, Ἑλληνιστὶ, Ρω-  
μαϊστὶ. 21 Ἐλεγον οὖν πρὸς Πιλάτον οἱ  
ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράψῃς Ὁ βα-  
σιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκ αὐτοῦ ἐ-  
στὶ βασιλεὺς εἰ μὴ τῶν Ἰουδαίων. 22 Ἀπε-  
κρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα.

14 And it was the prepara-  
tion of the passover, and about  
the sixth hour: and he said  
unto the Jews, Behold your  
King.

15 But they cry'd out, A-  
way with him, away with him,  
crucify him. Pilate saith unto  
them, Shall I crucify your  
king? the chief priests an-  
swer'd, We have no king but  
Cesar.

16 Then he deliver'd him  
therefore unto them to be cru-  
cify'd. And they took Jesus  
and led him away.

17 And he bearing his cross  
went forth into a place call'd  
the place of a skull, which is  
call'd in the Hebrew, Golgo-  
tha:

18 Where they crucify'd  
him, and two other with him,  
on either side one, and Jesus  
in the midst.

19 And Pilate wrote a title,  
and put it on the cross. And  
the writing was, JESUS  
OF NAZARETH THE  
KING OF THE JEWS.

20 This title then read ma-  
ny of the Jews: for the place  
where Jesus was crucify'd was  
nigh to the city: and it was  
written in Hebrew, and Greek,  
and Latin.

21 Then said the chief  
priests of the Jews to Pilate,  
Write not, The king of the  
Jews; but that he said, I am  
king of the Jews.

22 Pilate answer'd, What  
I have written, I have written.

TEXT.

TRANSLATION.

3 Οἱ οὖν στρατιῶται, ὅτι ἱσαύρω-  
σαν τὴν ἱματίαν, ἔλαβον τε ἰματία  
αὐτοῦ (καὶ ἐποίησαν πῶσα τε μέρη,  
ἕκαστον γραπτόν, μίαν) καὶ τὸν χι-  
τῶνα. ὁ δὲ ὅχι τὸν ἄρραβον, ἐκ  
ἁΐας ὑφαντός δι' ὅλης. 24 Εἰ-  
πον οὖν πρὸς ἀλλήλους. Μὴ χρίσωμεν  
αὐτόν, ἀλλὰ λάχωμεν αὐτῷ, ὅτι  
ἔστι· ἵνα ἡ γραφή πληρωθῇ ἣ

23 Then the soldiers, when  
they had crucify'd Jesus, took  
his garments (and made four  
parts, to every soldier a part)  
and also his coat: now the  
coat was without seam, woven  
from the top throughout.

24 They said therefore a-  
mong themselves, Let us not  
rent it, but cast lots for it,  
whose it shall be: that the scrip-  
ture might be fulfill'd, which

sayeth.

PARAPHRASE.

(u) Preparation of the Passover, i. e. the Day of the Passover-week  
which was before the next Sabbath, and about the sixth hour in the  
morning, namely, according to the Roman (or Our) account follow'd by  
John: and he says unto the Jews, Behold your King. 15 But they  
cry'd out, Away with him, away with him, Crucify him. Pilate says  
unto them, Shall I Crucify your King? the Chief Priests answer'd, We  
have no King but Cæsar. 16 Then having pass'd Sentence on Jesus, he  
deliver'd him therefore, i. e. to satisfy the Jews, and so to prevent their  
crucifying of Himself to Cæsar, unto them to be Crucify'd.

And they took Jesus, and led him away. 17 And he bearing his  
cross went forth into a place call'd the place of a Skull, which is call'd  
in the Hebrew, Golgotha: 18 where they Crucify'd him, and two  
other with him, on either side one, and Jesus in the midst. 19 And  
Pilate order'd to be wrote a Title, and to put it on the Cross. And the  
writing was, JESUS OF NAZARETH THE KING OF  
THE JEWS. 20 This Title then read many of the Jews: for  
the place where Jesus was Crucify'd was nigh to the City: and it  
was written in Hebrew, and Greek, and Latin. 21 Then, not liking  
his Title, said the Chief Priests of the Jews to Pilate, Write not,  
The King of the Jews; but that he said, I am King of the Jews.  
Pilate answer'd, What I have written, I have written. 23 Then  
the Soldiers, when they had Crucify'd Jesus, took his Garments (and  
made four parts, to every Soldier a part) and also his Coat: now the  
coat was without seam, woven from the top throughout. 24 They  
did therefore among themselves, Let us not rent it, but cast Lots for it,  
whose it shall be: that the Scripture might be fulfill'd, which says,

IV.  
Christ is Cruci-  
fy'd, and dies.

(u) See Mark 15. 42.

## TEXT.

## TRANSLATION.

λέγῃσα· Διμερείσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ὅπῃ τιμὴ ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν γραπῶται ταῦτα ἐποίησαν. 25 Εἰσῆκεισαν δὲ καὶ τῷ σταυρῷ τῇ Ἰησοῦς ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλαπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτῆς· Γυναίκα, ἰδὺ ὁ υἱός σου. 27 Εἶτα λέγει τῷ μαθητῇ· Ἰδὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. 28 Μετὰ τούτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεστα, ἵνα τελειωθῇ ἡ γραφή, λέγει· Διψῶ. 29 Σκεῦός οὖν ἔκειτο ὄξος μεστόν. οἱ δὲ, πλήσαντες ἀπόγγρον ὄξους, καὶ ὑποπόπῳ περιθέντες, προσέθηκαν αὐτῷ τὸ σῶμα. 30 Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεστα· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα. 31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ὅπῃ τῷ σταυρῷ τὰ σώματα αὐτοῦ τῷ σαββάτῳ, ἐπεὶ πρᾶσκειν ἰὺ, (ἰὺ γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τῷ σαββάτῳ) ᾐρώτησαν τὸν Πιλάτου ἵνα καταγῶνται αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

faith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he lov'd, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplish'd, that the scriptures might be fulfill'd, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they fill'd a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had receiv'd the vinegar, he said, It is finish'd: and he bow'd his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

## TEXT.

## TRANSLATION.

2 Ηλθον οὖν οἱ στραῖται, καὶ  
 3 μὴ ὁρώς κατέαξαν τὰ σκέλη,  
 4 τῷ ἄλλῃ τῷ συσταυρωθέντι  
 5 τῷ. 33 Ἐπὶ δὲ τὸν Ἰησοῦ ἐλ-  
 6 πτες, ὡς εἶδον αὐτὸν ἤδη τεθνη-  
 7 τα, ὃ κατέαξαν αὐτῷ τὰ σκέλη.

32 Then came the soldiers,  
 and broke the legs of the first,  
 and of the other which was  
 crucify'd with him.

33 But when they came to  
 Jesus, and saw that he was  
 dead already, they broke not  
 his legs.

34 ΑΛΛ'

## PARAPHRASE.

they parted my Raiment among them, and for my Vesture they did  
 st Lots. These things therefore the Soldiers did. 25 Now there stood  
 the Cross of Jesus, his Mother and his Mothers Sister, Mary  
 the Wife of Cleophas, and Mary Magdalene. 26 When Jesus there-  
 fore saw his Mother, and the Disciple standing by whom he lov'd, i. e.  
 John himself, he turning his face toward St John, says unto his Mo-  
 ther, Woman, behold him who will take care of thee henceforward, as  
 much as if he had been thy Son. 27 Then turning his Face to his Mo-  
 ther, says he to the same Disciple, Behold her whom I would have thee  
 henceforward take as much Care of, as if she had been thy Mother. And  
 from that hour, after they were come from the Cross, Jesus being dead,  
 that Disciple took her unto his Own home, and did accordingly. 28 Af-  
 ter this, Jesus knowing that all things foretold of him before his Death  
 were now accomplish'd, except that Prophecy of their giving him Vinegar  
 to Drink, that this Prophecy also of the (w) Scripture might be fulfill'd,  
 I thirst. 29 Now there was set a Vessel full of Vinegar: and  
 they fill'd a Sponge with Vinegar, and put it upon Hyssop, and put  
 it to his Mouth. 30 When Jesus therefore had receiv'd the Vinegar,  
 he said, It is finish'd: and he bow'd his head, and gave up the Ghost.  
 The Jews therefore, because it was the Preparation, that the Bodies  
 should not remain upon the Cross on the Sabbath-day (for that Sabbath-  
 day was an high-day) as being not a Sabbath only, but also the Second  
 day of Unleaven'd Bread from whence they reckon'd their Pentecost, and  
 the Day of presenting the Sheaf-offering, and so a triple Festival) be-  
 sought Pilate that their Legs might be broken, that they might dye the  
 Passover; and that so being dead they might be taken away before the be-  
 ginning of the approaching Sabbath and Great day. 32 Then, Pilate  
 presenting hereto, came the Soldiers, and broke the Legs of the first, and  
 of the other which was Crucify'd with him. 33 But when they came  
 to Jesus, and saw that he was dead already, they broke not his Legs.

(w) Psal. 69. 21.

34 But

## TEXT.

## TRANSLATION.

34 Αλλ' εἰς τῆς στραπωτῶν λόγχῃ αὐτῷ πρὸς πλευρὰν ἐνυξέ, καὶ εὐθὺς ἔξηλθεν αἷμα καὶ ὕδωρ. 35 Καὶ ὁ ἑωρακὴς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτῷ ὅτι ἡ μαρτυρία· καὶ οὐκ αἰνέσκει οἱδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύσητε. 36 Εἰ γάρ γε ταῦτα ἵνα ἡ γραφὴ πληρωθῇ. Ὅτι ὁ συντελεσθήσεται αὐτοῦ. 37 Καὶ πάλιν ἐτέρη γραφὴ λέγει. Ὁ φονταὶ εἰς ὃν ἔξεκέντησαν.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Αρειμαθαίμ, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τοῦ φόβου τῶν Ἰουδαίων) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψε ὁ Πιλάτος. ἦλθεν οὖν καὶ ἔλαβε τὸ σῶμα τοῦ Ἰησοῦ. 39 Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτός τὸ πρῶτον) φέρων μύγμα σμύρνης καὶ ἀλόνης ὡσεὶ λίτρας ἑκατόν. 40 Ἐλάβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, κατὰ τὸ ἔθος ὅτι τοῖς Ἰουδαίοις ἐπιτεφιάζειν. 41 Ἡ δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καρινόν, ἐν ᾧ οὐδέποτε ὕδεις ἐτίθη. 42 Ἐκὼς οὖν διὰ τοῦ ὅτι ἡ ἡμέρα τῶν Ἰουδαίων, ὅτι ἡμέρα τῶν μνημείων, ἐκίνησαν τὸν Ἰησοῦν.

34 But one of the soldiers with a spear pierc'd his side, and forthwith came there out blood and water.

35 And he that saw it, bare \* witness, and his \* witness is true: and he knoweth that his faith true, that ye might believe.

36 For these things were done, that the scripture should be fulfill'd, A bone of him shall not be broken.

37 And again another scripture saith. They shall look on him whom they pierc'd.

38 And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) bringing a mixture of myrrour and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen cloaths, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucify'd, there was a garden; and in the garden a new sepulcher, wherein never man yet laid.

42 There laid they Jesus therefore, because of the Jews' preparation-day, for the sepulcher was nigh at hand.

Κεφ. x. Τῇ δὲ μιᾷ τῇ αὐτῇ ἡμέρᾳ ἡ Μαρία ἡ Μαγδαλὴν ἦρχοντι  
 ὡρῇ, σκοτίας ἐπ' ὧν, εἰς τὸ σῆμα

## Chap. XX.

The first day of the week  
 cometh Mary Magdalene early,  
 when it was yet dark, unto the

## P A R A P H R A S E.

But one of the Soldiers with a Spear pierc'd his Side, and forthwith  
 there out Blood and Water. 35 And the Writer of this Gospel is  
 that saw it, and bare Witness thereof; and his Witness, being that  
 an Eye-witness, in reason is to be esteem'd True: and he himself knows  
 the main Reason that he says or relates this Particular to be True,  
 his, that ye, who read this Gospel, might believe in Jesus as the Christ.  
 For these things were done, (x) that the Scripture should be fulfill'd,  
 none of him shall not be broken. 37 And again another Scripture  
 They shall look on him whom they pierc'd.

38 And after this, Joseph of Arimathea (being a Disciple of Jesus,  
 secretly for fear of the Jews) besought Pilate that he might take  
 the Body of Jesus: and Pilate gave him leave. He came there-  
 fore, and took the Body of Jesus. 39 And there came also Nicodemus  
 who at the first (y) beginning of his Ministry came to Jesus by Night)  
 brought a mixture of Myrrh and Aloes, about an Hundred pound  
 weight. 40 Then took they the Body of Jesus, and wound it in Li-  
 nen clothes, with the Spices, as the manner of the Jews is to bury.  
 Now in the place where he was Crucify'd, there was a Garden;  
 in the Garden a new Sepulcher, wherein was never Man yet laid.  
 There laid they Jesus therefore, because of the Jews Preparation-  
 day: i. e. because it was now very late in that Day, and so the Sabbath  
 High day (mention'd v. 31.) was just beginning; for the Sepulcher  
 was not yet at hand.

V.  
 He is bury'd.

## SECTION XII.

Containing such Particulars as are taken Notice of by St John  
 after CHRIST's Resurrection, together with the Conclusion  
 of this Gospel: Which Particulars take up the Whole of the two  
 remaining Chapters, viz. Chap. XX and XXI.

Chap. XX. Jesus being buried on the Preparation-day answering to our  
 Friday in the Passion-week, and the Sabbath answering to our Saturday  
 of the same Week being past, on the First day of the next Week answer-  
 ing to our Easter-Sunday comes Mary Magdalene (z) with some other  
 women Early, when it was yet dark, unto the Sepulcher, and sees the

I.  
 Christ being risen,  
 from the Dead,  
 appears to Mary,  
 Magdalene.

See Exod. 12. 46. and Zechar. 12. 10. (y) See Chap. 3. 1.  
 Compare Matth. 28. 1. Mark 16. 1.

Stone

## TEXT.

## TRANSLATION.

μνημείον· καὶ βλέπει τὸν λίθον ἡρ-  
 μῶν· ὃν τῷ μνημείῳ. 2 Τρέχει  
 οὖν καὶ ἔρχεται πρὸς τὸν ἄλλον  
 μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς· καὶ  
 λέγει αὐτοῖς· Ἦσαν τὸν Κύριον ὃν  
 τῷ μνημείῳ, καὶ ὃν οἶδαμεν ποῦ  
 ἔθηκαν αὐτόν. 3 Εξῆλθεν οὖν ὁ  
 Πέτρος· καὶ ὁ ἄλλος μαθητής,  
 καὶ ἦρχοντο εἰς τὸ μνημεῖον. 4 Ε-  
 πρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλ-  
 λος μαθητής πρὸς δέδραμε πάχον  
 τῷ Πέτρῳ, καὶ ἦλθε πρῶτος εἰς  
 τὸ μνημεῖον. 5 Καὶ παρυφάνθη  
 βλέπει κείμενα τὰ ὀρόνια· ὃ μὲν  
 οὐκ εἰσῆλθεν. 6 Ἐρχεται οὖν Σί-  
 μων Πέτρος ἀκολουθῶν αὐτῷ, καὶ  
 εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεω-  
 ρεῖ τὰ ὀρόνια κείμενα, 7 καὶ τὸ  
 σινδάλιον ὃ ἦν ὑπὲρ τῆς κεφαλῆς αὐ-  
 τοῦ, ὃ μὲν τῷ ὀροσίων κείμενον, ἀλλὰ  
 χωρὶς ἐνπτυλιγμένον εἰς ἓνα τόπον.  
 8 Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος  
 μαθητής ὃ ἐλθὼν πρῶτος εἰς τὸ  
 μνημεῖον, καὶ εἶδε, καὶ ὤκνησεν.  
 9 Οὐδέπω γὰρ ἠδύσασιν τῇ γραφῇ,  
 ὅτι δὲ αὐτὸν ὃν νεκρὸν ἀναστήσεται.  
 10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτούς  
 οἱ μαθηταί. 11 Μαρία δὲ εἰσήκει  
 πρὸς τὸ μνημεῖον κλαίονσα ἔξω· ὡς  
 ὅτι ἔκλαυε, στήθεσιν εἰς τὸ μνημεῖον.

sepulcher, and seeth the stone  
 taken away from the sepulcher.

2 Then she runneth, and  
 cometh to Simon Peter, and  
 the other disciple whom Jesus  
 lov'd, and saith unto them,  
 They have taken away the  
 Lord out of the sepulcher, and  
 we know not where they have  
 laid him.

3 Peter therefore went  
 forth, and that other disci-  
 ple, and came to the sepulcher.

4 So they ran both to-  
 gether: and the other disci-  
 ple did outrun Peter, and  
 came first to the sepulcher.

5 And he stooping down  
 and looking in, saw the linen  
 cloaths lying; yet went he  
 in not.

6 Then cometh Simon  
 Peter following him, and went  
 to the sepulcher, and seeth  
 the linen cloaths lie;

7 And the napkin that  
 was about his head, not lying  
 with the linen cloaths, but  
 wrapped together in a place by  
 it self.

8 Then went in also  
 the other disciple which came  
 first to the sepulcher, and he  
 believed.

9 For as yet they knew  
 not the scripture, that he must  
 rise again from the dead.

10 Then the disciples  
 went away again unto their  
 home.

11 But Mary stood without  
 at the sepulcher, weeping:  
 as she wept, she stoop'd down  
 and look'd into the sepulcher.

## T E X T.

## TRANSLATION.

Καὶ θεωρεῖ δύο ἀγγέλους οἱ  
 ποῖς, καθήμενους, ἓνα πρὸς  
 κεφαλῇ, καὶ ἓνα πρὸς τοῖς πο-  
 ὶν, ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.  
 Καὶ λέγουσιν αὐτῇ ἁπλοῦς Γύ-  
 ναικα; λέγει αὐτοῖς. Ὅτι

12 And seeth two angels in  
 white, sitting, the one at the  
 head, and the other at the feet,  
 where the body of Jesus had  
 lain:

13 And they say unto her,  
 Woman, why weepest thou?  
 She saith unto them, Because

ἦσαν

## P A R A P H R A S E.

he taken away from the Sepulcher. 2 Then She runs and comes to  
 on Peter, and to the other Disciple whom Jesus lov'd, *i. e. John him-*  
 and says unto them, They have taken away the Lord out of the  
 ulcher, and we know not where they have laid him. 3 Peter there-  
 went forth, and that other Disciple, and came to the Sepulcher.  
 o they ran both together: and the other Disciple did outrun Pe-  
 and came first to the Sepulcher. 5 And he stooping down, and  
 king in, saw the Linen cloaths lying; yet went he not in. 6 Then  
 es Simon Peter following him, and went into the Sepulcher, and  
 the Linen Cloaths lie; 7 and the Napkin that was about his  
 d, not lying with the Linen cloaths, but wrapp'd together in a  
 e by it self. 8 Then went in also that other Disciple which came  
 to the Sepulcher, and he saw *the things that had been about Jesus*  
*g, as is afore-mention'd; and hence reasonably inferring that the Body*  
*not been secretly stoln or taken away, rather believ'd that Jesus was*  
*from the Dead.* 9 For as yet they, *i. e. he nor any of the other*  
*iples knew, or understood not aright the Scripture, so as to have*  
*nt from the Prophecies therein, that He must certainly rise again from*  
*Dead.* 10 Then the Disciples went away again unto their own  
 e. 11 But Mary, *with the other Women, continu'd still at the Se-*  
 ber, and stood without for some time: till by and by, while she and  
 other Women were thus standing at the Sepulcher Weeping, One  
 Angel first appear'd to them, and bid them not be Afraid, but follow  
 into the Sepulcher: and hereupon they follow'd him into, or a little  
 in the Mouth or Door of the Sepulcher; whither being come, as She,  
 Mary Magdalene) wept, she, *with the rest of the Women, stoop'd*  
 n and look'd into the Sepulcher, 12 and there sees another Angel  
 es that which they had follow'd into the Sepulcher, and so now two  
 els in White, each now sitting, the one at the head, and the other  
 ne feet, where the Body of Jesus had lain: 13 And they, *i. e. One*  
 em, say unto her, Woman, why weepest thou? She says unto them,

(a) Compare Matth. 28. 5. Mark 16. 5.

A a

Because

## TEXT.

## TRANSLATION.

ἔραν τὸν κύριόν μου, καὶ οὐκ οἶδα  
 πῶς ἔθηκαν αὐτόν. 14 Καὶ αὐτὰ εἰ-  
 πύσα, ἐγράφη εἰς τὰ ὀπίσθια, καὶ θω-  
 ρεῖ τὸ Ἰησοῦν ἐστῶτα· καὶ ἔκ ἡδὲ ὅτι  
 ὁ Ἰησοῦς ὅσι. 15 Λέγει αὐτῇ ὁ Ἰη-  
 σοῦς· Γυνὼν, τί κλαῖς; τίνα ζητεῖς;  
 Εκείνη, δοκῶσα ὅτι ὁ κηρύξας ὅσι,  
 λέγει αὐτῇ· Κύριε, εἰ σὺ ἐβάστασας αὐ-  
 τόν, εἰπέ μοι πῶς αὐτὸν ἔθηκες· καὶ ἔω  
 αὐτὸν ἄρῃ. 16 Λέγει αὐτῇ ὁ Ἰησοῦς·  
 Μαρία. Στραφεῖσα ἐκείνη λέγει αὐ-  
 τῇ· Ραββονί, ὃ λέγει, διδάσκαλε.  
 17 Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου  
 ἅπης· ἔγω γὰρ ἀναβέβηκα πρὸς τὸ πα-  
 τέρα μου· πορεύεσθε δὲ πρὸς τοὺς ἀδελ-  
 φούς μου, καὶ εἰπὲ αὐτοῖς· Αναβαίνω  
 πρὸς τὸν πατέρα μου καὶ τὸν πατέρα ὑμῶν,  
 καὶ Θεόν μου καὶ Θεὸν ὑμῶν. 18 Ερ-  
 χεται Μαρία ἡ Μαγδαλινη ἀπαγ-  
 γέλλουσα τοῖς μαθηταῖς, ὅτι εὗρεκε  
 τὸν Κύριον, καὶ αὐτὰ εἶπεν αὐτῇ.

19 Οὕτως οὖν ὁψίας τῇ ἡμέρᾳ  
 ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τὸ θυ-  
 ρὸν κλεισμένον, ὅπου ἦσαν οἱ μαθη-  
 ταὶ συνηγμένοι διὰ τὸ φόβον τοῦ Ἰω-  
 δαίου, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ  
 μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν.  
 20 Καὶ τῷτο εἰπὼν, ἔδειξε αὐτοῖς τοὺς  
 χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρη-  
 σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

they have taken away my Lord  
 and I know not where they  
 have laid him.

14 And when she had thus  
 said, she turn'd her self back  
 and saw Jesus standing, and  
 knew not that it was Jesus.

15 Jesus saith unto her, Woman,  
 why weepest thou? she saith  
 unto him, whom seekest thou? she  
 supposing him to be the gardener,  
 saith unto him, Sir, if thou  
 have born him hence, tell me  
 where thou hast laid him, and  
 I will take him away.

16 Jesus saith unto her, Mary.  
 She turn'd herself, and saith  
 unto him, Rabboni, which  
 is to say, Master.

17 Jesus saith unto her, Touch  
 me not: for I am not yet  
 ascended to my Father, but  
 go to my brethren, and say  
 unto them, I ascend unto my  
 Father and your Father, and  
 to my God and your God.

18 Mary Magdalene came and  
 told the disciples, that she had  
 seen the Lord, and that he had  
 spoken these things unto her.

19 Then the same day  
 evening, being the first of the  
 week, when the doors were  
 shut, where the disciples were  
 assembled for fear of the Jews,  
 came Jesus and stood in the  
 midst, and saith unto them,  
 Peace be unto you.

20 And when he had so said,  
 he shew'd unto them his hands  
 and his side. Then were the  
 disciples glad when they saw  
 the Lord.

## T E X T.

## TRANSLATION.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ ἐγὼ πέμπω ὑμᾶς. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 Καὶ

## P A R A P H R A S E.

cause they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, *One of the Angels re- d, (b) His Body is not taken away by Others, as you vainly imagine; He is risen from the Dead, as he told his Disciples before his Death should rise on the third day. Leave off therefore weeping, and go quickly and tell his Disciples that he is Risen. Hereupon she turn'd her back with the other Women, and went out of the Sepulcher in order to go tell the Disciples: and before they were gone out of the Garden wherein the Sepulcher was, she and the (c) other Women saw Jesus standing, and knew not that it was Jesus.* 15 Jesus says unto her, Woman, why weepest thou? *(for not being satisfy'd with what she had heard, and had been told by the Angel, she still kept weeping:)* Whom seekest thou? she supposing him to be the Gardener, says unto him, Sir, thou have born him hence, tell me where thou hast laid him, and I will take him away. *And having said so, she went on.* 16 Jesus hereupon, with the same sort of Voice he formerly us'd, says unto her, Mary. *knowing this his Voice, turn'd her self toward him, and now knowing him also by Sight, says unto him, Rabboni, which is to say, Master: and then she with the other Women fell down at his Feet, and holding on by the Feet worshipp'd him.* 17 Jesus says unto her with the rest, Touch, *i. e. hold me not, nor endeavour to detain me now; for I am not yet ascended to my Father: but go to my Brethren, i. e. Apostles, and say unto them, that I am risen from the Dead, and I ascend unto my Father and your Father, and to my God and your God, as I told them before my Death it was expedient I should do.* 18 Mary Magdalene, with the (d) other Women came and told the Disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at Evening, being the First day of the Week, when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and says unto them, Peace be unto you. 20 And when he had so said, he shew'd unto them his hands and his side, *where he was pierc'd, to satisfy them that he was not only an Apparition. Then were the Disciples glad, when they were thus beyond all Doubt assur'd, that they really saw the Lord.* 21 Then said Jesus to them again, Peace be unto you: as my Father has sent me, even so send I you, *viz. to preach the Gospel to all Mankind.*

(b) Compare *Matth.* 28. 6, 7. (c) See *Matth.* 28. 9. (d) See *Luke* 24. 9.

A a 2

22 And

II.  
Christ appears to  
the Apostles, All  
but Thomas.

## TEXT.

## TRANSLATION.

22 Καὶ τῷτο εἰπὼν ἐνεφύσησθε, καὶ λέγετε αὐτοῖς· Λάβετε πνεῦμα ἅγιον.

23 Ἀν πινὼν ἀφῆτε ταῖς ἁμαρτίαις, ἀφίενται αὐτοῖς· ἂν πινὼν κρατῇτε, κεκράτῳται.

24 Θωμᾶς δὲ, εἰς ὅκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Εὐεράχαμεν τὸν Κύριον. Ο δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸ δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ ῥάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, ἐγὼ μὴ πιστεύσω.

26 Καὶ μετ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

27 Εἶπε λέγει τῷ Θωμᾷ· Φέρε τὸ δάκτυλόν σου ὧδε, καὶ ἴδε ταῖς χεραῖς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνῃ ἄπιστος, ἀλλὰ πιστός.

28 Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ο Κύριός μου καὶ ὁ Θεός μου.

29 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἰώραχάς με, Θωμᾶ, πεπίστευχάς· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

22 And when he had said this, he breath'd on them, and saith unto them, Receive ye the holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever ye retain, they are retain'd.

24 But Thomas, one of the twelve, call'd Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and thou shalt not be faithless, but believing.

28 And Thomas answered and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

## TEXT.

## TRANSLATION.

30 Πολλά μὲν ἔτι καὶ ἄλλα σημεῖα  
ποίησεν ὁ Ἰησοῦς οὐκ ὅτι τὸ μαθητῶν  
τῶν, ἀλλ' ἵνα γέγραμμένα ᾖ τὰς  
βίβλων τούτων. 31 Ταῦτα δὲ γέ-  
γραπται, ἵνα πιστεύσῃτε, ὅτι ὁ Ἰησοῦς  
ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πι-  
στεύσῃτε ὅτι ἔστιν ἐν τῷ ὀνόματι αὐτοῦ.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life thro' his name.

Κεφ.

## PARAPHRASE.

And when he had said this, he breath'd on them, and says unto them, Receive ye the Holy Ghost to direct and assist you in the Execution of your Office or Ministry. 23 Whose soever Sins, on their true Repentance, ye remit in my Name and by my Authority, they are, i. e. shall be remitted unto them in Heaven, where your Sentence of Absolution shall be ratify'd and confirm'd; and whose soever Sins ye retain, ye remit not on account of their Misbehaviour or Impenitence, they are, shall be retain'd, or not forgiven in Heaven, but the Censures ye shall pronounce on them on Earth shall be confirm'd in Heaven.

24 But Thomas, one of the Twelve, call'd Didymus, was not with them when Jesus came. 25 The other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his side, I will not believe. 26 And after eight Days, again his Disciples were within, and Thomas with them: then came Jesus, the Doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side: and be not Faithless, but Believing. 28 And Thomas answer'd and said unto him, I am fully convinced that thou art no other Person than Jesus who was Crucify'd, and whom I acknowledge to be my Lord and my God. 29 Jesus says unto him, Thomas, because thou hast seen me, thou hast Believ'd: Blessed are they that have not seen, and yet have Believ'd.

30 And many other Signs of his being Truly risen from the Dead did Jesus give in the presence of his Disciples, which are not written in this book. 31 But these which are written, are sufficient Evidences that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have Life thro' his Name. And therefore I shall not write the Relation but of One more Appearance of Him, which is this:

## III.

Christ appears again to the Apostles, when Thomas was present.

## IV.

He appears again to some of his Apostles in Galilee.

Chap.

## TEXT.

## TRANSLATION.

Κεφ. κα'. Μετὰ ταῦτα ἐφάνερασεν  
 ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς  
 ὅτι τῆ θαλάσσης τῆ Τιβεριάδος. ἐφάνε-  
 ρασε δὲ ὕψους. 2 Ἦσαν ὁμῶς Σίμων  
 Πέτρος, καὶ Θωμᾶς ὁ λέγομενος Δί-  
 δυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς  
 Γαλιλαίας, καὶ οἱ ὅτι Ζεβεδαίου, καὶ ἄλ-  
 λοι οἱ τῶν μαθητῶν αὐτοῦ δύο. 3 Λέ-  
 γει αὐτοῖς Σίμων Πέτρον ὅτι ὕψους  
 ἀλιεύειν. Λέγουσιν αὐτῷ. Ἐρχόμεθα καὶ  
 ἡμεῖς σὺ σοι. Ἐξῆλθον, καὶ ἀνέβησαν  
 εἰς τὸ πλοῖον ἐὺς, καὶ ὡς ἐκείνη  
 τῇ νυκτὶ ὅτι αὐτὸς ὅτι. 4 Πρωίας  
 δὲ ἡδὴ γενομένης ἔστι ὁ Ἰησοῦς εἰς τὴν  
 αἰγιαλόν· καὶ μέντοι ἡδὲ οἱ μαθηταὶ  
 ὅτι Ἰησοῦς ὅτι. 5 Λέγει οὖν αὐτοῖς  
 ὁ Ἰησοῦς. Παιδιά, μή τι προσφάγοι  
 ἔχετε; Απεκρίθη αὐτῷ. Οὐ. 6 Ὁ  
 δὲ εἶπεν αὐτοῖς. Βάλετε εἰς τὸ δεξιὰ  
 μέρος τοῦ πλοίου τὸ δίκτυον, καὶ εὖ-  
 ρήσετε. Ἐβάλον οὖν, καὶ ὡς ἐπὶ αὐτὸ  
 ἐλκῦσαι ἴχθυας ἀπὸ τοῦ πλήθους τῶν  
 ἰχθύων. 7 Λέγει οὖν ὁ μαθητὴς  
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, πρὸς Πέτρον·  
 Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος,  
 ἀκούσας ὅτι ὁ Κύριός ἐστι, καὶ ἐπιδύτην  
 διεζώσατο, (ὡς ὅτι γυμνός) καὶ ἔβα-  
 λει ἑαυτὸν εἰς τὴν θαλάσσαν. 8 Οἱ  
 δὲ ἄλλοι μαθηταὶ πρὸς πλοῖον ἦλθον,  
 (καὶ ὅτι ἦσαν μακρὰν ἀπὸ τῆ γῆς, ἀλλὰ

## Chap. XXI.

After these things, Jesus  
 shew'd himself again to the  
 disciples at the sea of Tiberias  
 and on this wise shew'd  
 himself:

2 There were together  
 Simon Peter, and Thomas call-  
 ed Didymus, and Nathanael  
 of Cana in Galilee, and the  
 of Zebedee, and two other  
 his disciples.

3 Simon Peter saith unto  
 them, I go a fishing. They  
 unto him, We also go with  
 thee. They went forth, and  
 entered into a ship immediately  
 and that night they caught  
 thing.

4 But when the morning  
 was now come, Jesus stood  
 the shore: but the disci-  
 knew not that it was Jesus.

5 Then Jesus saith unto  
 them, Children, have ye  
 meat? They answer'd him,

6 And he said unto them  
 Cast the net on the right  
 of the ship, and ye shall  
 They cast therefore, and  
 they were not able to draw  
 for the multitude of fishes.

7 Therefore that disci-  
 whom Jesus lov'd, saith unto  
 Peter, It is the Lord. Now  
 when Simon Peter heard  
 it was the Lord, he girt  
 fishers coat unto him, (for  
 was naked) and did cast  
 self into the sea.

8 And the other disci-  
 came in a little ship (for  
 were not far from land,

## TEXT.

## TRANSLATION.

ἀπὸ πηχῶν ἄγκυσι(ν) σύριγας  
 δίκτυον τῷ ἰχθύϊ. 9 Ὡς  
 ἀπῆλθον εἰς τὴν γῆν, βλέποντες  
 θάλασσαν κειμένην, καὶ ὄψαιον ὅτι  
 ἦσαν, καὶ ἄρτον. 10 Λέγει αὐτοῖς  
 Ἰησοῦς· Εἰπάσατε ὅτι πάντες ὄψαιον  
 ὅτι ἦσαν νῦν. 11 Ἀνέβη Σίμων  
 Πέτρος, καὶ ἔλαυνε τὸ δίκτυον ἐπὶ  
 γῆς, μετὸν ἰχθύων μεγάλων ἑκατὸν

as it were two hundred cu-  
 bits) dragging the net with  
 fishes.

9 As soon then as they were  
 come to land, they saw a fire  
 of coals there, and fish laid  
 thereon, and bread.

10 Jesus saith unto them,  
 Bring of the fish which ye have  
 now caught.

11 Simon Peter went up,  
 and drew the net to land, full  
 of great fishes, an hundred and

πεν-

## PARAPHRASE.

ap. XXI. After these things afore related and done at Jerusalem, the  
 apostles went into Galilee from Jerusalem, according to the (e) Directions  
 given them. And here Jesus shew'd himself again to the Disciples at the  
 place of Tiberias; and on this wise shew'd he himself: 2 There were  
 together Simon Peter, and Thomas call'd Didymus, and Nathanael other-  
 wise call'd Bartholomew of Cana in Galilee, and the two Sons of Zebe-  
 dæe, and two other of his Disciples. 3 Simon Peter says unto them, I  
 am a fishing. They say unto him, We also go with thee. They went  
 forth, and entered into a Ship immediately; and that Night they caught  
 nothing. 4 But when the Morning was now come, Jesus stood on the  
 shore: but the Disciples knew not that it was Jesus. 5 Then Jesus  
 says unto them, Children, have ye any meat? They answer'd him, No.  
 And he said unto them, Cast the Net on the right side of the Ship,  
 and ye shall find. They cast therefore, and now they were not able to  
 draw it for the multitude of Fishes. 7 Therefore that Disciple whom  
 Jesus lov'd, i. e. John himself, says unto Peter, It is the Lord. Now  
 when Simon Peter heard that it was the Lord, he girt his Fishers upper  
 garment unto him (for before he put that on, he was naked, i. e. had on only  
 his Shirt) and did cast himself into the Sea, and so swam to Jesus on  
 the shore, before the Boat could be got thither. 8 And the other Disci-  
 ples came in a little Ship (for they were not far from Land, but as it  
 were two hundred Cubits, i. e. half a Furlong or three hundred Feet)  
 dragging the Net with Fishes. 9 As soon then as they were come to  
 land, they saw a Fire of coals there, and Fish laid thereon, and Bread.  
 Jesus says unto them, Bring of the Fish which ye have now caught.  
 Simon Peter went up, and drew the Net to Land, full of great

(e) Matth. 28. 7, &c.

## TEXT.

## TRANSLATION.

πεντηκοντατριῶν· ἡ ποσὺν οἶπαι ἔκ  
ἐράθη τὸ δίκτυον. 12 Λέγει αὐτοῖς ὁ  
Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ  
ἐτόλμα πῶν μαθητῶν ἔξετασαι αὐτὸν,  
Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.  
13 Ἐρχεῖτο ὁ Ἰησοῦς, ἡ λαμβάνει  
τὸ ἄρτον, ἡ δίδωσιν αὐτοῖς, ἡ τὸ ὀψά-  
ριοι ὁμοίως. 14 Τῷτο ἤδη τρίτον  
ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐ-  
τῷ, ἐγερθεὶς ἐκ νεκρῶν.

15 Ὅτε οὖν ἠείνησαν, λέγει πρὸς  
Σίμων Πέτρον ὁ Ἰησοῦς· Σίμων Ἰωάννα,  
ἀγαπᾷς με πλεῖον τούτων; Λέγει  
αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ  
σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία  
μυ. 16 Λέγει αὐτῷ πάλιν δευτέ-  
ρον· Σίμων Ἰωάννα, ἀγαπᾷς με; Λέ-  
γει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι  
φιλῶ σε. Λέγει αὐτῷ· Ποίμανε τὰ  
προβάτα μυ. 17 Λέγει αὐτῷ τὸ  
τρίτον· Σίμων Ἰωάννα, φιλεῖς με;  
Ελυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ  
τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐ-  
τῷ· Κύριε, σὺ πάντα οἶδας· σὺ γι-  
νώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰη-  
σοῦς· Βόσκει τὰ πρόβατά μου. 18 Ἀ-  
μιῶ ἀμιῶ λέγω σοι, ὅτι ἡς νεώτε-  
ρος, ἐξώνυς σταυρὸν καὶ θανάτου  
τεῖς ὅπως ἤθελεις· ὅταν δὲ μερόσης,

fifty and three: and for  
there were so many, yet  
not the net broken.

12 Jesus saith unto them  
Come and dine. And none  
the disciples durst ask him  
Who art thou? knowing  
it was the Lord.

13 Jesus then cometh  
and taketh bread, and giveth them  
and fish likewise.

14 This is now the third  
time that Jesus shew'd himself  
to his disciples, after that  
he was risen from the dead.

15 So when they had din'd  
Jesus saith to Simon Peter,  
Simon son of Jonas, lovest thou  
me more than these? He saith  
unto him, Yea, Lord; thou  
knowest that I love thee. Jesus  
saith unto him, Feed my lambs.

16 He saith to him again  
the second time, Simon son  
of Jonas, lovest thou me? He  
saith unto him, Yea, Lord; thou  
knowest that I love thee. Jesus  
saith unto him, Feed my sheep.

17 He saith unto him the  
third time, Simon son of Jonas,  
lovest thou me? Peter was  
griev'd, because he said unto  
him the third time, Lovest thou  
me? And he said unto  
him, Lord, thou knowest all  
things; thou knowest that I  
love thee. Jesus saith unto him,  
Feed my sheep.

18 Verily verily I say unto  
thee, When thou wast young  
thou girdedst thyself, and walk-  
edst whither thou wouldest;  
but when thou shalt be old,

## TEXT.

## TRANSLATION.

ἐτινείς τὰς χεῖρας αὐ, καὶ ἄλλος σε  
 ἴσσει, καὶ οἷσεν ὅπου οὐ θέ-  
 us. 19 Τοῦτο δὲ εἶπε, σημαίνων

thou shalt stretch forth thy  
 hands, and another shall gird  
 thee, and carry thee whither  
 thou wouldst not.

19 This spake he, signify-

πρίν

## PARAPHRASE.

fishes, an hundred and fifty and three: and for all there were so many,  
 it was not the net broken. 12 Jesus says unto them, Come and dine.  
 and none of the Disciples durst ask him, Who art thou? knowing that  
 it was the Lord. 13 Jesus then comes and takes Bread, and gives them,  
 and Fish likewise. 14 This is now the third time that Jesus shew'd  
 himself to his Disciples, i.e. Apostles, being together in a Body or Com-  
 munity, after that he was risen from the Dead.

15 So when they had din'd, Jesus says to Simon Peter, Simon son of  
 Jonas, Lovest thou me more than these *the rest of my Apostles do, thinkest*  
*thou now as thou (f) seemedst to think before thy Denial of me?* He says  
 unto him, Yea, Lord, *tho' I did thus basely Deny thee, and am there-*  
*fore taught not to make Comparison of my self with All others, yet thou*  
*knowest that I sincerely love thee.* He says unto him, Feed (ff) my  
 Lambs, i.e. express thy Love to me by taking Care of my Flock com-  
 mitted to thy Charge. 16 He says to him again the second time, Si-  
 mon son of Jonas, lovest thou me? He says unto him, Yea, Lord;  
 thou knowest that I love thee. He says unto him, Feed my Sheep.  
 He says unto him the third time, Simon son of Jonas lovest thou  
 me? Peter was griev'd, because he said unto him the third time, Lovest  
 thou me, *forasmuch as Christ seem'd thereby to suspect his Sincerity:*  
 and he said unto him, Lord, thou knowest all things; thou knowest  
 that I love thee. Jesus says unto him, Feed my Sheep. 18 Verily ve-  
 ry I say unto thee, *I know thou wilt faithfully discharge thy Trust,*  
*even unto Death. Namely, now when thou wast Young, thou girdedst*  
*thy self thy Fishers-coat, and walkedst whither thou wouldst, stretch-*  
*(g) out thy Hands to swim to me: but when thou shalt be Old,*  
*thou shalt stretch forth thy Hands, being forc'd so to do, and another*  
*shall gird thee, namely to a Cross, and so carry thee whither thou wouldst*  
*go, i.e. to the place of Execution.* 19 This spake he, signifying by

v.  
 He charges Pe-  
 ter to feed his  
 Sheep, and fore-  
 tells the manner  
 of his Death.

## ANNOTATIONS.

(f) See Matth. 26. 33.

(ff) It seems probable that Christ did here, by his Lambs and Sheep, in a more  
 special manner design the College of the Apostles, over which he did hereby give  
 him the Presidency. So ποιμαίνω signifies to preside, as well as feed or instruct.

(g) See v. 7.

B b

what

## TEXT.

## TRANSLATION.

ποιῶ θανάτου δοξάσει ποτὶν Θεόν.  
Καὶ τούτο εἰπὼν, λέγει αὐτῷ. Ἀκο-  
λύθει μοι.

ing by what death he should  
glorify God. And when he had  
spoken this, he saith unto him  
Follow me.

20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέ-  
πει τὴν μαθητὴν ἐν ἡγάπα ὁ Ἰησοῦς, ἀκο-  
λυθῆναι, ὅς καὶ ἀνέπεσεν ἐν τῷ δεύπνῳ  
ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπε Κύριε,  
πῶς ἔστιν ὁ ὡς διδούς σε; 21 Τῷ τῷ  
ιδῶν ὁ Πέτρος λέγει τῷ Ἰησοῦ. Κύριε,  
ἕως δὲ πῶς; 22 Λέγει αὐτῷ ὁ Ἰη-  
σοῦς. Εἰάν αὐτὸν γέλω μένειν ἕως ἔρ-  
χου, τί πρὸς σε; σὺ ἀκολούθη μοι.  
23 Ἐξῆλθεν ἔτι ὁ λόγος ἕως εἰς τοὺς  
ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ  
ἀποθνήσκει. καὶ ἔκ εἰπεν αὐτῷ ὁ Ἰησοῦς  
ὅτι ἔκ ἀποθνήσκει. Ἀλλ'. Εἰάν αὐτὸν  
γέλω μένειν ἕως ἔρχου, τί πρὸς σε;

20 Then Peter turning a-  
bout, seeth the disciple whom  
Jesus lov'd, following; which  
also lean'd on his breast at sup-  
per, and said, Lord, which  
he that betrayeth thee?

21 Peter seeing him, saith  
to Jesus, Lord, and what shall  
this man do?

22 Jesus saith unto him,  
I will that he tarry till I come:  
what is that to thee? Follow  
thou me.

23 Then went this saying  
abroad among the brethren  
that that disciple should not  
dye: yet Jesus said not unto  
him, He shall not dye: but,  
I will that he tarry till I come:  
what is that to thee?

24 This is the disciple  
which testifieth of these things  
and wrote these things: and  
we know that his testimony is  
true.

25 And there are also many  
other things which Jesus did  
the which if they should be  
written every one, I suppose  
that even the world is not  
could not contain the books  
that should be written.

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρ-  
τυρῶν τοὺς τύπων, καὶ γράψας ταῦτα.  
καὶ οἶδα μὲν ὅτι ἀληθὴς ἐστιν ἡ μαρ-  
τυρία αὐτοῦ. 25 Ἐπὶ δὲ καὶ ἄλλα  
πολλὰ ὅσα ἐποίησαν ὁ Ἰησοῦς, ἅπαντα  
εἰάν γράφωμαι κατ' ἐν, οὐδὲ αὐτὸν  
οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφό-  
μενα βιβλία.

V. 25: † Ἀλλ' is not read in Alex. or Cant. MSS. &c. nor in Vulgar Latin, Syriac, Arabic, or Persian Versions.

## PARAPHRASE.

that Death, *namely that of the Cross*, he should glorify God. And when he had spoken this, he says unto him, Follow me.

20 Then Peter turning about, sees the Disciple whom Jesus lov'd, *John himself*, following; which also lean'd on his Breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter saying him, says to Jesus, Lord, and what shall this Man do? 22 Jesus says unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. 23 Then, *upon this ambiguous Answer of Jesus*, went this saying abroad among the Brethren, *i. e. Christians*, that that Disciple should not Dye, *but continue Alive till Christ's Final coming to Judgment*. Yet Jesus said not unto him, He shall not Dye; *but*, If I will that he tarry till I come, *Namely to take Vengeance upon the Obstinate Unbelieving Jews, by destroying Jerusalem and putting an end to the Jewish State, which St John did accordingly live to see*; what is that to thee?

VI.  
Christ foretells  
John's living till  
after the Destruction  
of Jerusalem.

## The CONCLUSION.

24 This, *viz. John*, is the Disciple who testifies these things, and wrote these things *contain'd in this Gospel*: and we know, *i. e. sure*, that his Testimony is true. 25 And there are also many other things which Jesus did, *besides those related in this Gospel*; the which they should be written every one, I suppose that even the World it self could not contain (*which seems to have been a Proverbial Expression, denote, that there would be a very great Number of*) the Books that could be written.

# S I R N O P A S I S

- I. Of the Pre-existence of CHRIST in his Divine Nature before his Incarnation, all Eternity, Chap. I. 1-5.
- II. Of the End or Design of John Baptist's Coming or Ministry, I. 6-8.
- III. Of the Incarnation of CHRIST, and the End of his Coming into the World, I. 9-11.
- IV. The Baptist's Testimony of CHRIST at Bethabara, I. 12-37.

CHRIST begins his Ministry by gathering Disciples, Andrew, John and Peter at Bethabara; and Nathanael in Galilee, I. 38-46. He turns water into Wine at Cana in Galilee, I. 47-54. Go's to Capernaum, I. 47-54.

I. An Account of his Ministry before the Imprisonment of the Baptist; which is Wholly Omitted by the other three Evangelists, and contains these Particulars, viz.

He go's up to Jerusalem to the Passover, and drives the Traders out of the Temple, II. 13-17. He goes with Nicodemus, III. 1-21. Leaving Jerusalem, He go's into some other part of Judea, where his Disciples baptize; with Discourse thereon, III. 22-25. Leaving Judea, He passes thro' Samaria, where he discourses with a woman of Sychar or Sichem, and rises there two days, IV. 1-42. He comes into Galilee, and cures a Nobleman's Son at Capernaum, IV. 43-54.

The Gospel of St John may be distinguish'd into these Parts, viz.

V. An Account of CHRIST's Ministry, which may be distinguish'd into two parts, viz.

2. An Account of his Ministry after the Imprisonment of the Baptist; Which contains these Particulars, mostly Omitted by the other Evangelists, viz.

He go's up to Jerusalem to the Passover, where he cures an infirm man at the pool of Bethesda on the Sabbath, with the Discourse thereon, V. He returns into Galilee, where he miraculously feeds 5000; with the Discourse thereupon, VI. He goes to Jerusalem at the Feast of Tabernacles, and his Discourse then, VII. 1-31. The Pharisees Officers to seize him, but they do it not, 32-44. A woman taken in Adultery is brought to him, VIII. 1-11. His Discourse afterwards, wherein he speaks of Abraham, the Jews go about to stone him for saying himself Greater than Abraham, 12-18. He cures a Man born Blind, IX.

He is at the Feast of the Dedication, when the Jews try to stone him for what they call'd Blasphemy, X. He go's to Bethabara, 40-46. He raises Lazarus from the Grave, XI. 1-46. The Rulers resolve to kill him, 47-53. He retires to Ephraim, 54. The next Passover is at hand, which was CHRIST's last, XI. 55-57. Six days before the Passover, he goes to Bethany, XII. 1-11. On the next day rides into Jerusalem in Triumph; with relation of what was done, 12-19.

The Night before he Suffer'd, He washes his Disciples Feet, &c. with his large Discourse to, and Prayer for them, XIII, XIV, XV, XVI, XVII. He is apprehended and carried before Annas first, then Caiaphas, XVIII. 1-27. He is carried before Pilate, condemn'd, and crucified, XVIII. 28-XIX. 18. What past after his Crucifixion to his Burial, XIX. 41-42.

VI. An Account of CHRIST's Resurrection, and his Appearing and Converſing afterwards with his Disciples, XX, XXI.

F I N I S.

[illegible]

at  
 at  
 ing  
 4.1  
 ed  
 nt  
 the  
 ur  
 ere  
 i d  
 d  
 t F  
 Pa  
 b  
 7.  
 . C  
 rev  
 e 2  
 Tre  
 Ac  
 m  
 from  
 be  
 p  
 no

# THE ACTS OF THE HOLY APOSTLES.

## THE PREFACE.

WHAT St *Luke* writ this Treatise of the *Acts of the Apostles* After his *Gospel*, is evident from his calling his *Gospel* (*Act* I. 1.) *The Former Treatise*. Now it has been observ'd in the Preface to his *Gospel*, that, according to *Irenaeus*, his *Gospel*

was writ till after *St Paul's Releasement* from his First imprisonment at *Rome*, and *Departure* thence, which could not be before the year of A. D. 63. And it is very likely that he wrote this Treatise *Acts* at the same Time, or as soon as he had writ his *Gospel*. It is commonly thought that he writ the *Acts* before *S. Paul's* Return above-mention'd, because he continues not the History of the said Releasement; which it is thought he would have done, if he writ the *Acts* after the said Releasement. But the weakness of this inference sufficiently appears by considering, that it is certain *St Luke* writ *many years* after; and therefore might, if he had pleas'd, have writ the History of the *Acts*, not only to the foresaid Releasement, but to *Paul's Second Imprisonment* at *Rome*, and to a very Little before *Paul's Death*: It being evident from 2 Tim. 4. 11. that *St Luke* was with *St Paul*, when he writ that Epistle to *Timothy*, which was in the year 67. and but a Little before *S. Paul's Martyrdom*; as appears from 2 Tim. 4. 6. As to the Place where this Treatise was writ, it is Uncertain, though ever conjectur'd by some to be at *Rome*.

The Title of the *Acts of the Apostles* (or the like) was not given to this Treatise by *St Luke* himself; so it is Observable that it does not contain an Account of the *Acts* of All the Apostles, but chiefly of *S. Paul*, in which it is thought *S. Luke* was at first Converted, and whom it is from this very Treatise, that he accompany'd in some of his Travels. These *Acts* or History therefore *St Luke* chiefly enlarges upon, and therewith the Far greater part of this Book. Next to *St Paul* he takes notice chiefly of *St Peter*.

I.  
The Time and  
Place of writing  
this Treatise.

II.  
Concerning the  
Title and principal  
Subject of this  
Treatise.

ΠΡΑΞΕΙΣ  
ΤΩΝ  
ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ. THE  
ACTS  
OF THE  
HOLY APOSTLES

## TEXT.

## TRANSLATION.

Κεφ. α'. **Τ**ΟΝ μὲν πρῶτον λό-  
γον ἐποίησά μιν πε-  
ρὶ πάντων, ὃ Θεό-  
φιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε  
καὶ διδάσκειν, 2 ἄχρι ἧς ἡμέρας  
ὁ τευλάμην τοῖς ἀποστόλοις ἀφ'  
πνεύματος ἁγίου, ὃς ἐξελέξατο,  
ἀνελήφθῃ. 3 Οἷς καὶ παρέστη-  
σεν ἑαυτὸν ζῶντα μετὰ τὸ πάθειν  
αὐτὸν, ὃ πολλοῖς τεκμηρίοις, δι'  
ἡμερῶν πεσάρχοντα ὀπιθρόμην  
αὐτοῖς, ὃ λέγων τὰ ῥεῖ τῆς βασι-  
λείας τοῦ Θεοῦ. 4 Καὶ συναλιζόμενος  
πρήγγυλεν αὐτοῖς ἀπὸ Ἱερουσολύμων  
μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν  
ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ  
μου. 5 Ὅτι Ἰωάννης μὲν ἐβάπτισεν

Chap. I.  
**T**HE former treatise  
have I made, O Theo-  
philus, of all that Je-  
sus began both to do  
and teach,

2 Until the day in which  
he was taken up, after that he,  
thru' the holy Ghost, had given  
commandments unto the Apo-  
stles whom he had chosen.

3 To whom also he shew'd  
himself alive after his passion,  
by many infallible proofs, being  
seen of them forty days, and  
speaking of the things pertain-  
ing to the kingdom of God:

4 And being assembled to-  
gether with them, commanded  
them that they should not de-  
part from Jerusalem, but wait  
for the promise of the Father,  
which, saith he, ye have heard  
of me.

5 For John truly baptiz'd

## ANNOTATIONS.

- (a) Concerning this Name see the Note thereon *Luke* 1. 3.  
(b) See *John* 20. 22. (c) For so the words are understood by several  
the Old Interpreters and others. (d) *Luke* 24. 49. *John* 14. 16, 26, 27  
and 15. 26. and 16. 7.

THE  
A C T S  
OF THE  
HOLY APOSTLES.

PARAPHRASE.

SECTION I.

*Containing an Account of our Lord's Ascension, the Election of Matthias to be an Apostle, the Descent of the Holy Ghost, and other Particulars, which were transacted before the Ending of A. D. 33, or not long after. Which Particulars take up the First Five Chapters of this Book.*

Chap. I.

**T**HE former Treatise, viz. of my Gospel, have I Luke made, O (a) Theophilus, of All that Jesus began both to, i.e. did do and teach, so far forth as I judge requisite to take Notice of our Lord's Discourses and Actions, 2 until the Day in which he was taken up into Heaven, after that he, thro' the Holy Ghost directing him as Man, and by him after his Resurrection conferr'd in some degree on his Apostles by (b) Breathing on them, had given such Commandments as he then judge'd proper unto the Apostles, whom he had chosen (c) also by the Direction of the said Holy Ghost. To whom also he shew'd himself Alive after his Passion by many in- fallible Proofs, being seen of them frequently for the space of forty days, and speaking to them of the things pertaining to the settling and esta- blishing the Kingdom of God, i. e. the Christian Church. 4 And more particularly the Last time he appear'd to them was at Jerusalem, when being assembled together with them, he commanded them that they should not depart from Jerusalem to go and preach in other parts, but wait for the Descent of the Holy Ghost upon them, according to the Promise of the Father, which says he, ye have (d) heard of me. 5 For John Baptist

I.  
The Connexion  
between St Luke's  
Gospel and this his  
Treatise of the  
Acts of the Apo-  
stles, together  
with an Account  
of our Lord's As-  
cension.

## TEXT.

## TRANSLATION.

ὕδατι· ὑμεῖς δὲ βαπτισθήσεσθε ἐν  
πνεύματι ἁγίῳ ἔτι μὲν πολλὰς ταύ-  
τας ἡμέρας. 6 Οἱ μὲν οὖν συνελ-  
θόντες, ἐπηρώτων αὐτὸν, λέγοντες· Κύ-  
ριε, εἰς ἃ τῷ χρόνῳ τέττω ἀποκαθι-  
στάνεις εἰς τὴν βασιλείαν τοῦ Ἰσραὴλ;

7 Εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν  
ἔστι γινῶσθαι χρόνους ἢ καιροὺς οὓς  
ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

8 Ἀλλὰ λήψεσθε δυνάμιν ἐπελ-  
θόντων τοῦ ἁγίου πνεύματος ἐφ'  
ὑμᾶς· καὶ ἔσσεσθε μοι μάρτυρες ἐν  
τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰου-  
δαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἑσχάτης  
τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλέ-  
πόντων αὐτῶν ἐπήρθη, καὶ νεφέλη  
ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλ-  
μῶν αὐτῶν. 10 Καὶ ὡς ἀπειρίζον-  
τες ἦσαν εἰς τὸν ὕψανόν, πορευομένους  
αὐτοὶ, καὶ ἰδὲ, ἄνδρες δύο πρὸς ἑαυ-  
τοὺς αὐτοῖς ἐκείνην λευκῇ, 11 οἱ  
καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐσθί-  
χετε ἐμβλέποντες εἰς τὸν ὕψανόν; Ἔπος  
ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸ  
ὕψανόν, ἔτις ἐλεύσεται ὅταν προποιοῖ θεία-  
σαι αὐτὸν πορευόμενον εἰς τὸν ὕψανόν.

12 Τότε ὑπέστρεψαν εἰς Ἱερουσα-  
λὴμ, ἀπὸ ὧν ἐστὶν χαλασμένοις Ἐλαζά-  
ρος, ὁ ὅστις ἐστὶν ἐν Ἱερουσαλὴμ, σαββά-  
τον ἔχον ὁδόν. 13 Καὶ ὅτε εἰσῆλ-

with water; but ye shall be  
baptiz'd with the holy Ghost,  
not many days hence.

6 When they therefore were  
come together, they ask'd of  
him, saying, Lord, wilt thou  
at this time restore again the  
kingdom to Israel?

7 And he said unto them,  
It is not for you to know the  
times or the seasons, which the  
Father hath put in his own  
power.

8 But ye shall receive pow-  
er after that the holy Ghost is  
come upon you: and ye shall  
be witnesses unto me both in  
Jerusalem, and in all Judea,  
and in Samaria, and unto the  
uttermost part of the earth.

9 And when he had spoken  
these things, while they be-  
held, he was taken up, and a  
cloud receiv'd him out of their  
sight.

10 And while they look'd  
steadfastly toward heaven, as he  
went up, behold, two men  
stood by them in white ap-  
parel;

11 Which also said, Ye men  
of Galilee, why stand ye gazi-  
ng up into heaven? thus said  
Jesus which is taken up from  
you into heaven, shall so come,  
in like manner as ye have seen  
him go into heaven.

12 Then return'd they unto  
Jerusalem, from the mount  
call'd Olivet, which is from Je-  
rusalem \* near to a sabbath-  
day's journey.

13 And when they were

PARAPHRASE.

truly baptiz'd with (e) Water; but ye shall be baptiz'd with the Holy Ghost, not many days hence. 6 When they therefore were come together this last time, they willing to understand what Christ had said (f) of the Promise of the Father, as relating to the Setting up of the Temporal Kingdom of the Messias, ask'd of him, saying, Lord, wilt thou at this time, i. e. not many Days hence (as v. 5.) restore again the Power and Glory of a Temporal Kingdom to the people of Israel, by setting up the Kingdom of the Messias or Son of Man foretold by Daniel, (g) and which should be so Great as that All People, Nations and Languages should be Subject thereto? 7 And he said unto them, It is not for you to know the Times or the Seasons, which the Father has put in his Own power, he thinks fit to keep secret to himself as yet: When it is fit for you to know the said Time of restoring the Kingdom to the Israel (i. e. (gg) Saints) God, then it shall be made known unto some of you in a Prophetical manner, as it was to (h) St. John. 8 But it is sufficient to tell you at present, that what I mean by that I said v. 4, 5, is this, that not many (viz. Ten) days hence, ye shall receive a most extraordinary and miraculous Power, after that the Holy Ghost is then come upon you; and ye shall be Witnesses unto the World of Me, i. e. of what I have done and taught, viz. both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the Earth. 9 And when he had spoken these things, he led them forth of Jerusalem to the Mount (i) of Olives, and to that part of it where began the District of Bethany (k); and there, while they beheld, he was taken up into Heaven, and a Cloud receiv'd him out of their sight. 10 And while they look'd stedfastly toward Heaven, as he went up thither, behold two Angels, in the appearance of Men, stood by them in white Apparel; 11 who also said, Ye who are at least most of you Men or Natives of Galilee, why stand ye gazing up into Heaven? It is in vain for you to expect to see Jesus come down again at present: but this same Jesus which is now taken up from you into Heaven, shall One day so come down from thence, in like manner as ye have seen him now go into Heaven.

12 Then return'd they unto Jerusalem from the Mount call'd Olivet, which is from Jerusalem near to a (l) Sabbath-day's journey, i. e. about ten Jewish Furlongs, or a Mile. 13 And when they were come into Jeru-

II.  
What pass'd between our Lord's Ascension and Pentecost, particularly the Choice of Matthias to be an Apostle.

ANNOTATIONS.

(e) See my Paraph. on Matt. 3. 11.

(f) Namely v. 4. (g) See Dan. 7. 13, 14. (gg) See Galat. 6. 16.

(h) Revel. 11. 15. and 20. 4. (i) Compare v. 12.

(k) Compare Luke 24. 50.

(l) It being said John 11. 18. that Bethany was nigh unto Jerusalem, about ten furlongs off, and it being said Luke 24. 50. that Jesus led his Disciples th as far as to Bethany; and yet it being said in this place that Mount Olivet, thereby seems to be imply'd That part of the Mount whence our Lord ascended, was from Jerusalem but a Sabbath-day's journey; hence it is controverted

## TEXT.

## TRANSLATION.

γον, ἀνέβη εἰς τὸ ὑπερῶον, ὃ ἦσαν  
καταμύροντες, ὃ, τε Πέτρος † καὶ Ἰωάν-  
νης, καὶ Ἰάκωβος, καὶ Ανδρέας, Φίλιπ-  
πος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματ-  
θαῖος, Ἰάκωβος Αλφαίου, καὶ Σίμων ὁ  
Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. 14 Οὗ-  
τοι πάντες ἦν προσκαλεσθέντες ὁμοθυ-  
μαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν  
Μαρίᾳ, καὶ Μαρίᾳ τῇ μητρὶ Ἰησοῦ,  
καὶ σὺν τοῖς ἀδελφοῖς αὐτῶν. 15 Καὶ ἐν  
ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος  
ἐν μέσῳ τῶν μαθητῶν, εἶπεν (ὡς τε ὁ χ-  
λος ὀνομάζων ὅτι τὸ αὐτὸ ὡς ἐχρὸν εἶ-  
κοσι) 16 Ἄνδρες ἀδελφοί, ἐδὲ πλη-  
ρωθῆναι τῆ γραφῆς ταύτης ὡς προεῖπε  
τὸ πνεῦμα τὸ ἅγιον διὰ στόματος  
Δαβὶδ, ὅτι Ἰούδας ὁ γινόμενος ὁδηγῶν  
τοῖς συλλαβεῖσι τὸν Ἰησοῦν. 17 Ὅτι  
καταρτήσονται ὡς σὺν ἡμῖν, καὶ  
ἐλάξῃ τὴν κληρὸν τῆς διακονίας ταύ-  
της. 18 Οὕτως μὲν οὖν ἐκτίσθη το

come in, they went up into an upper room, where abode both Peter, \* and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continu'd with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)

16 Men and brethren, the scripture must needs have been fulfill'd, which the holy Ghost by the mouth of David saith before concerning Judas, who was guide to them that took Jesus.

17 For he was numbered with us, and had obtain'd part of this ministry.

18 Now this man purchaseth

## ANNOTATIONS.

verted how the foremention'd Texts of Scripture may be Reconcil'd. But it is easily done according to the Sense given by me in the Paraphrase of 24. 50. and v. 9. of this Chapter. Namely, what is said *John 11. 18.* is plainly to be understood of the *Town* or *Village* of *Bethany*; Whereas what is said *John 12. 24. 50.* can't reasonably be suppos'd of the *Town* or *Village* so call'd; for we know our Lord, who ascended only in sight of his Apostles or Disciples, did not go to the *Town* of *Bethany* for to Ascend *thence*; but thereby is to be reasonably understood that part of *Mount Olivet*, where the *Diocese*, or as it were the *Parish* of *Bethany* began toward *Jerusalem*; and therefore tho' the *Town* of *Bethany* were about *fifteen furlongs* off from *Jerusalem*, yet the *Diocese* or *Parish* of *Bethany* might very well reach *within seven or eight furlongs*, i. e. a *Sabbath journey* off *Jerusalem*: Especially if it be consider'd, that when one was *over the brook Kedron*, one was suppos'd to be at *Jerusalem*, being then within the *Precincts* thereof.

PARAPHRASE.

Jerusalem, they went up into an Upper Room, in some House of a Believer where they could safely meet in Privacy, without fear of being Betray'd or Discover'd to the Jewish Rulers; and thought to be the same where our Lord eat his last Passover, and instituted the Lord's Supper; where abode, for the remaining part of that Day, being Ascension day, the eleven Apostles, viz. both Peter, and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the Son of Alphaeus, and Simon Zelotes, and Judas the Brother of James the Son of Alphaeus. 14 And likewise these All continu'd to meet afterwards in the same Upper Room, and there to join with one accord in Common Prayer and Supplication, with the Women (m) that were wont to attend Jesus, and particularly Mary the Mother of Jesus, with his two (n) Brethren that were not of the Apostles, but however were now become Faithful Disciples, viz. Joses and Simon. 15 And in One of those Days, namely some day within the Ten days between the Ascension and Descent of the Holy Ghost, and probably on the next Lord's day after the Ascension, when All the Christians in and near to Jerusalem were assembled together in the foresaid Upper Room, Peter (nn) stood up in the midst of the Disciples, and said, (the Number of the Names or Persons now assembled together were about an hundred and twenty) 16 Men and Brethren, This Scripture must needs have been fulfill'd in order to verify a Prophecy therein contain'd, which the Holy Ghost by the mouth of David (in Ps. 41. 9.) spake before-hand concerning the Treachery of Judas, who was Guide to them that took Jesus in the Garden of Gethsemane. 17 For, according to the said Scripture, He was numbred with the Apostles, and the constant Attendants and Domesticks and familiar Friends of our Lord, who eat Bread with him; and he had obtain'd part of this Ministry of our Apostleship, so far was he entrusted by our Lord. Now this man was so wicked, that he betray'd our Lord for thirtieth (o) pieces of Silver, and there was afterwards purchas'd a Field (p) for

ANNOTATIONS.

13. † So it is read in Alex. and Cant. which are the two most Ancient Versions, as also in Vulg. Syr. and Ethiop. Versions; and in St Augustin. And that this is the true Original Reading, may be made further appear from other Conjectures.

(m) Compare Luke 23. 49. 55. and 24. 10. And here it is to be noted, that Luke calls the Virgin Mary by the name of the Mother of Jesus, whereas he speaks of her in his Gospel Chap. 24. 10. under the name of Mary the Sister of Joses. Of which see afore in the proper places. It is also observable that this is the last mention of the Virgin Mary in the New Testament.

(n) See my Paraphrase on John 7. 9.

(nn) Peter acts here as President of the College of Apostles, agreeably to 21. 5.

(o) Matt. 26. 15. and 27.

(p) Matt.

χωρίον ἐκ τῆς μετῆς τῆς ἀδικίας· ὃς  
 ὡς γὰρ γινώσκων ἐλάλησε μέσος· καὶ  
 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.  
 19 Καὶ γινώσκον ἐγινέτο πᾶσι τοῖς ἱερο-  
 κούσι· ἱεροσολῶν, ὅτι κληθῆναι τὸ  
 χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκῳ αὐ-  
 τῶν, Ἀκελδαμα, τὴν τέτι, χωρίον αἵμα-  
 τος. 20 Γέγραπται γὰρ ἐν βίβλῳ  
 ψαλμῶν· Γενηθήτω ἡ ἐπαυλις αὐτοῦ  
 ἔρημος, καὶ μὴ ἔστω ὁ ἱεροκόων ἐν αὐτῇ.  
 Καί· Τὴν ὁπισκοπιὴν αὐτοῦ λάβοι ἕτε-  
 ρος. 21 Δεῖ οὖν τὸν συνελθόντων ἡμῶν  
 ἀνδρῶν ἐν παντί ἁρόνως ἐν ᾧ εἰσῆλθε καὶ  
 ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς,  
 22 ἀρξάμενος ἀπὸ τῆς βαπτίσματος  
 Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀπὸ  
 ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γε-  
 νέσθαι σὺν ἡμῖν ἕνα τέτων. 23 Καὶ  
 ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρ-  
 σαβᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματ-  
 θίαν. 24 Καὶ προσβύζαμενοι εἶπον·  
 Σὺ Κύριε, καρδιογνώστα πάντων, ἀνά-  
 δεξοις ἐκ τέτων τῶν δύο ἕνα ὃν ἐξελέξω,  
 25 λαβεῖν τὴν κλήρον τῆς διακονίας ταύ-  
 τῆς καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας,  
 πορεύσασθαι εἰς τὸν τόπον τὸν ἰδίον.  
 26 Καὶ ἔδωκεν κλήρους αὐτοῖς, καὶ  
 ἔπεισεν ὁ κληρὸς ὅτι Ματθίαν, καὶ  
 συγκατεψηφίσαντο μετὰ τῶν ἑνδεκά ἄλλων  
 ὁσίων.

a field with the reward of in-  
 quity; and falling \*on his face  
 he burst asunder in the middle  
 and all his bowels gush'd out.

19 And it was known unto  
 all the dwellers at Jerusalem  
 inasmuch as that field is call'd  
 in their proper tongue, Ake-  
 dama, that is to say, The field  
 of blood.

20 For it is written in the  
 book of Psalms, Let his habi-  
 tation be desolate, and let no  
 man dwell therein: and the  
 bishoprick let another take.

21 Wherefore of these men  
 which have company'd with  
 us, all the time that the Lord  
 Jesus went in and out among  
 us,

22 Beginning from the bap-  
 tism of John, unto that day  
 that he was taken up from  
 us, must one be ordain'd with  
 a witness with us of his re-  
 surrection.

23 And they appointed two  
 Joseph call'd Barsabas, who  
 surnam'd Justus, and Matthe-  
 as.

24 And they pray'd, and  
 said, Thou, Lord, which know-  
 est the hearts of all men, shew  
 whether of these two thou hast  
 chosen,

25 That he may take part  
 in this ministry and apostleship  
 from which Judas by transla-  
 tion fell, that he might go to  
 his own place.

26 And they gave forth  
 their lots; and the lot fell upon  
 Matthias, and he was number'd  
 with the eleven Apostles.

PARAPHRASE.

p) for to bury Strangers in, with the foresaid Sum which was the Reward of Judas's iniquity in betraying his Lord; and afterward being struck with Horror for the Great Sin he had been guilty of in betraying Christ, and being forsaken by God for his former obstinate Impenitency and Unrelenting. He, by the instigation of the Devil, (q) went and hang'd himself; which having done, after some time, that which held him up breaking, and so falling on his Face, he burst asunder in the midst, and his Bowels gush'd out. 19 And it was known unto all the Dwelers at Jerusalem, viz. as that Judas had come to an Untimely and Unusual End, so that a Field to bury Strangers in was bought with the money he had for betraying Jesus; insomuch as on this last account that field is call'd in their proper, i. e. Jewish Tongue, Aceldama, that is to say, The Field of Blood. 20 And this likewise was according to another Prophecy: For it is written in the book of Psalms, (Ps. 69. 25.) Let his habitation, or his Farm be desolate, and let no one dwell therein, i. e. the Ground bought by the foresaid Reward of Iniquity shall be so far from being inhabited by any Man, or fed with Cattle, that it shall be only a lying place for the Dead: and by Judas thus apostatizing from his Apostleship, was fulfill'd also one more Prophecy in the said Book of Psalms, Ps. 109. 8. His Bishoprick, i. e. Apostleship let another take. Wherefore according to this last Prophecy, of these Men who have company'd with us, All the time that the Lord Jesus went in and out, executed his Ministry among Us, 22 beginning from the baptism of John, unto that same day that he was taken up from Us into Heaven, let One be ordain'd to be an Apostle, and so a Witness with Us of what Jesus did and taught, and more especially of his Resurrection as the Grand Evidence of his being the Messias or Christ. 23 And hereupon they appointed Two, Joseph otherwise call'd Barabas, who was also surnam'd Iscariot, and Matthias, that by Lots it should be determin'd which of these should succeed in the Apostleship to Judas. 24 And accordingly having made the Lots ready, before they drew them they pray'd, and said, Thou, Lord Jesus, which knowest the Hearts of all Men, shew whether of these Two thou hast chosen. 25 That he may take part of his Ministry and Apostleship, into which thou wast pleas'd at First to choose Eleven of Us here present together with Judas, and from which Judas has, by that great Transgression or Sin of Betraying Thee, most justly fell, that he might go to his Own place, i. e. the Place he deserves such his Transgression. 26 And they (r) gave forth, or drew their Lots; and the Lot, by the special Direction of the Lord, according to the said Prayer, fell upon Matthias; and thereupon he was numbred with the Eleven other Apostles, and so made up the Twelfth Apostle, according to Matt. 27. 3, 6, 7, 8. (q) Matt. 27. 5. It seems but Vain to go about to conjecture the Method observ'd in the Management of these Lotts, since it might be done Various ways.

## TEXT.

## TRANSLATION.

Κεφ. β'. Καὶ ὡς τῷ συμπληρῶ-  
 σται † ταῖς ἡμέραις τῆς Πεντηκοστῆς,  
 ἦσαν ἅπαντες ὁμοθυμαδὸν ὅπι τὸ αὐτό.  
 2 Καὶ ἐγένετο ἄφνω ἐκ τοῦ ἑρανοῦ  
 ἦχος ὡς περ φερόμενης πνοῆς βιᾶας,  
 καὶ ἐπλήρωσεν ὅλον τὸ οἶκον ὃ ἦσαν χα-  
 ρημοῖ. 3 Καὶ ὥρμηξεν αὐτοῖς δια-  
 μερίζοντα γλῶσσαι ὡς πυρὸς,  
 ἐκάθισεν τε ἐφ' ἓνα ἕχαστον αὐτῶν.  
 4 Καὶ ἐπλήσθησαν ἅπαντες πνεύμα-  
 τοῦ ἁγίου, καὶ ἤρξαντο λαλεῖν ἐπέ-  
 ραις γλώσσαις, καθὼς τὸ πνεῦμα  
 ἐδίδου αὐτοῖς ὑποφθέγγεσθαι. 5 Ἦσαν  
 δὲ οἱ Ἱερουσαλήμ κατοικοῦντες Ἰου-  
 δαῖοι, ἄνδρες ἐλαβεῖς, ἀπὸ παντός  
 ἔθνος πάντες ὑπὸ τὸν ἑρανό. 6 Γε-  
 νομένης δὲ τῆς φωνῆς ταύτης συνήλθε  
 τὸ πλῆθος, καὶ συνεχύθη ὅτι ἤκουον  
 ἓς ἕχαστον τῇ ἰδίᾳ διαλέκτῳ λα-  
 λῶντων αὐτῶν. 7 Εξίσταντο δὲ πάν-  
 τες καὶ θαύμαζον, λέγοντες πρὸς  
 ἀλλήλους. Οὐκ ἰδοὺ πάντες ἑτοί εἰσι  
 οἱ λαλοῦντες Γαλιλαῖοι; 8 Καὶ  
 πῶς ἡμεῖς ἀκούομεν ἕχαστος τῇ ἰδίᾳ  
 διαλέκτῳ ἡμῶν ὡς ἡ ἐγενήθημεν;

## Chap. II.

And when the \*days of Pen-  
 tecost were \* fulfill'd, they were  
 all with one accord in one  
 place.

2 And suddainly there came  
 a sound from heaven, as of  
 rushing mighty wind, and it  
 fill'd all the house where they  
 were sitting.

3 And there appear'd unto  
 them cloven tongues, like of  
 fire, and it sat upon each of  
 them:

4 And they were all fill'd  
 with the Holy Ghost, and be-  
 gan to speak with other  
 tongues, as the Spirit gave  
 them utterance.

5 And there were \* sojour-  
 ning at Jerusalem, Jews, de-  
 men, out of every nation un-  
 der heaven.

6 Now when this was no-  
 abroad, the multitude came  
 together, and were confound-  
 ed, because that every man  
 heard them speak in his own  
 language.

7 And they were all am-  
 azed and marvell'd, saying one  
 to another, Behold, are not  
 these which speak, Galile-  
 ans?

8 And how hear we every  
 man in our own tongue, where-  
 in we were born?

## ANNOTATIONS.

Chap. II. 1. † So it was read, and not ἡμέρας, by the Vulgar Latin and  
 Interpreters, who were more Ancient than any MSS. among us: So also  
 Ethiopick Interpreter read it, and All the Fathers, as Scaliger says. And since  
 there was no Reason for changing ἡμέρας into ἡμέρας, but there is an Obvious one for  
 Contrary, it is not to be doubted but ἡμέρας is the True Reading; especially  
 being confirm'd by the verb συμπληρῶν, joyn'd thereto, which is very proper

PARAPHRASE.

ing to the Number of the Apostles at first ordain'd by Christ, agreeably to the number of the Twelve Patriarchs or Tribes of Israel.

Chap. II. And when the Days of Pentecost, *i. e.* the Fifty days between the Passover and the Feast of Weeks, or (as we now adays speak) between Easter and Whitsunday, were fulfill'd, they were All, *i. e.* All the Apostles mention'd in the foregoing Verse, with one accord in one place, *viz.* the Upper Room (as is most probable) mention'd Chap. I. 13. where they (s) were wont to meet Privately for to perform Divine Service together. 2 And suddainly there came a sound from Heaven, as if a rushing mighty Wind, and it fill'd all the House where they were sitting. 3 And there appear'd unto them cloven Tongues, like as of fire, and it, *i. e.* a Tongue sat upon each of them. 4 And they were all fill'd with the Holy Ghost, and began to speak with other Tongues, *i. e.* to speak other Languages than the Jewish or their Native, as the Spirit gave them Utterance, *i. e.* Ability to speak. 5 And there were (t) sojourning or abiding then at Jerusalem, Jews, either by Descent, or by becoming Profelytes or Converts to the Jewish Religion, who being Devout men were come out of every Nation under Heaven where they dwelt, Jerusalem, to keep the present Feast. 6 Now when this mention'd 3, 4, was nois'd abroad, the Multitude came together, and were confounded, because that every Man heard them speak in his own Language. 7 And they were all amaz'd and marvell'd, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every Man in our own Tongue, wherein we were born? 9 For being

III.  
The Descent  
the Holy Ghost  
the Apostles.

ANNOTATIONS.

oken of several Days, but not of one Day. The change here was probably made in conformity to Chap. 20. 16.

(s) Namely this was the Place, where they All met at First, while their Number was not too Big; but afterwards, as soon as the Number of Believers were much increas'd, that they could not All meet in One place, then tis not to be doubted but the like Upper Rooms were made choice of in several Houses of the believers, for to perform Divine Christian Service in. And agreeably thereto the expression, *καὶ τὸ οἶκος* (Chap. 2. 46, &c) denotes thus performing the Christian Service in some such House, and consequently may be fully render'd, in House by way of Opposition to, in the Temple, where also the Apostles and other Disciples went to the Publick Service and Prayers.

(t) Our English word, dwell, is usually taken to denote ones Constant or Settled Abiding in an House; whereas the Greek *κατοικοῦν* denotes Any being in an House, whether for a shorter or longer time; and so denotes, not only to dwell according to the usual import aforesaid of that Word among us, but also to sojourn, or abide in an House or Place only for some short time. And in this last sense tis evidently to be understood here of the Jews that liv'd in Foreign Countries, and were come to Jerusalem only to keep the Feast, and then to return Home again.

## TEXT.

## TRANSLATION.

9 Παρθοὶ καὶ Μηδοὶ καὶ Ελαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ μέρη τῆς Λιβύης περὶ Κυρήνην, καὶ οἱ ὁμιλοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, 11 Κρήτες καὶ Ἀραβες, ἀκούομεν λαλῶντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλῦνα τοῦ Θεοῦ. 12 Ἐξίσταντο δὲ πάντες καὶ διηπόρουσιν, ἀλλήλους ἀλλήλους λέγοντες· Τί ἂν θέλοι τούτο (εἰ); 13 ἑτεροὶ δὲ χλευάζοντες ἔλεγον· Οἱ γλεύκεις μεμετωμένοι εἰσὶ.

14 Σταθεὶς δὲ Πέτρος πρὸς τοὺς ἑνδεκά, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς· Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τούτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, ἔτι μεθύουσιν· ἐπὶ γὰρ ὥρᾳ τρίτῃ τῆς ἡμέρας. 16 Ἀλλὰ τούτο ὅτι τὸ εἰρημνῶν διὰ τοῦ προφήτου Ἰωήλ· 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, (λέγει ὁ Θεός) ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ ἄνθρωποι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται. 18 Καὶ γε ἐπὶ τοῖς δούλοις μου

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, \* both Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful words of God.

12 And they were all amazed, and were in doubt, saying one to another, What \* will this come to?

13 Others mocking said, These men are full of new wine.

14 But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that \* sojourn at Jerusalem, be attentive unto you, and hearken to my words:

15 For these are not drunken, as ye suppose; seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel,

17 And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and

TEXT.

TRANSLATION.

ὅτι ταῖς δούλαις μου ἐν ταῖς ἡμέραις  
ἐκχυνῶ ἀπὸ τοῦ πνεύματος μου, καὶ  
προφητεύσουσι. 19 Καὶ δώσω τέρατα ἐν  
ἐρανοῦ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς  
κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδια καπνῶ.

on my handmaidens I will  
pour out in those days of my  
Spirit, and they shall prophesy:  
19 And I will shew won-  
ders in heaven above, and signs  
in the earth beneath; blood,  
and fire, and vapour of smoak.

20 O

P A R A P H R A S E.

the Parthians (u), and Medes, and Elamites, and the dwellers in Meso-  
tania, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phry-  
gia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene,  
and strangers of Rome, both Jews and Profelytes, 11 Cretes and Arabians,  
do hear them speak in our Tongues the wonderful Works of God.  
And they who said this were All amaz'd, and were in doubt what the  
event would be, saying one to another, What will this be, or come to?  
Others mocking said, These men are full of new or sweet Wine;  
so being drunk talk any Gibberish, which some fancy to be their Own  
Language, and so vainly think that these Fellows speak divers strange  
Languages All of a sudden.

14 But Peter standing up with the eleven other Apostles, lift up his  
voice, and said unto them, Ye Men of Judea, and All ye that coming  
from other Countries sojourn at Jerusalem, be this known unto you,  
and hearken to my Words: 15 For, i. e. that These whom you hear  
speaking in your Own Languages, are not drunken, as some of you sup-  
pose; seeing it is but the Third hour of the Day according to the Jewish  
mode of Reckoning, which answers to about our Nine in the Morning.  
But This which you see and hear is the Fulfilling of that which was  
spoken by the Prophet Joel (Chap. 2. 28.) 17 And it shall come to pass  
in the last days, i. e. in the days of the Messiah or Gospel, says God, I will  
pour out of my Spirit upon all Flesh, and your Sons and your Daughters  
shall Prophesy, and your young Men shall see Visions, and your  
old Men shall dream Dreams: 18 And on my Servants, and on my  
handmaidens I will pour out in those Days of my Spirit, and they shall  
prophesy: 19 And after that the Truth of the Gospel has been thus at-  
tested by the most evident and infallible Testimony of the several miracu-  
lous Gifts conferr'd by the Holy Ghost on Believers, and the Generality of  
the Jewish Nation shall notwithstanding most Obstinate persist in Unbe-  
lief, for a just punishment of such their Unbelief I will shew Wonders in  
heaven above, and Signs in the Earth beneath; Blood, and Fire, and

IV.  
Peter's Discourse  
to the People  
thereupon.

(u) See all these Countries spoken of in the 2d Part of my Geography of the  
New Test.

(uu) See Chap. 21. 9.

vapour

## TEXT.

## TRANSLATION.

20 Ο ἥλιος μεταφραθήσεται εἰς σκοτός, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθῃ τὴν ἡμέραν Κυρίου τὸ μέγα καὶ ὀπίφαν. 21 Καὶ ἔσται, πᾶς ὃς ἀν' ὀπίκαλέσεται τὸ ὄνομα Κυρίου, σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τῆς λόγου τῶν τοις. Ἰησοῦ τὸν Ναζωραῖον ἀνδρα ἀπὸ τοῦ Θεοῦ ἀποδείκνυτον εἰς ὑμᾶς διδάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, 23 τῷ τῇ ὀριζομένη βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἐκδοτὸν λαβόντες, ἀλλὰ χειρῶν ἀνόμων προσποιήσαντες ἀνείλετε. 24 Οὐ γὰρ ὁ Θεὸς ἀνέστησε λύσας τοὺς ὀρίδας τῷ θανάτῳ, καθότι οὐκ ἔστι δυνατὸν κρατεῖσθαι αὐτὸν ὑπὸ αὐτῷ. 25 Δαβὶδ γὰρ λέγει εἰς αὐτόν. Προσώμιον τὸν Κύριον ἐνώπιόν μου ἀλλὰ παντός, ὅτι ἐκ δεξιῶν μου ὄσιν, ἵνα μὴ σαλευθῶ. 26 Διὰ τῷτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου. ἔπιδε καὶ ἡ σάρξ μου κατακλινώσθαι ἐπ' ἐλπίδι. 27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν ἀφροσύνης. 28 Ἐνίσταί μοι ὁδὸς ζωῆς. πληρώσεις με εὐφροσύνης ἡμετέρας ὅτι ὁ προσώπῳ σου.

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hearken these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know.

23 Him, being delivered up by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be held of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad; moreover also, my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known unto me the ways of life; thou shalt make me full of joy with thy countenance.

TEXT.

TRANSLATION.

ἄνδρες ἀδελφοί, ἔξον εἰπεῖν μὲν  
 ῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου  
 δαβὶδ, ὅτι καὶ ἐπελεύτηκε καὶ ἐτάφη, καὶ  
 μνημα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέ-  
 ρας ταύτης. 30 Προφῆτης ὢν ὑπάρ-

29 Men and brethren, let  
 me freely speak unto you of  
 the patriarch David, that he  
 is both dead and bury'd, and  
 his sepulchre is with us unto  
 this day:  
 30 Therefore being a Pro-

phet,

PARAPHRASE.

pour of Smoak: 20 The Sun shall be turn'd into Darknes, and the  
 Moon into Blood, i. e. there shall be many stupendous Sights and Prodi-  
 ges, and great Slaughters in Judea, before, and as Fore-runners of that  
 great and notable Destruction which shall befall Jerusalem and the whole  
 Jewish Nation or State, when the Day of the Lord come, i. e. when the  
 Lord shall come that the Lord Jesus shall take Vengeance on such as per-  
 sist in their Unbelief of Him, by destroying Jerusalem and the Jewish  
 State. 21 And it shall come to pass on the other hand, that whosoever  
 shall believe, and so call on the Name of the Lord Jesus, as the Christ and  
 Saviour of the World, shall be sav'd, as then from that dreadful Destru-  
 ction which shall befall the Jewish Nation, so also from Eternal Destru-  
 ction, if he perseveres in his Faith and lives accordingly. 22 Ye Men of  
 Israel, hear these Words; Jesus of Nazareth, a Man approv'd of God  
 among you, by Miracles and Wonders and Signs, which God did by  
 him in the midst of you, as ye your selves also know: 23 Him being  
 deliver'd into your hands, not by way of Punishment to Him as a De-  
 liverer, but by the determinate Counsel and Foreknowledge of God  
 signing that by his Death he should redeem Mankind from Death, ye  
 have taken, and by wicked Hands have Crucify'd and Slain: 24 Whom  
 God hath rais'd up, having loos'd as it were the Pains or Power of Death:  
 because it was not possible that he should be holden of it, i. e. should con-  
 tinue under the Power of Death long, there being several Prophecies to  
 the contrary. 25 For instance, David (Psal. 16. 8, &c.) speaks concern-  
 ing him thus: I foresaw the Lord always before my Face, for he is on  
 my Right hand, that I should not be mov'd. 26 Therefore did my  
 heart rejoyce, and my Tongue was glad; moreover also, my Flesh shall  
 rest in hope: 27 Because thou wilt not leave my Soul in Hell, i. e. in  
 that Place or State wherein continue the Souls of Men, during the Sepa-  
 ration of their Souls from their Bodies, or from their Death to their Resur-  
 rection; neither wilt thou suffer thine Holy One to see Corruption in his  
 Sepulchre: 28 Thou hast made known to me the ways of Life; thou shalt  
 make me full of Joy with thy Countenance. 29 Men and Brethren, let  
 me freely speak unto you of the Patriarch David, that he is both dead  
 and bury'd, and his Sepulchre is with us unto this day: 30 Therefore  
 the

## TEXT.

## TRANSLATION.

χων, ἡ εἰδὼς ὅτι ὅρκῳ ὥμοσεν αὐ-  
τῷ ὁ Θεός, ἐκ καρπῦ τῷ ὀσφύος αὐτοῦ  
τὸ χεῖρ σάρκα ἀναστήσειν τὸν Χριστὸν κα-  
θίσαι ἐπὶ τὸ θρόνον αὐτοῦ, 31 περιδὼν  
ἐλάλησε πρὸς τὴν ἀναστάσεως τῆς Χει-  
ροῦ, ὅτι ἡ καρτερίῃ ἢ χεῖρ αὐτοῦ  
εἰς ἄδην, ὅθεν ἡ σὰρξ αὐτοῦ εἶδε  
διαφθοράν. 32 Τῆτον τὸν Ἰησοῦν ἀνέ-  
στησεν ὁ Θεός, ὃς πάντες ἡμεῖς ἰσχυ-  
ροὶ μαρτυροῦμεν. 33 Τῇ δεξιᾷ τῆς Θεοῦ  
ὑψωθείς, τὴν τιμὴν ἐπαγγελίαν τῆς ἀγίας  
πνεύματος λαβὼν ὡς πατὴρ, ὃς  
ἔχεν τὸ τοιοῦτον ὅτι νῦν ὑμεῖς βλέπετε ἡ  
ἀκούετε. 34 Οὐ γὰρ Δαβὶδ ἀνέβη εἰς  
τὴν ἑβραϊκὴν λέξιν αὐτός. Εἶπεν ὁ  
Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δε-  
ξιῶν μου, 35 ἕως ἂν θῶ τὴν ἑβραϊκὴν  
ἐκ δεξιῶν σου ὑποπόδιον τῶν ποδῶν σου.  
36 Ασφαλῶς οὖν γνωσκέτω πᾶς οἶ-  
κος Ἰσραὴλ, ὅτι Κύριον καὶ Χει-  
ρὸν αὐτοῦ ὁ Θεός ἐποίησε τῆτον τὸν  
Ἰησοῦν ὃν ὑμεῖς ἐσταύρωσατε.

37 Ἀκούσαντες δὲ καρτενύγησαν  
τῇ καρδίᾳ, εἶπεν τε πρὸς τὸν Πέτρον  
ἡ τὴν λοιπὴν συνέκλητον. Τί ποιήσο-  
μεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ  
ἔφη πρὸς αὐτούς. Μετανοήσατε, ἡ βα-  
πτισθήτω ἕκαστος ὑμῶν ἐπὶ τὸ ὄνομα  
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν καὶ  
λήψετε τὸ δῶρεν τῆς ἀγίας πνεύματος.

phet, and knowing that he  
had sworn with an oath  
him, that of the fruit of his  
loyns, according to the flesh  
he would raise up Christ, to sit  
on his throne:

31 He seeing this before  
spake of the resurrection of  
Christ, that his soul was not  
left in hell, neither his flesh  
did see corruption.

32 This Jesus hath God  
rais'd up, whereof we all are  
witnesses.

33 Therefore being exalted  
to the right hand of God,  
and having receiv'd of the Fa-  
ther the promise of the Holy  
Ghost, he hath shed forth this,  
which ye now see and hear.

34 For David is not ascend-  
ed into the heavens: but he  
faith himself, The Lord said  
unto my Lord, Sit thou on my  
right hand,

35 Until I make thy feet  
thy footstool.

36 Therefore let all the  
house of Israel know assured-  
ly, that God hath made this  
same Jesus whom ye have cruci-  
fied, both Lord and Christ.

37 Now when they heard  
this, they were prickt in the  
heart, and said unto Peter, and  
to the rest of the Apostles, and  
brethren, what shall we do?

38 Then Peter said unto  
them, Repent, and be baptized  
every one of you in the name  
of Jesus Christ, for the remis-  
sion of sins, and ye shall receive  
the gift of the Holy Ghost.

TEXT.

TRANSLATION.

Ἰμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέ-  
τοις υἱῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους

39 For the promise is unto  
you, and to your children, and  
to all that are afar off, even as  
ἀν

PARAPHRASE.

The foreſaid Paſſage of Scripture can't be underſtood of David, He being  
never yet riſen, and ſo having long ſince ſeen Corruption: but David being  
Prophet, and knowing that God had ſworn with an Oath to him, that  
the Fruit of his Loyns, according to the Fleſh, he would raiſe up  
Chriſt, to ſit on his Throne: 31 He ſeing this before-hand, ſpake of  
the Reſurrection of Chriſt, that his Soul was not to be left in Hell, nei-  
ther his Fleſh did, i. e. ſhould ſee Corruption. 32 According to this  
Prophecy of David, this Jeſus whom ye ſlew, has God raiſ'd up from the  
Dead; whereof we All are Witneſſes, having frequently ſeen and con-  
ſider'd with him after his Reſurrection. 33 And not only ſo, but alſo  
Jeſus being the Chriſt, therefore being alſo exalted to the Right hand  
of God, and having receiv'd of the Father the (w) Promise of the Holy  
Ghoſt, which he acquainted us with, ſeveral times before his Death, ac-  
cordingly He has ſhed forth this miraculous Appearance of Cloven Tongues  
as of Fire, which ye now ſee ſitting upon each of Us, and alſo this  
miraculous Power of Speaking Other Languages than our Own, which ye  
now hear; which are further Evidences of Jeſus being the Chriſt, and not  
only Riſen again from the Dead, but alſo Aſcended into Heaven. 34 For  
there is a Prophecy likewise of David's which foretells this Aſcenſion or  
Exaltation of Chriſt to the Right hand of God; which Prophecy can't be  
underſtood of David himſelf, forasmuch as ye all acknowledge that He is  
aſcended into the Heavens; but muſt be underſtood of the Chriſt  
ſpoken of by David in the ſaid Prophecy, My Lord: for thus He, i. e. David  
himſelf (Pſal. 110. 1.) The LORD ſaid unto My Lord, Sit thou on  
the Right hand, 35 until I make thy Foes thy Footſtool. 36 There-  
fore let all the Houſe of Iſrael know aſſuredly, that God hath made that  
Jeſus whom ye have Crucify'd, both Lord and Chriſt.

37 Now when they heard this, they were many of them prick'd in  
their Heart with ſorrow, for being guilty of ſo great and heinous a Sin, as  
they had actually to have promoted, or elſe to have conſented to and approv'd  
the Death of Jeſus; and hereupon they ſaid unto Peter, and to the reſt  
of the Apoſtles, Men and Brethren, what ſhall we do in our Caſe?  
Then Peter ſaid unto them, Repent, and be baptiz'd every one of  
you in the Name of Jeſus Chriſt, for the Remiſſion of Sins; and ye ſhall  
alſo receive not only That, but alſo the Gift of the Holy Ghoſt. 39 For  
the Promise of the Holy Ghoſt and of Salvation (aforemention'd out of  
Act. 2. 8.) is to you Jews and your Children in the firſt place, and then  
to All the Gentiles that are afar off yet from the Knowledge of the true

v.  
About 3000 are  
converted.

(w) See Chap. 1. 4.

C

God,

## TEXT

## TRANSLATION

ἀν' ὁποσκαλέσῃ Κύριος ὁ Θεὸς ἡμῶν.

40 Ἐτέρως τε λόγοις πλείοσι διεμαρτύρετο, καὶ πρὸς πάντας, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

41 Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ, ἐβαπτίσθησαν· καὶ προσετίθη ἡ ἡμέρα ἐκείνη ψυχὰς ὡσεὶ τριχίλιας.

42 Ἦσαν δὲ προσκαρτερῦντες τῇ διδασκῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

43 Ἐγένετο δὲ πάση ψυχῇ φόβος· πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.

44 Πάντες δὲ οἱ πιστεύοντες ἦσαν ὅππότε αὐτὸ, καὶ ἔχον ἀπαντα κοινά.

45 Καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ὁππότε πρᾶσκον, καὶ διεμέλειον αὐτὰ πᾶσι, καθότι ἂν τις χρείαν εἶχε.

46 Κατ' ἡμέραν τε προσκαρτερῶντες ὁμοθυμαδὸν ὡς τῷ ἱερῷ, κλῶντες τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ὡς ἀγαλλιάσει καὶ ἀφελότητι καρδίας,

47 αἰνῶντες τὸν Θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸ λαόν. Ὁ δὲ Κύριος προσετίθει τὴν σωζομένην χάριν ἡμέραν τῇ ἐκκλησίᾳ.

Κεφ. γ'. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ὅππότε ὦραν τῆς προσευχῆς πλὴν ἑνάτῳ.

2 Καὶ τις ἀνὴρ χαλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβα-

many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this \*perverse generation.

41 Then they that gladly receiv'd his word, were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued fastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayer.

43 And fear came upon every soul: and many wonders and signs were done by the Apostles.

44 And all that believed were together, and had all things common,

45 And sold their possessions and goods, and gave them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the People. And the Lord added to the church daily such as should be saved.

## Chap. III.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mothers womb

PARAPHRASE.

d, even to as many as the Lord our God shall call, *i. e.* shall be Converted to Christianity by the preaching of the Gospel. 40 And with many other words did he testify to them the necessity of Repentance, and exhort them thereto, saying particularly, Save your selves, by Repentance and Faith in Christ, from the Calamities that are coming on this perverse Generation of the Generality of the Unbelieving Jews. 41 They that gladly receiv'd his Word, *i. e.* were sincerely affected and wrought upon thereby, were Baptiz'd; and the same day there were added unto them, *i. e.* to the Christian Church, about three thousand souls. 42 And they continu'd stedfastly in the Apostles Doctrine, and Fellowship with them and One another; and, or namely, in Breaking Bread, *i. e.* partaking of the Lord's Supper, and in Prayers. 43 And there came upon every Soul that heard of these things; and also on account of the many Wonders and Signs which were done by the Apostles.

And All that believ'd were wont to assemble together in the several places where they liv'd, to perform Divine Service; and had All things common as it were among them, the Poor or Indigent being freely supplied by the more Rich and Wealthy. 45 And in order hereto, some of the more Wealthy sold their Possessions and Goods, and parted them to all men of their Christian Communion, as every man had need. 46 And they who were at Jerusalem were carefull, in continuing daily with one accord, to attend as yet the Divine Service perform'd in the Temple, and shall in continuing daily in breaking of Bread, or partaking of the Lord's Supper (x) in House, *i. e.* in the appointed houses of some Believers: Which Celebration of the Lord's Supper was attended or accompany'd with Entertainment of All that came to the said House; which Entertainment was styl'd Agape (xx) or the Feast of Charity, forasmuch as it was provided by the more Wealthy, not only for themselves, but also for as many of the Indigent Christians as should come to the Celebration of the Lord's Supper; and thus they did eat their meat at the said Agape or Feasts of Charity, with a Christian Gladness or Cheerfulness, and Love to the other, and with Singleness or Liberality of Heart in respect of the more Substantial Christians thus liberally Feeding the Indigent.

And all this they did praising God, as on other accounts, so peculiarly for bringing them to the Acknowledgment of the True Faith; and having Favour with all the People on account of their modest, innocent, courteous and obliging Behaviour. And the Lord added to the Church daily such as, upon their Perseverance in the Faith, should be Sav'd.

Chap. III. Now Peter and John went up together one day into the Temple, at the stated Hour of Prayer in the Afternoon, being the ninth hour according to the Jewish way of reckoning their Hours; which ninth hour answers to our Three a clock in the Afternoon. 2 And a certain man, lame from his mothers womb, was wont to be carry'd to the Tem-

VI.  
Peter and John  
cure a Lame man.

(x) See the foregoing Note (s).

(xx) See Jude, v. 12.

## TEXT.

## TRANSLATION.

τάζετο· ὃν ἐπίθην καθ' ἡμέραν πρὸς  
τὴν θύραν τοῦ ἱεροῦ τῆς λεγομένης Ωραίας,  
καὶ αὐτοὶ ἐλεημοσύνην παρὰ τῆς εἰσπορευο-  
μένων εἰς τὸ ἱερόν. 3 Ὅς ἰδὼν Πέ-  
τρον καὶ Ἰωάννην μέλλοντας εἰσπνεῖν εἰς  
τὸ ἱερόν, ἠρώτα ἐλεημοσύνην λαβεῖν.

4 Απετίσας δὲ Πέτρος εἰς αὐτὸν σὺν  
τῷ Ἰωάννῃ, εἶπε· Βλέψον εἰς ἡμᾶς.

5 Ὁ δὲ ἐπέχεν αὐτοῖς, προσδοκῶν τι  
παρὰ αὐτῶν λαβεῖν. 6 Εἶπε δὲ Πέ-  
τρος·

Ἀργίον καὶ χρυσὸν οὐκ ἔχω·  
καὶ μοι· ὃ δὲ ἔχω, τούτῳ σοὶ δίδωμι·  
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζα-  
ρεθαίου· ἔγειραι καὶ περιπατήτω.

7 Καὶ πιά-  
σας αὐτὸν τῇ δεξιᾷ χειρὸς ἤγειρε· πα-  
ραχρῆμα δὲ ἐστρεώθη αὐτῷ αἱ βά-  
σεις καὶ τὰ σφυρά.

8 Καὶ ἔξαλλό-  
μος ἔστη, καὶ περιπατῶν καὶ εὐχολο-  
γῶν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ  
ἀλλόμομος, καὶ αἰνῶν τὸ θεόν. 9 Καὶ  
εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα  
καὶ αἰνῶντα τὸν θεόν.

10 Επεγίνωσκόν  
τε αὐτόν, ὅτι ὁ αὐτὸς ὁ πρὸς τὴν  
ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ω-  
ραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν ἡμά-  
ρας καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι  
αὐτῷ.

11 Κρατύντος δὲ καὶ ἰαγέντος  
χωλῶν τῶν Πέτρον καὶ Ἰωάννην, συνέδραμε  
πρὸς αὐτούς πᾶς ὁ λαὸς ἐπὶ τῇ τοῦ  
θεοῦ καλαμῇ Σολομώντος, ἐκθαμβοί.

carry'd, whom they laid daily  
at the gate of the temple which  
is call'd Beautiful, to ask alms  
of them that entered into the  
temple.

3 Who seeing Peter and  
John about to go into the tem-  
ple, ask'd an alms.

4 And Peter fasting his  
eyes upon him, with John  
said, Look on us.

5 And he gave heed unto  
them, expecting to receive  
something of them.

6 Then Peter said, Silver  
and gold have I none; but  
such as I have, give I thee: in  
the name of Jesus Christ of Na-  
zareth, rise up and walk.

7 And he took him by the  
right hand, and lift him up,  
and immediately his feet and  
ankle-bones receiv'd firm-  
ness.

8 And he leaping up, stood  
and walk'd, and entered with  
them into the temple, walking  
and leaping, and praising God.

9 And all the people saw  
him walking and praising God.

10 And they knew that  
was he which sat for alms at  
the Beautiful gate of the tem-  
ple: and they were fill'd with  
wonder and amazement at  
that which had happen'd unto  
him.

11 And as the lame man  
which was heal'd, held Peter  
and John, all the people came  
together unto them in the  
porch that is call'd Solomon's  
greatly wondring.

TEXT.

TRANSLATION.

12 Ἰδὼν δὲ Πέτρος ἀπεκρίνατο  
πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται,  
θαυμάζετε ὅτι τὸ τοῦτο, ἃ ἡμῖν  
ἐποίησατε, ὡς ἰδίᾳ δυνάμει ἢ εὐση-  
μείᾳ πεποιηκόσι ἔπειπαλιν αὐτόν;  
13 Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰα-  
κώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν ἐδόξασε

12 And when Peter saw it,  
he answer'd unto the people,  
Ye men of Israel, why marvel  
ye at this? or why look ye so  
earnestly on us, as tho' by our  
Own power or holiness we had  
made this man to walk?

13 The God of Abraham,  
and of Isaac, and of Jacob, the  
God of our Fathers has glori-  
fied

PARAPHRASE.

him, whom they *that carry'd him* laid daily at the Gate of the Temple, which is on the East-side or chief Front of the Temple; and which being *thus* the chief Gate of the Temple, was of a Better Make and more Adorn'd and Beautify'd than the others, whence it was particularly call'd the Beautiful Gate; here, as being the Chief Entrance into the Temple, was laid the foresaid *Lame man* to ask Alms of them that entred into the Temple. 3 Who seeing Peter and John about to go into the Temple, ask'd an Alms. 4 And Peter fastning his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and Gold have I none to give thee; but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk. 7 And he took him by the Right hand, and lift him up; and immediately his Feet and Ankle-joints receiv'd firm strength. 8 And he leaping up, stood, and walk'd, and entred with them into the Temple, walking, and leaping, and praising God. 9 And all the People saw him walking and praising God. 10 And they knew that it was he which sat for Alms at the Beautiful Gate of the Temple: and they were fill'd with wonder and amazement at that which had happen'd unto him. 11 And as the Lame man who was call'd, held Peter and John, *thanking them for the great and miraculous Benefit he had receiv'd by them*, All the People in or about the Temple ran together unto them in the Porch that is call'd Solomon's, greatly wondering at the sudden Cure wrought by the two Apostles.

12 And when Peter saw it, he answer'd, *i. e. on this occasion spake* unto the People *thus*: Ye Men of Israel, why marvel ye at this? or why look ye so earnestly on us, as tho' by our Own Power or Holiness we had made this Man to walk? *We freely declare to you on the contrary, that we have Not done this by our Own Power, but altogether by the power of Another.* 13 *Namely*, the God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, *by Raising him from the Dead, and Exalting*

VII.  
Peter's Discourse  
to the People  
thereupon.

## TEXT.

## TRANSLATION.

τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν ὑπὸ τὴν πρῶτον Πιλάτου, κείνου ἐκείνου ἀπολύειν. 14 Ὑμεῖς δὲ τὸ ἄνομιον καὶ δίκαιον ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα φονέα χειροσθηταὶ ὑμῖν. 15 Τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκλείνατε, ὃν ὁ Θεὸς ἠγειρεν ἐκ νεκρῶν, ὃς ὑμεῖς μάρτυρές ἐσμεν. 16 Καὶ ὅτι τῇ πίστει αὐτοῦ, τῷ ὀνόματι αὐτοῦ, ὃν θεωρεῖτε καὶ οἴδατε, ἐφάρμοξε τὸ ὄνομα αὐτοῦ. καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ πλὴν ὁλοκληρίαν ταύτην ἀπάντη πάντων ὑμῶν. 17 Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἀγνοίαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18 Ὁ δὲ Θεὸς ἀποκατήγγειλε τὰς ἐντολάς πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπληρώσειν ἔργον. 19 Μετανοήσατε οὖν καὶ ὁπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἀνέλθωσι χειροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, 20 καὶ ἀποστείλῃ τὸ Ἅγιον

fy'd his Son Jesus; whom ye deliver'd up, and deny'd him in the presence of Pilate, when he was determin'd to let him go.

14 But ye deny'd the Holy one, and the Just, and desired a murderer to be granted unto you,

15 And kill'd the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name thro' faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I \*know that thro' ignorance ye did it, as did also your rulers.

18 But those things which God before had shew'd by the mouth of all his Prophets, that Christ should suffer, he hath fulfilled.

19 Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ \*unto you, who

χειροσθηταὶ

## ANNOTATIONS.

V. 20. † So it is read in Alex. and Cant. and several other MSS. and in Chrysostom.

(γ) Matt. 27. 20. &c. (z) See Dan. 7. 14, 27. Rev. 11. 15. and 20. 4.

(a) By the Presence of the Lord may be here understood the Presence of Christ himself, according to 2 Thess. 2. 8. and other places of N. T. forasmuch as some Part of the said Refreshments will arise from the Satisfaction of seeing the Presence of Christ. But I have chosen to interpret this expression as in the Paraphrase, be-

PARAPHRASE.

Exalting him to his Right hand in Heaven, and there giving him All Power, from whom consequently we have receiv'd this Power, has glorify'd his Son Jesus; whom ye lately deliver'd up to Pilate to be Crucify'd, and (y) deny'd him to be the Christ and your King in the presence of Pilate, and refus'd to have him let go, when He, i. e. Pilate was determin'd to let him go, as being an Innocent Person: 14 But ye deny'd the Holy one and the Just, i. e. the Messiah, and Refus'd to have him granted unto you for the Prisoner that was to be releas'd at the Passover according to Custom; and desir'd rather Barabbas, a Murderer to be granted unto you on that account. 15 And thus ye persisted in your Malice against Jesus, till ye had kill'd Him who is the Prince or Author of Life, both as He gives Natural Life to All things Living, and also more especially as he is the Author of Salvation and Eternal Life to All that are Sav'd; whom therefore God has rais'd from the Dead, whereof we are Witnesses. 16 And his Name, i. e. it is thro' Faith in his Name, that we have been endu'd with that Power which has made this Man Strong, whom ye see and know: yea, it is altogether the Faith which we have in Him, and which is Efficacious only by or thro' Him, that has been the means of our Receiving that Power from Him, which has given him, i. e. the Man that was Lamé, this perfect Soundness in the presence of you all. 17 And now, Brethren, I know that thro' Ignorance, not for want of Sufficient Evidence to convince you, but thro' the Strength of your Prejudices, ye did it, as did also your Rulers. 18 But those things which God before had shew'd by the mouth of all his Prophets, viz. that Christ should Suffer thus as he has Suffer'd, he has so fulfill'd; by his over-ruling Providence making use of your Prejudices to accomplish his own Gracious Purposes for bringing about Man's Salvation, and so bringing Good out of Evil. 19 Repent ye therefore, since your Ignorance of Jesus to be Christ is so far from excusing your Crucifying him, that it is itself a great Sin, and be converted from your Unbelief to a sincere Belief in Jesus as Christ, that your Sins may be blotted out, i. e. pardon'd thro' his Merits, and so ye may become Partakers of the Happiness even of the Temporal (x) and Glorious Kingdom of Christ, when the time thereof, fully denoted by the Times of Refreshing, on account of the Happy and Glorious Refreshment the (x) Saints shall then enjoy even here on Earth during the Thousand years continuance thereof, shall come, by the coming again of Jesus from the presence of the (a) Lord or God, i. e. from Heaven down upon Earth: 20 And, i. e. namely when He, i. e. God shall send the Man Jesus Christ unto you, who accordingly has been design'd

ANNOTATIONS.

cause of the Beginning of the following Verse, which is necessarily to be refer'd to God; and agreeably hereto Tertulian read *Dei* instead of *Domini* in this place, and so the Ethiopick Interpreter.

χειρισμένον ὑμῖν Ἰησοῦν Χριστόν, 21 ὃν  
 δεῖ ἔρανόν μὲ δέξασθαι ἅχει χερόνων  
 ἀποκαταστάσεως πάντων ὧν ἐλάλησεν  
 ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ  
 προφητῶν ἀπ' αἰῶνος. 22 Μωσῆς  
 μὲν εἶπεν· Οὐ προφήτῳ ὑμῖν ἀνα-  
 στήσεται Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν  
 ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκού-  
 σεσθε πάντα ὅσα ἂν λαλήσῃ  
 πρὸς ὑμᾶς. 23 Ἐγὼ δὲ, πάντα ψυ-  
 χῶ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφή-  
 τῃ ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ  
 λαοῦ. 24 Καὶ πάντες δὲ αἱ προφη-  
 εῖαι Σαμουὴλ καὶ τῶν μετ' αὐτοῦ, ὅσοι  
 ἐλάλησαν, καὶ προειρηγέμεναι ταῖς  
 ἡμέραις ταύταις. 25 Ὑμεῖς ἐστέ υἱοὶ  
 τῶν προφητῶν καὶ τῆς ἀγαθῆς ἡ-  
 δέας τοῦ Θεοῦ πρὸς τοὺς πατέρας  
 ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ  
 τῷ σπέρματί σου εὐλογηθήσονται  
 πάντα αἱ πατρίαι τῆς γῆς. 26 Ὑ-  
 μῖν προῖπον ὁ Θεὸς ἀναστήσας τὸν  
 παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐ-  
 τὸν εὐλογεῖν ὑμᾶς, ὥστε τῷ ἀπο-  
 στρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν  
 ὑμῶν.

been design'd beforehand there-  
 to:

21 Whom the heaven must  
 receive, until the times of res-  
 titution of all things which  
 God hath spoken by the mouth  
 of \* his holy Prophets, since  
 the world began.

22 \* Moses truly said, \*  
 Prophet shall the Lord your  
 God raise up unto you, of  
 your brethren, like unto me:  
 him shall ye hear in all things  
 whatsoever he shall say unto  
 you.

23 And it shall come to pass  
 that every soul which will not  
 hear that prophet, shall be de-  
 stroy'd from among the people.

24 Yea, and all the pro-  
 phets from Samuel, \* even  
 many of those that follow af-  
 ter \* as have spoken, have like-  
 wise foretold of these days.

25 Ye are the children of  
 the prophets, and of the  
 covenant which God made with  
 our fathers, saying unto Abra-  
 ham, And in thy seed shall  
 be blessed all the kindreds of the earth.

26 Unto you first, God hav-  
 ing rais'd up his Son Jesus, he  
 sent him to bless you, in turning  
 away every one of you from  
 his iniquities.

## ANNOTATIONS.

V. 21. † Πάντων is not read in Alex. and another MS; nor in Vulg. Syr. or  
 Ethiop. Versions; nor in Chrysostom or Tertullian. It has been most probably  
 added by some injudicious hand.

P A R A P H R A S E.

ign'd beforehand thereto, *i. e.* to be thus sent: 21 Whom the Heaven must receive, until the Time that the Kingdoms of the Earth (z) shall become the Kingdom of our Lord Christ; which Time is fitly denoted also by the Times of the Restitution of All things, forasmuch as then shall be stor'd All Sublunary things, or the Things of the Earth, to that or a like happy State they were in before the Fall of Adam; of which Happy Restitution or Times God has spoken by the Mouth of his (b) Holy Prophets, who have been in several Ages of the World since the World began. But to return to the necessity of your Believing in and Obeying Jesus, I inform and assure you that this Jesus is no other than That Prophet, of whom Moses truly said, (c) A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroy'd from among the People. 24 Yea, and all the Prophets from Samuel, even, or namely as many of those that follow after Samuel, (who is said First to have erected the Schools of the Prophets) as have spoken, *i. e.* as the Holy Ghost has thought fit to make use of to Reveal further and further the Will and Design of God, have likewise foretold of something or other relating to these Days of Christ or the Gospel. 25 Ye are the Children of that People, to whom particularly the Prophets were sent by God to reveal and foretell his Will and Designs; and likewise ye are the Children of that People, to whom primarily belongs the Covenant which God made with our Fathers, saying unto Abraham, And (d) in thy Seed, *i. e.* Christ, shall all the Kindreds of the Earth be Bless'd. 26 Accordingly unto you First, *i. e.* before the Gospel is to be preach'd to the Gentiles, and having rais'd up his Son Jesus, and so given you thereby, and by the descent of the Holy Ghost, the greatest Conviction that can be given, and consequently the Last he will give you, that Jesus is truly his Son or Christ, I sent Us to preach and witness This unto you; that so ye may believe Him, *i. e.* in Jesus, and consequently God may be said as it were to have sent Christ in Us to Bless you, namely in Turning away Every one of you from his Iniquities.

Chap.

A N N O T A T I O N S.

22. † So it is read in Alex. MS. and Vulg. Latin Version. And several MSS. leave out *z*ig. It has most probably been added likewise by some, who did not truly understand the foregoing Context.

(b) *Isai.* 11. 6, 7, 8. and *Isai.* 65. 17 — 25. and 66. 22. Compare 2 *Pet.* 3. 13. *Jer.* 23. 1, &c.

(c) *Deut.* 18. 15, 18, 19.

(d) *Gen.* 12. 3, &c.

D

(e) See

## TEXT.

## TRANSLATION.

Κεφ. Δ'. Λαλουμένων δὲ αὐτῶν  
πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ  
ἱερεῖς καὶ ὁ στρατηγὸς τῶ ἱεροῦ καὶ  
οἱ σαδδουκαῖοι, 2 διαπονήμενοι ἄρ-  
τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ κα-  
ταγγέλλειν ἐν τῷ Ἰησοῦ ᾧ ἀνάστασιν ἔκ  
νεκρῶν. 3 Καὶ ἐπέβαλον αὐτοῖς τὰς  
χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν  
αὔριον· ἡ δὲ ἑσπέρα ἦδη. 4 Πολ-  
λοὶ δὲ τῶν ἀκουσάντων τὸ λόγον ἔπι-  
στευσαν· καὶ ἐγένεθη ὁ ἀριθμὸς τῶν  
ἀνδρῶν ὥσπερ χιλιάδες πέντε.

5 Ἐγένετο δὲ ἔπι τὴν αὔριον συν-  
αθροῦσαι αὐτῶν τοὺς ἀρχιερεῖς καὶ πρε-  
σβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ·  
6 καὶ Ἀνναν τὸν ἀρχιερέα καὶ Καϊάφαν  
καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι  
ἦσαν ἐκ γένους ἀρχιερατικῶν. 7 Καὶ  
ἐστήσαντες αὐτοὺς ἐν τῷ μέσῳ, ἐπηρώ-  
τοιτο· Ἐν ποίᾳ δυνάμει ἢ ἐν ᾧ ὀνόματι  
ἐποιήσατε τούτο ὑμεῖς; 8 Τότε  
Πέτρος πληθεὺς πνεύματος ἁγίου  
εἶπε πρὸς αὐτούς· Ἀρχιερεῖς ὅτι λαὸς, καὶ  
πρεσβύτεροι ὅτι Ἰσραὴλ, 9 εἰ ἡμεῖς  
σήμερον ἀνακρινόμεθα ἔπι ἐργασίᾳ  
ἀνθρώπου ἀδυνάτου ἐν τίνι ἔπος σέσωσται·  
10 Γινώσκοντες ὅτι πᾶσιν ὑμῖν καὶ παντὶ  
τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι  
τοῦ Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν  
ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἡγάγε-  
ν

## Chap. IV.

And as they spake unto the  
people, the priests and the cap-  
tain of the temple, and the Sad-  
ducees came upon them,

2 Being griev'd that they  
taught the people, and preach'd  
through Jesus the resurrection  
from the dead.

3 And they laid hands on  
them, and put them in hold  
unto the next day: for it was  
now \* evening.

4 Howbeit, many of them  
which heard the word, be-  
liev'd; and the number of the  
men was about five thousand.

5 And it came to pass on the  
morrow, that their rulers, an-  
elders, and scribes,

6 And Annas the high priest,  
and Caiphas, and John, and Alex-  
ander, and \* those that were  
of the kindred of the high  
priest, were gather'd together  
at Jerusalem.

7 And when they had  
taken them in the midst, they ask'd  
By what power, or by what  
name have ye done this?

8 Then Peter fill'd with the  
Holy Ghost, said unto them,  
Rulers of the people, and elders  
of Israel,

9 If we this day be examin'd  
of the good deed done to the  
impotent man, by what means  
he is made whole;

10 Be it known unto you  
all, and to all the people of Is-  
rael, that by the name of Jesus  
Christ of Nazareth, whom ye  
crucify'd, whom God rais'd

TEXT.

TRANSLATION.

κα νεκρῶν, ὃ τῷ τῷ παρέστη-  
ει σὺ πῶς ὑμῶν ὅλης. 11 Οὗτος  
ἐστὶν ὁ λίθος ὃν ὑμεῖς τῶν οἰ-  
κοδομῶν, ὃ γενόμενος εἰς κεφα-  
λή γωνίας. 12 Καὶ ἔτι ἐν ἄλλῳ

from the dead, even by him  
doth this man stand here before  
you whole.

11 This is the stone which  
was set at nought of you  
builders, which is become the  
head of the corner.

12 Neither is there salva-  
tion

PARAPHRASE.

Chap. IV. And as they, *i. e.* Peter and John spake unto the People,  
the Priests and the Captain of the Band of Soldiers that then kept Guard  
at the Temple, and the Sadducees came upon them, 2 being griev'd  
that they thus taught the People, and more particularly that they preach'd  
pro' Jesus the Resurrection from the Dead; namely the Sadducees being  
griev'd that they did at all assert any Resurrection, it being what they  
deny'd: and the Others, tho' they did not deny the Resurrection itself,  
yet being griev'd also that the two Apostles should teach, that the Resur-  
rection from the Dead was procur'd for Mankind by Jesus, and that such  
only as Believ'd in and Obey'd his Gospel should attain to the Resurrection  
to Life Eternal. 3 And hereupon they laid hands on them, and put  
them in hold unto the next day: for it was now evening. 4 Howbeit,  
*i. e.* notwithstanding the two Apostles were thus apprehended, many of  
them that heard the Word which they had preach'd, believ'd; and the  
number of the Men was about Five thousand.

5 And it came to pass on the morrow, that their Rulers, and Elders,  
and Scribes, 6 and Annas the High-priest or (e) Nasi, and Caiphas the  
Aaronical High-priest, and John, and Alexander, and Those that were  
of the Kindred of the High-priest, *i. e.* of Aaron's Family, were gather'd  
together at Jerusalem, in the Court where the Great Sanhedrin was wont  
to meet. 7 And when they had order'd the two Apostles to be brought, and  
set them in the midst, they ask'd, By what Power, or by what name have  
ye done this? 8 Then Peter fill'd with the Holy Ghost, said unto  
them, Ye Rulers of the People, and Elders of Israel, 9 If we this day  
be examin'd of the good Deed done to the Impotent man, by what  
means he is made whole; 10 Be it known unto you all, and to all the  
people of Israel, that by the Name of Jesus Christ of Nazareth, whom  
ye Crucify'd, whom God rais'd from the Dead, even by him doth this  
man stand here before you whole. 11 This is the Person denoted Pro-  
phetically by (f) the Stone, which was set at nought of you Builders,  
which is become the head of the Corner. 12 Neither is there Salva-

VIII.  
Peter and John  
are apprehended:

IX.  
And had before  
the Sanhedrin.

(e) See my Discourse to the New Test. concerning the Jewish Rulers.

(f) See Psal. 118. 22. and my Paraphrase on Matt. 21. 42.

## TEXT.

## TRANSLATION.

ἔστιν ἡ σωτηρία· ἧς τε ᾧ ὄνομά ἐστιν  
ἔπειτα ὑπὸ τῷ ἑβραϊκῷ τὸ δεδομένον ἐστὶν  
ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

13 Θεωρῶντες δὲ ἡ Πέτρος παύρη-  
σίαν καὶ Ἰωάννης, καὶ χαλαρόθυμοι ὅτι  
ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται,  
ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτὸς ὅτι  
οὐκ ἐπὶ Ἰησοῦ ἦσαν.

14 Τὸν δὲ ἄν-  
θρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα  
τῷ περὶ τοῦ θαύματος, ἔδεν εἶχον ἀντιπεῖν.

15 Κελεύσαντες δὲ αὐτὸς ἔξω τῆς  
συνεδρίας ἀπελθεῖν, συνέβαλον πρὸς  
ἀλλήλους,

16 λέγοντες· Τί ποιήσο-  
μεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν  
γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν,  
πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ  
φανερὸν, καὶ ἡ δύναμις ἀρνήσασθαι.

17 Ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ  
εἰς τὸ λαόν, ἀπειλῇ ἀπειλησώμεθα αὐ-  
τοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τού-  
τῳ μηδενὶ ἀνθρώπων.

18 Καὶ καλέ-  
σαντες αὐτὸς, πρήξαι αὐτοῖς τὸ  
καθόλου μὴ φέγγεσθαι μηδὲ διδάσκειν  
ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

19 Οὗ δὲ  
Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς  
αὐτὸς, εἶπον· Εἰ δίκαιόν ἐστιν ἐνώπιον  
τῆς Θεοῦ, ὑμῶν ἀκχεῖν μᾶλλον ἢ τῆς  
Θεοῦ, κείνατε.

20 Οὐ δύναμεθα γὰρ  
ἡμεῖς, ἀλλ' εἰδοὶ καὶ ἡκούσαμεν, μὴ  
λαλεῖν.

21 Οἱ δὲ πρὸς τὸν ἀπειλησά-

tion in any other: for there is none other name under heaven given among men whereby we must be sav'd.

13 Now when they saw the boldness of Peter and John, and perceiv'd that they were unlearn'd and ignorant men, they marvel'd, and they had knowledge of them, that they had been with Jesus.

14 And beholding the man which was heal'd standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they confer'd among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they call'd them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answer'd and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had fur-

TEXT.

TRANSLATION.

οἱ ἀπέλυσαν αὐτούς, μηδὲν εὗ-  
ροντες τὸ, ὡς κολάσονται αὐ-  
τοὺς, διὰ τὸν λαόν· ὅτι πάντες  
δοξάζον τὸν Θεὸν ὅτι καὶ γεγένη-  
ται· 22 Ἐπὼν γὰρ αὐτῷ πλείονων πεσασα-  
ντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ  
σημεῖον τῷτο τῇ ἰάσει.

ther threatned them, they let  
them go, finding nothing how  
they might punish them, be-  
cause of the people: for all men  
glorify'd God for that which  
was done.

22 For the man was above  
forty years old, on whom  
this miracle of healing was  
shew'd.

23 Απο-

PARAPHRASE.

on to be attain'd in or by any Other: for there is no other Name under  
Heaven given among Men whereby we must be Sav'd. 13 Now when  
they saw the boldness of Peter and John, and perceiv'd that they were  
Unlearn'd and Ignorant Men of themselves, they marvell'd, and they  
had Knowledge of them, that they were Two that had been with Jesus  
his Disciples. 14 And beholding the Man which was heal'd stand-  
ing with them, they could say nothing against the Truth of it, i. e. of  
the miraculous Cure done to the Lame man. 15 But when they had  
commanded them to go aside out of the Council, they conferr'd among  
themselves, 16 saying, What shall we do to these Men? for that in-  
deed a notable Miracle hath been done by them is manifest to all them  
that dwell in Jerusalem, and we cannot deny it. 17 But that it spread  
no further among the People, let us straitly threaten them, that they  
speak henceforth to no man in this Name. 18 And they call'd them,  
and commanded them not to speak at all, nor teach in the Name of Je-  
sus, i. e. not to teach that no one could be Sav'd but by Faith in and Obe-  
dience to Jesus or his Gospel. 19 But Peter and John answer'd and said  
unto them, Whether it be right in the sight of God, to hearken unto  
you more than unto God, judge ye. 20 For which reason, we cannot  
but speak the things which we have seen and heard relating to Jesus;  
being Commanded by God so to do, and for that very End chosen to be Ear-  
Witnesses of what Jesus did and taught. 21 So when they had further  
threatned them, they let them go, finding nothing how, i. e. for which  
they might punish them with any Colour of Justice, as also being Afraid  
to do it Unjustly because of the People: for All men among the Common  
People glorify'd God for that Miraculous Cure which was done by the  
Apostles: 22 And that the more, for that the Man was above forty  
years old, on whom this Miracle of healing was shew'd, and so the Cure  
was the Greater.

23 And

## TEXT.

## TRANSLATION.

23 Απολυθέντες δὲ ἦλθον πρὸς τὰς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24 Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸ Θεόν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν ἔραν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς. 25 Ο ἄρχι τόμας Δαβὶδ τῷ πατρὶ σου εἶπὼν· Ἰνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενὰ; 26 Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ὅτι τὸ αὐτὸ κατὰ τῷ Κυρίῳ καὶ κατὰ τῷ Χριστῷ αὐτοῦ. 27 Συνήχθησαν γὰρ ἐπ' ἀληθείας τὸ ἐν τῇ πόλει τῷ αὐτῷ ὅτι τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος συνῆθησαν καὶ λαοὶς Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ σου προέειπεν γινέσθαι. 29 Καὶ τὰ νῦν Κύριε ἐπίδει ὅτι τὰς ἀπειλὰς αὐτῶν, καὶ δὲ τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, 30 ὅτι τὸ χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι ἐν τῷ ὀνόματι σου τῷ ἁγίῳ παιδί σου Ἰησοῦ. 31 Καὶ δεηθέντων αὐτῶν ἰσαλεύθη ὁ τόπος ὃ ᾧ ἦσαν συνή-

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is.

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against thee, Lord, and against thy Christ.

27 For of a truth against thy holy child Jesus, whom thou hast \*made Christ, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together \*in this City,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thy hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had pray'd, the place was shaken where they were assembled to-

TEXT.

TRANSLATION.

οἱ καὶ ἐπλήθυνσαν ἅπαντες πνεύ-  
ματι ἁγίῳ, καὶ ἐλάλουν τῷ λόγῳ  
οὐ μὲν παρρησίας.

gether; and they were all fill'd  
with the Holy Ghost, and they  
spake the word of God with  
boldness.

32 Τῷ

PARAPHRASE.

23 And being let go, they, *i. e.* Peter and John went to their own  
company, *i. e.* to the rest of the Apostles and other Disciples, and reported  
all that the Chief-priests and Elders had said unto them. 24 And when  
they heard that, they lift up their Voice to God, *i. e.* One speaking First  
the Priest or Minister, and the Rest saying after the Former, All with  
Loud Voice join'd together in this Common Prayer following with one  
accord, and said, Lord, thou art God which hast made Heaven and  
Earth, and the Sea, and all that in them is: 25 Who by the mouth of  
thy Servant David hast said, Why did the Heathen rage, and the Peo-  
ple imagine vain things? 26 The Kings of the Earth stood up, and  
the Rulers were gather'd together against the Lord, and against his  
Christ. 27 For according to this Prophecy, of a Truth against thy holy  
Child Jesus, whom thou hast (*g*) made Christ, both Herod and Pontius  
Pilate with the Gentiles, *i. e.* the Roman Soldiers, and the People of Is-  
rael were gather'd together in this City, 28 for to do whatsoever thy  
will and and thy Counsel determin'd before to be done. 29 And now,  
Lord, behold their late Threatnings against Us; and grant unto Us thy  
servants, that notwithstanding such their Threatnings, with all Boldness  
they may speak thy Word; 30 and make our Preaching the more Ef-  
fectual, by stretching forth thy Hand to heal by Us as thy Instruments;  
and by granting that Signs and Wonders may be done by Us, in the  
Name of thy Holy Child Jesus. 31 And when they had pray'd, the  
place was shaken where they were Assembled together; and they were  
all fill'd with the Holy Ghost, and according to their foregoing Prayer,  
they being enabled by the Holy Ghost so to do, spake the Word of God  
with Boldness.

X.  
And are let go,  
only with Threat-  
nings.

ANNOTATIONS.

V. 27. † So it is read in Alex. Cant. and several other MSS; as also in Vulg.  
Arab. Ethiop. Versions; and in Chrysost. Cyril. Calaritan. Iren. Ambros.  
Glossary. Inasmuch that it is scarcely to be doubted but it is the Original Reading,  
and has been since left out by some that could not understand how it could be  
said, that in Jerusalem were gather'd together the Gentiles. Moreover this Ex-  
pression, ἐν τῇ πόλει παντὶ, has here a remarkable Emphasis, as answering to what  
our Saviour had said Luke 13. 33—35. and Matt. 23. 34, &c. So that it is most  
highly probable, that it was inserted into the Prayer by the Apostles themselves.  
(*g*) 'Tis evident that ἡμεῖς v. 27. answers to Χριστὸς v. 26; and therefore our  
translators should either have render'd Χριστὸς αὐτῷ his Anointed, (as Psal. 2. 2.)  
or ἡμεῖς ἡμεῖς Χριστὸς; that so the Reference might be the more clear.

32 And

## TEXT.

32 Τῷ δὲ πλήθει τῶν πιστευόντων ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον (εἶ), ἀλλ' ἡ αὐτοῖς ἅπαντα κοινά. 33 Καὶ μεγάλη δυνάμει ἀπεδίδεν τὸ μαρτύριον οἱ ἀποστόλοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη αὐτῷ ὅτι πάντας αὐτούς. 34 Οὐδὲ γὰρ οὐδεὶς πωλοῦν ἢ οἰκίαν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πωρουμένων. 35 καὶ ἐτίθου παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ καθότι ἂν τις χρείαν εἶχεν. 36 Ἰωσὴς δὲ, ὁ ὀπτακλήτεις Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὁ ἐστὶ μεθρμύμβροτος, υἱὸς παρακλήσεως) λαδίτης, Κύριος τῷ γένει, 37 ὑπαρχὸν αὐτῷ ἀγρὸν, πωλήσας ἤνεγκε τὸ χρήμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

Κεφ. ε'. Ἄνθρωπος δὲ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ θυγατρὶ αὐτοῦ ἐπώλησε κτῆμα· 2 καὶ οὐσφισατο ἀπὸ τῆς πμῆς, σιωιδύας καὶ τῆς θυγατρὸς αὐτοῦ· καὶ οἰέγχεας μέρος, παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 Εἶπε δὲ Πέτρος·

Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς

## TRANSLATION.

32 And the multitude of them that believ'd, were of one heart, and of one soul: neither said any of them, that any of the things which he possess'd, was his own, but they had all things common.

33 And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there among them that lack'd: for many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the Apostles feet: and distribution was made unto every man according as he had need.

36 And Joseph, who by the Apostles was surnam'd Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the Apostles feet.

## Chap. V.

But a certain man nam'd Ananias with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles feet.

3 But Peter said, Ananias, why hath Satan fill'd thine

TEXT.

TRANSLATION.

καρδίαν σου, ψεύσασθαι οὐ τὸ  
 ἔμψυμα τὸ ἅγιον, ἢ νοσφισάμενος τὸν τι-  
 μὸν τῆς χειρὸς; 4 Οὐχὶ μένον, σοὶ

heart to lie to the holy Ghost,  
 and to keep back part of the  
 price of the land?

4 Whilst it remain'd, was

PARAPHRASE.

32 And the multitude of them that believ'd were so united together  
 Love and Affection and all Christian Designs, as if they had been All  
 One Heart and of One Soul: neither said any of them, that Any of  
 the things which he possess'd was his Own so far, but that he was most  
 ready to help his Indigent Brethren; and that to such a Degree, as that  
 they sold as if they had All things Common. 33 And with great Power  
 performing Miracles, gave the Apostles witness of the Resurrection  
 of the Lord Jesus: and great Grace, viz. of God, or Assistance and Gifts  
 of the Holy Ghost, was upon them All; and, as an effect of the Grace of  
 God, there was great Charity among them, or exercis'd by the Wealthy  
 toward the Indigent. 34 Whence it came to pass, that neither was  
 there any among them that lack'd Necessaries: for as many as were  
 possessors of Lands or Houses sold them, and brought the prices of the  
 things that were sold, 35 and laid them down at the Apostles Feet:  
 and distribution was made unto every Man according as he had need.  
 And particularly Joses, who by the Apostles was surnam'd Barnabas  
 which is, being interpreted, The Son of Consolation; so call'd, not im-  
 probably, on account of his great Christian Charity, in selling and giving  
 all he had to the Consolation or Comfortable Relief of the needy Christians)  
 a Levite by Tribe, and of the Country or Island of Cyprus by Birth,  
 having a considerable Estate in Land there, sold it, and brought All  
 the Money he sold it for, and laid it at the Apostles Feet, to be by them  
 distributed among the Indigent Christians.

XI.  
 The great Cha-  
 rity of the First  
 Christians to the  
 Poor.

Chap. V. But quite contrary to this good Example set by the foremen-  
 tion'd Barnabas, and yet (as it seems) out of a Desire of being no less  
 commended and Esteem'd among the Christian Brethren for their Charity,  
 a certain Man nam'd Ananias, with Sapphira  
 his Wife, sold a Possession, 2 and kept back part of the price, his Wife  
 being privy to it, and brought a certain part, and laid it at the  
 Apostles feet; as if it had been the whole price of what they sold, think-  
 ing thus to Deceive the Apostles, and so in effect or by Consequence God  
 himself. 3 But Peter said, Ananias, Why hath Satan fill'd thine Heart,  
 to lie thus to the Holy Ghost, and, i. e. namely to keep back part  
 of the price of the Land thou hast Sold, and to bring the remaining Part  
 to Us, and yet to pretend thou hast brought the Whole price? 4 Whilst  
 it remain'd Unsold, was it not thine Own in such a manner, as that thou  
 wast under no necessary obligation by the Rules of Christianity to sell it?

XII.  
 The Punishment  
 of Ananias and  
 Sapphira.

E

and

## MOIT TEXT

## TRANSLATION.

ἴδεν, καὶ προσέειπεν οὐ σὴ σὴ ἔξουσία  
 ὤσκησε; πῶς ὅτι ἐστὶ ἐν τῇ καρδίᾳ σου  
 τὸ πνεῦμα τούτο; οὐκ ἐφύσα ἀν-  
 θρώποις, ἀλλὰ τῷ Θεῷ. 5 Ἀκούων

δὲ Ἀναΐας τὴς λόγων τούτων, πε-  
 σὼν ἔξέφυξε· καὶ ἐγένετο φόβος μέ-  
 γας ἐπὶ πάντας τὴς ἀκρόντας αὐτά.

6 Ἀναστάντες δὲ οἱ νεώτεροι συνέσπαι-  
 λαν αὐτὸν, καὶ ἐκένεσαντες ἔθαψαν.

7 Ἐγένετο δὲ ὡς ὥραν τεσσάρων ἀφί-  
 σημα, καὶ ἡ γυναὶ αὐτοῦ μὴ εἰδῶσα  
 τὸ γεγονός εἰσῆλθεν. 8 Ἀπεκρίθη

δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ-  
 πασούτως τὸ χεῖρον ἀπέδωκε; Ἡ δὲ  
 εἶπε· Ναί, πούτως. 9 Ὁ δὲ Πέ-  
 τρος εἶπε πρὸς αὐτήν· Τί ὅτι συνε-

φωκῆθη ὑμῖν πνεῦμα τὸ πνεῦμα  
 κυρίου; ἰδὲ οἱ πόδες τῶν θαλάσσιων  
 τῶν αἰδῶν σου, ὅτι τῇ θύρᾳ, καὶ  
 ἔξουσίν σε. 10 Ἐπιστὰς δὲ πάλιν  
 χεῖρα παρὰ τὴν πόδα αὐτοῦ καὶ

ἔξέφυξε. Εἰσιλθόντες δὲ οἱ νεώτεροι  
 ἔθεν αὐτὴν νεκράν, καὶ ἐκένεσαν-  
 τες ἔθαψαν πρὸς τὸν αἰδῶν αὐτῆς.

11 Καὶ ἐγένετο φόβος μέγας ἐφ'  
 ὅλην τὴν ἐκκλησίαν, καὶ ὅτι πάν-  
 τες τὴς ἀκρόντας ταῦτα.

12 Διὰ δὲ τῶν χειρῶν τῶν ἀπο-  
 στόλων ἐγένετο σημεῖα καὶ τέρατα οἱ  
 τῷ λαῷ πολλά· (καὶ ἦσαν ὁμοθυ-

at not thine own; and after  
 was told, was it not in thine  
 own power? why hast thou  
 conceiv'd this thing in thine  
 heart? thou hast not ly'd unto  
 men, but unto God.

5 And Ananias hearing these  
 words, fell down, and gave up  
 the Ghost: and great fear came  
 on all them that heard these  
 things.

6 And the young men arose  
 and wound him up, and carry'd him  
 out, and bury'd him.

7 And it was about the  
 space of three hours after,  
 when his wife, not knowing  
 what was done, came in.

8 And Peter answer'd her,  
 Tell me whether ye had  
 the land for so much. And she  
 said, Yea, for so much.

9 Then Peter said unto her,  
 How is it that ye have agreed  
 together, to \*try the Spirit of  
 the Lord? behold, the feet of  
 them which have bury'd thy  
 husband are at the door, and  
 shall carry thee out.

10 Then fell she down  
 straightway at his feet, and  
 yielded up the ghost. And the  
 young men came in and found  
 her dead, and carrying her  
 forth, bury'd her by her hus-  
 band.

11 And great fear came on  
 on all the Church, and upon  
 many as heard these things.

12 And by the hands of the  
 Apostles were many signs and  
 wonders wrought among the  
 people; (and they were all

MOITATEXT

TRANSEATION.

αὐτοὶ ἅπαντες ἐν τῇ οἰκῇ Σολομῶν with one accord in Solomon's porch.  
 13 Τῶν δὲ λοιπῶν εἰδὼς 13 And of the rest durst no  
 ὄλμα κολλᾶσθαι αὐτοῖς· ἀλλ' man joyn himself to them: but  
 ἐμεγα-

PARAPHRASE.

And after it was sold, was it not in thine Own power to keep the Price of  
 for thine Own use, or to give as much as thou thoughtest fit to the  
 poor? Why hast thou conceiv'd this thing in thine Heart, namely to try  
 whether thou couldst not put a Trick and Cheat upon Us Apostles, by bring-  
 ing us only a Part of the Price, and to pretend it was the Whole Price?  
 whereby thou hast not ly'd unto us Men, But unto God, viz. to the Holy  
 spirit which is in us, and by whom we are enabled to discover this thy  
 Cheat and Lye; which is so great a Sin, that God thinks fit to punish it in  
 thee presently by an Exemplary Death. } And Ananias hearing these  
 words, fell down, and gave up the Ghost: and great Fear or Reverence  
 for the Apostles came on all them that heard these things. 6 And some  
 of the Young men that were there, arose, and stripping off his Wearing  
 cloaths, wound him up in Burying cloaths, and then carry'd him out, and  
 bury'd him, 7 And it was about the space of three Hours after, when  
 his Wife, not knowing what was done, came in. 8 And Peter answer'd  
 unto her, Tell me whether ye Sold the Land for so much only. And  
 she said, Yea, for so much only, and no more. 9 Then Peter said unto  
 her, How is it that ye, i. e. thy Husband and Thou, have agreed toge-  
 ther thus, to try to put a Cheat on Us Apostles, which is in effect to try  
 to put a Cheat on the Spirit of the Lord? As thou hast been Partner  
 in the said heinous Sin, so it pleases God thou shouldst undergo the like  
 Exemplary Punishment: wherefore, behold the feet of them which  
 have bury'd thy Husband are at the door, and shall carry Thee out.  
 She then fell she down straightway at his Feet, and yielded up the  
 Ghost. And the Young men came in and found her dead, and carrying  
 her forth, bury'd her by her Husband. 11 And great Fear came upon  
 the Church, and upon as many as heard these things.  
 12 And by the hands of the Apostles were many Signs and Wonders  
 wrought among the People; (and they, i. e. the Apostles were All One  
 heart, as they seem to have been frequently, with one accord in Solomon's  
 porch. 13 And here the Believers came to them to be Instructed: and  
 the Rest that were Unbelievers, durst no man joyn himself to them,  
 if he was a Believer, and by way of putting a Cheat on the Apostles;  
 for the Apostles had given such evident Proof by the instances of Ananias  
 and Sapphira, that they were not to be Deceiv'd, and that it might prove  
 less than Fatal for Any one to go about to Deceive them. On this Ac-  
 count, such Unbelievers as were displeas'd at the Apostles, and hated them,

XIII.

The Apostles  
 perform extraor-  
 dinary Miracles,  
 and great Num-  
 bers are Convert-  
 ed.

## GOLDEN TEXT

## TRANSLATION

ἐμμεγάλυνεν αὐτοὺς ὁ λαός. 14 Μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθην ἀνδρῶν τε καὶ γυναικῶν.) 15 Ὡστε καὶ τὰς πλατείας ἐκφέρειν τὰς ἀσθενεῖς, καὶ πρὶν κλινὰν καὶ κραβάτταν, ἵνα ἐρχομένων Πέτρου καὶ ἡ σκιά ἐπισκιάσῃ πρὸς αὐτοὺς. 16 Συνήρχατο δὲ καὶ τὸ πλῆθος τῶν περὶ πόλεως εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλομένους ὑπὸ πνευματικῶν ἀκαθαρτῶν· οἱ πῆρες ἰσχυροτέρουντο ἅπαντες. 17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, (ἡ ὕστατος ὠρίσις τῶν σαδδουκαίων) ἐπλήθυνον ζήλον. 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθηκαν αὐτοὺς ἐν τῇ κοινῇ δημοσίᾳ. 19 Ἀγγέλου δὲ Κυρίου ἐν τῇ νυκτὶ ἠνοίξε τὰς θύρας τῆς φυλακῆς· ἐξαγαγὼν τε αὐτοὺς, εἶπε· 20 Πορεύεσθε, καὶ στήντε λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 Ἀκούσαντες δὲ ἐπισήλθον ὑπὸ τοῖς ὄρθροις εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. Παραγινόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλισαν τὸ συνέδριον καὶ πάντες τῆς γερουσίας τῆς Ἰουδαίας καὶ ἀπέστειλαν εἰς τὸ δεσματήριον, ἀχθύναν αὐτούς.

the people magnify'd them.

14 And believers were more added to the Lord, multitudes both of men and women.

15 Infomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them who were vex'd with unclean spirits: and they were healed every one.

17 Then the high priest rose up, and all that were with him, (\* who were of the sect of the Sadducees), and were filled with indignation,

18 And laid their hands upon the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night open'd the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and call'd the council together, and all the senate of the children of Israel, and sent them to the prison to have them brought.

TEXT.

TRANSLATION.

Οἱ δὲ ὑπὲρ ἡμᾶς ἐλθόντες οὐκ εὑ-  
 ρόντες ἐν τῇ φυλακῇ· ἀναστρέψαντες  
 ἀπήγγελλον, 23 λέγοντες· Οὐ τὸ μὲν  
 σιμωήριον εὐρομένον κατελειμένον ἐν πᾶ-  
 ρα ασφαλείᾳ, καὶ τὸς φύλακας ἔξω

22 But when the officers  
 came and found them not in  
 the prison, they return'd, and  
 told,

23 Saying, The prison truly  
 found we shut with all safety,  
 and the keepers standing with-  
 out before the

εἰσόδου

PARAPHRASE.

and would have been glad to have been Able to have put any Trick upon  
 them, that so they might thereby lessen their Esteem among the People,  
 but durst not for the foremention'd Reasons: but the People were Gener-  
 ally so far from thinking of any such thing, that they magnify'd them, as  
 really Great and Extraordinary Persons. 14 And accordingly Be-  
 lievers were the more added to the Lord, Multitudes both of Men and  
 Women; the great Miracles done by the Apostles being a principal means  
 of their Conversion.) For the Miracles were very Great and Extraor-  
 dinary; 15 insomuch that they brought forth the Sick into the  
 streets, and laid them on Beds and Couches, that at the least the sha-  
 dow of Peter passing by might overshadow some of them. 16 There  
 was also a Multitude out of the Cities round about unto Jerusalem,  
 bringing Sick folks, and them which were vex'd with unclean Spirits,  
 and they were heal'd every one.

17 Then the High priest rose up, and all that were with him, i. e. of  
 the Sanhedrin, (and who were of the Sect of the Sadducees) and were  
 mov'd with Indignation, on account of the Apostles daily witnessing the  
 truth of Christ's Resurrection, and that there shall be a Resurrection of All  
 Men, contrary to the Error of the Sadducees; 18 and laid their hands  
 on the Apostles, as they were All one day in Solomon's porch, according  
 to v. 12, and put them in the common Prison. 19 But the Angel of the  
 Lord by night open'd the Prison-doors, and brought them forth, and said,  
 Go stand and speak in the Temple to the People all the Words of this  
 life, i. e. all the Doctrines of Christianity, necessary to be Believ'd and  
 receiv'd in order to attain Eternal Life; and consequently the Certainty of  
 Resurrection and Life after This, which the Sadducees so erroneously and  
 obstinately Deny 21 And when they heard that, they entred into the  
 Temple early in the Morning, and Taught. But the High priest came,  
 and they that were with him, and call'd the Council together, and all  
 the Senate of the Children of Israel, and sent to the Prison to have them  
 brought. 22 But when the Officers came, and found them not in the  
 prison, they return'd, and told, 23 saying, The Prison truly found  
 we shut with all safety, and the Keepers standing without before the  
 doors:

XIV.

Whereupon the  
 Apostles are ap-  
 prehended All, and  
 had before the  
 Sanhedrin, and  
 beaten.

TEXT.	TRANSLATION.
ἐστῶτας παρὰ τῆς θύρας ἀνοίξαντες δὲ, ἔσω ὁδῶνα εὗρον. 24 Ὡς δὲ ἤκουσεν τῆς λόγου τούτης, π. ἱερεὺς καὶ ὁ στρατηγὸς καὶ ἱεροὺς καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί αὐτὸ γένοιτο τούτο. 25 Παραγινόμενος δὲ τις ἀπήγειλεν αὐτοῖς, λέγων· Οἱ ἰδὲ, οἱ ἄνδρες ὅς ἐθεοῦσα ἐν τῇ φυλακῇ, εἰσὶν οἱ παρὰ ἱερῶ ἐστῶτες, καὶ διδάσκοντες τὸ λαόν. 26 Τότε ἀπελθὼν ὁ στρατη- γὸς σὺν τοῖς ὑποφρούροις, ἤγαγεν αὐ- τούς, καὶ μετὰ βίας· (φοβούμενοι γὰρ τὸν λαόν ἵνα μὴ λιθοθῶσιν) 27 Ἀγα- γόντες δὲ αὐτούς ἔστησαν ἐν τῷ συνεδρίῳ καὶ ἐπιρώτησεν αὐτούς ὁ ἀρχιερεὺς, 28 λέγων· Οὐ καὶ θεοὺς πρὸς ἑαυ- τάς λαμεν ὑμῖν μὴ διδάσκειν ὅτι παρὰ τοῦ ματι τούτου; καὶ ἰδὲ, πεπληρώκα- τε τὴν ἱερουσαλήμ τῆς διδαχῆς ὑμῶν, καὶ βάλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. 29 Αποκρίθεις δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· Πρωτοῦν δὲ Θεῷ μᾶλλον ἢ ἀνθρώποις. 30 Ὁ Θεὸς πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσατε κριμάσαντες ὅτι ξύλον. 31 Τούτῳ ὁ Θεὸς ἀρχὴν καὶ σπῆρα ὑψώσας τῇ δεξιᾷ αὐτοῦ, δοῦναι με- τανοίαν τῷ Ἰσραὴλ καὶ ἀφεῖναι ἁμαρ- τιῶν. 32 Καὶ ἡμεῖς ἐσμεν αὐτοῦ μαρ-	out before the doors: but when we had open'd, we found man within. 24 Now when the priest, and the captain of the temple, and the chief heard these things, they con- sulted of them whereunto it would grow. 25 Then came one and told them, saying, Behold, the whom ye put in prison standing in the temple, teaching the people. 26 Then went the captain with the officers, and brought them without violence: they fear'd the people, lest they should have been ston'd) 27 And when they brought them, they set before the council: and the high priest ask'd them, 28 Saying, Did we not strictly command you, that you should not teach in this name? and behold, ye fill'd Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the Apostles answer'd and said, We ought to obey God rather than men. 30 The God of our fathers rais'd up Jesus, whom ye killed, and hang'd on a tree. 31 Him hath God exalted to his right hand, to be Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his wit- nesses.

TEXT.

TRANSLATION.

οὗτοι τῶν ῥημάτων τούτων, καὶ τὸ ἅγιον πνεῦμα διὰ τὸ ἄγαν, ὃ ἔδωκεν θεὸς τοῖς ὑπακούουσιν αὐτῷ. of these things; and so is also the holy Ghost, whom God hath given to them that obey him.

33 Οἱ

PARAPHRASE.

ors: but when we had open'd, we found no Man within. 24 Now when the High priest, and the Captain of the Temple, and the Chief priests heard these things, they doubted of, *i. e. concerning them, namely hereunto this would grow; fearing that this strange Deliverance of the Apostles was but a Fore-runner of some other and greater Event, that should come to pass quickly, to the Lessening of their own Power, and Enslaving of the Apostles.* 25 Then came one and told them, saying, Behold, the Men whom ye put in Prison, are standing in the Temple, and teaching the People. 26 Then went the Captain with the Officers, and caught them without violence: (for they fear'd the People, lest they should have been ston'd.) 27 And when they had brought them, they set them before the Council: and the High priest ask'd them, 28 saying, Did not (b) we strictly command Two of you, *viz. Peter and John*, that ye should not Teach in this Name? and behold, ye have fill'd Jerusalem with your Doctrine, and go on as if ye did intend to raise the People against Us, and so to bring, for our unjust shedding this Man's, Jesus's Blood, some remarkable Mischief upon Us. 29 Then Peter and the other Apostles, *i. e. Peter, in the name of Himself and the Rest*, answer'd and said, As to your strictly charging us not to teach in the Name of Jesus, we told you then when ye gave us that Charge, that we ought to obey God rather than Men. 30 And as to your being angry of a very great Sin in shedding the Blood of Jesus, we need but tell you, that the God of our Fathers rais'd up Jesus, whom ye slew and hang'd on a Tree. 31 Him hath God not only rais'd from the Dead, but has also exalted to his Right hand in Heaven to be a Prince to his Church, and a Saviour, *namely for to give the Means of Repentance to Israel, and Forgiveness of Sins upon Repentance.* 32 And we Apostles are his Witnesses of these things, *viz. of his Resurrection and Ascension*; so is also the Holy Ghost, whom God has given to Us in a Visible Remarkable manner lately, (as is well known) for an Evidence of his being exalted to his Right hand, and whom God has given, and will give to all them that obey him; *i. e. Christ as a Prince and Saviour.*

(b) Chap. 4. 18.

(i) Chap. 4. 19.

## TEXT.

## TRANSLATION.

33 Οἱ δὲ, ἀκούσαντες διεπείοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. 34 Δια-  
 γας δὲ τις οὗτος πρὸς συνέβριον φαρισαῖος,  
 ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος,  
 πρῶτος ἐν παντί τῷ λαῷ, ἐκέλευσεν  
 ἔξω βεβηχὺν τὴν ἀποστόλῃς ποιῆσαι.  
 35 Εἰπὶ τὴν ὥρην αὐτούς. Ἄνδρες Ισ-  
 ραηλῖται, προσέχετε ἑαυτοῖς ὅτι τοῖς  
 ἀνθρώποις τέτοις, πῶς μέλλετε ὀφεί-  
 σαι. 36 Πρὸς γὰρ τέτων ἦ ἡμερῶν  
 ἀνέστη Θεοδῶς, λέγων εἶναι πᾶσι ἑα-  
 νοῖν ὡς περὶ κολλήθη ἀειδήματα ἀν-  
 δρῶν ὡσεὶ τετρακοσίων. οὗς ἀνέβη,  
 καὶ πάντες ὅσοι ἐπέβησαν αὐτῷ, διε-  
 λύθη, καὶ ἐγένοντο εἰς ὕδιν. 37 Με-  
 τὰ τῆτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος,  
 οὗτος ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ  
 ἀπέβησε λαὸν ἰκανὸν ὀπίσω αὐτοῦ. καὶ  
 ἀπώλετο, καὶ πάντες ὅσοι ἐπέ-  
 βησαν αὐτῷ, διεσκορπίθη. 38 Καὶ  
 τὰ νῦν λέγω ὑμῖν, ἀπέστη ἀπὸ πάντων  
 ἀνθρώπων τέτων, καὶ ἐάσατε αὐτούς. ὅτι  
 ἐὰν ἢ ἐξ ἀνθρώπων ἢ βυλὴ αὕτη ἢ τὸ  
 ἔργον τῆτον, καταλυθήσεται. 39 Εἰ δὲ  
 ἐκ Θεοῦ ᾖ, οὐ δύνασθε καταλῦσαι  
 αὐτό, μήποτε καὶ θεομάχοι εὐρεθῆτε.  
 40 Ἐπειδὴ δὲ αὐτοῦ καὶ ὁρῶμεν  
 σαύματα τῆς ἀποστόλῃς, δεῖται πα-  
 ρήγγειλαι μὴ λαλεῖν ὅτι τῷ ὀνόματι  
 τοῦ Ἰησοῦ, καὶ ἀπέλυσε αὐτούς.

33 When they heard that they were cut to the heart, they took counsel to slay them.

34 Then stood there up in the counsel, a Pharisee nam'd Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the Apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as \* concerning these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joyn'd themselves: who was slain, and all, as many as obey'd him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew much people after him: he also perished, and all, even as many as obey'd him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if it be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed, and when they had called the Apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

TEXT

TRANSLATION.

41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες  
ἐπὶ ὁμοθυμῆτι ὅτι ὑπὲρ ἑ-  
μαῖος αὐτοῦ καὶ ἡξιώθη αἰμαδοῦναι.  
42 Πάντων τε ἡμερῶν οἱ ἐν τῷ ἱερῷ

41 And they departed from  
the presence of the council, re-  
joycing that they were counted  
worthy to suffer shame for his  
name.

42 And daily in the temple,  
καὶ

PARAPHRASE.

When they, *i. e. the High-priest and others of the Sanhedrin or Coun-  
cil*, heard that, they were cut to the Heart, and took Counsel to slay  
them. 34 Then stood there up One in the Council, a Pharisee, nam'd  
Amiel; a Doctor of Law, had in Reputation among all the People,  
and commanded to put the Apostles forth a little space, 35 and said  
unto them, Ye Men of Israel, take heed to your selves, what ye in-  
tend to do as concerning these Men. 36 For before these Days, *probab-  
ly on the general Opinion that the Time of the Messias's coming was at  
hand*, rose (k) up Theudas, boasting himself to be Some Body. *i. e. the  
Messias*; to whom a number of Men, about Four hundred, joyn'd them-  
selves: who was slain, and all, as many as obey'd him, were scatter'd,  
and brought to nought. 37 After this Man rose up Judas of Galilee,  
in the days of the Taxing, *i. e. A. D. 7. when (l) Quirinius (or Cyrenius)  
was sent into Syria to levy the Tax for which the Valuation of Estates  
was formerly made; when our Lord was born at Bethlehem*; and drew  
away much People after him: he also perish'd, and all, even as many  
as obey'd him, were dispers'd. 38 And now I say unto you, Refrain  
from these Men, and let them alone: for if this Counsel, or this Work  
of Men, it will come to nought: 39 But if it be of God, ye cannot  
 overthrow it; *nor ought ye to attempt it, lest haply ye be found even to  
fight against God*. 40 And to him they agreed; and when they had  
slain the Apostles, and beaten them *with Rods*, they again commanded  
them that they should not speak in the Name of Jesus, and let them go.  
41 And they departed from the presence of the Council, rejoycing  
that they were counted worthy to suffer *the shame of being beaten with  
Rods* for his Name, and agreeably to his Example, who underwent not  
the like shame of being beaten with Rods or Scourges, but also many  
other and greater Instances of shame, more especially the shame of the  
Cross. 42 And daily in the Temple, and in House, *viz. in certain  
Houses*

XV.  
The Apostles re-  
joyce at their suf-  
fering for Christ,  
and go on never-  
theless to preach  
the Gospel.

ANNOTATIONS.

(k) 'Tis certain that this can't be the Theudas mention'd by Josephus, as rising  
after Judas of Galilee, but some other; unless we will allow Josephus to be  
in Mistake, which surely is more becoming and certain, than that St Luke was.

(l) See Luke 2. 1, 2.

## TEXT.

καὶ κατ' οἶκον ἐκ ἐπαύοντο διδάσκοντες καὶ  
εὐαγγελίζοντο ἰσχυροὶ καὶ Χριστοῦ.

Κεφ. Ὶ'. Ἐν δὲ ταῖς ἡμέραις ταύ-  
ταις πληθύνοντων τῶν μαθητῶν, ἐγένετο  
ῤῥῆσμός τις τῶν Ἑλληνιστῶν πρὸς  
τοὺς Ἑβραίους, ὅτι παρελελυτο  
ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ  
χῆραι αὐτῶν. 2 Προκαλεσάμενοι δὲ  
οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν,  
εἶπον· Οὐκ ἀρεστὸν ὅτι ἡμᾶς κατα-  
λείψαι τὸν λόγον τοῦ Θεοῦ, δια-  
κονεῖν τετραπέζαις. 3 Επισκέψασθε  
οὖν, ἀδελφοί, ἀνδρας ἐξ ὑμῶν μαρ-  
τυρουμένους ἐπὶ ἀ, πλήρεις πνεύματος καὶ  
ἀγίας καὶ σοφίας, ὅς καταστήσωμεν ἐπὶ  
τῇ χρείᾳ ταύτῃ. 4 Ἡμεῖς δὲ τῇ  
προσευχῇ καὶ τῇ διακονίᾳ τῷ λόγῳ  
προσκαρτερήσομεν. 5 Καὶ ἤρεσεν ὁ  
λόγος ἐνώπιον πάντων τῶν πλῆθους καὶ  
ἐξελέξαντο Στέφανον, ἄνδρα πλήρη  
πίστεως καὶ πνεύματος ἀγίου, καὶ Φίλιπ-  
ποι, καὶ Πρόχρον, καὶ Νικάνορα, καὶ Τι-  
μόνα, καὶ Παρμενῆαν, καὶ Νικόλαον τὸν  
ἐπὶ τῷ ὀνόματι Ἀντιόχεια. 6 Οὓς ἔστη ἐνώ-  
πιον τῶν ἀποστόλων· καὶ προσευξά-  
μενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 Καὶ ὁ  
λόγος τοῦ Θεοῦ ἥρξανε, καὶ ἐπληθύνετο  
ὁ ἀριθμὸς τῶν μαθητῶν ὥς ἵερουσαλὴμ  
σφόδρα· πολὺς τε ὄχλος τῶν  
ἱερέων ἐπίκλινον τῇ πίστι.

## TRANSLATION.

and in \*house, they ceased  
not to teach and preach Jesus  
Christ.

## Chap. VI.

And in those days, when the  
number of the disciples was  
multiply'd, there arose a mur-  
muring of the \*Hellenists  
gainst the Hebrews, because  
their widows were neglected  
in the daily ministrations.

2 Then the twelve called  
the multitude of the disciples  
unto them, and said, It is not  
reason that we should leave the  
word of God, and serve tables.

3 Wherefore, brethren, look  
ye out among you seven men  
of honest report, full of the  
holy Ghost and wisdom, whom  
we may appoint over this busi-  
ness.

4 But we will continue to  
give our selves to prayer, and  
to the ministry of the word.

5 And the saying pleased the  
whole multitude: and they  
chose Stephen, a man full  
faith and of the holy Ghost,  
and Philip, and Prochorus,  
Nicanor, and Timon, and  
Nemas, and Nicolas a proselyte  
of Antioch.

6 Whom they set before the  
Apostles: and when they had  
pray'd, they laid their hands  
on them.

7 And the word of God  
creas'd; and the number of the  
disciples multiply'd in Jeru-  
salem greatly; and a great  
company of the priests were con-  
vert to the faith.

PARAPHRASE.

houses of some Believers made choice of for that purpose, they ceas'd not teach and preach that Jesus is Christ, notwithstanding the repeated commands of the Jewish Rulers to the contrary.

SECTION II.

Containing such Particulars, as are suppos'd to have been transacted, during A. D. 34; viz. the First Ordination of Deacons, the Death of Stephen, the Conversion of the Samaritans, and Baptizing of the Ethiopian Eunuch by Philip the Deacon, &c. Which Particulars take up all Chap. VI, VII and VIII.

Chap. VI. And in those days, viz. sometime in or about the beginning A. D. 34, as is judg'd most probable, there arose a Murmuring of the Hellenists against the Hebrews, because their, i. e. the Hellenists Widows were neglected in their daily Ministrations of Provisions made for the Poor Widows belonging to the Church. 2 Then the twelve Apostles call'd the Multitude of the Disciples unto them, and said, It is not reason that we should leave preaching the Word of God, and serve tables, i. e. be taken up with attending to the Care of the Poor. 3 Wherefore, Brethren, look ye out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this business. 4 But we will continue to give our selves to Prayer, and to the ministry of the Word. 5 And the Saying pleas'd the whole Multitude: and they chose Stephen, a Man full of Faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Per-nas, and Nicolas a Proselyte (n) of Antioch; 6 whom they set before the Apostles; and when they had pray'd, they laid their Hands on them. 7 And the Word of God increas'd, and the number of the Disciples multiply'd in Jerusalem greatly, and a great company of the Jews were obedient to the Faith.

I.  
The Occasion of  
choosing the first  
Seven Deacons.

8 And

ANNOTATIONS.

(n) Concerning these Hellenists and Hebrews, see Discourse II. before the Gospels.

(\*) See likewise the Discourse mention'd in the foregoing Note.

8 Στέφανος δὲ πλήρης ἦ χάριτος  
καὶ δυνάμεως ἐποίεῖ τέρατα καὶ σημεῖα  
μεγάλα ἐν τῷ λαῷ. 9 Ἀνέστη δὲ πῶς  
ἦ ὁ ἐκ τῆς σωμαγωγῆς τῆς λεγούσης  
Λιβερτίων, καὶ Κυρηναίων, καὶ Ἀλεξαν-  
δρέων, καὶ ἡ ἀπὸ Κιλικίας καὶ Ἀσίας,  
συζητῶντες τῷ Στεφάνῳ. 10 Καὶ

ὡς ἰσχυροὶ ἀντιπύουσι τῇ σοφίᾳ καὶ τῷ  
πνεύματι ᾧ ἐλάλει. 11 Τότε ὑπε-  
βαλον ἄνδρες λέγοντες ὅτι ἀκηκόα-  
μεν αὐτὸν λαλοῦν ῥήματα βλάσφη-  
μα εἰς Μωσὴν καὶ τὸ Θεόν. 12 Συνέ-  
κρινον τε τὸν λαόν καὶ τῆς φοβουτέρας  
καὶ τῆς γραμματεῖς καὶ ἐπιστάτες συνήρ-  
παζ αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον.

13 Ἐστησαν τε μάρτυρες ψευδῆς, λέ-  
γοντες. Ὁ αἰθριώπης ὅτος ἐπαύει ῥή-  
ματα ἡλαλῶντες τὸν τόπον τῆς ἀγίας τῆς  
καὶ τοῦ νόμου. 14 Ἀκηκόαμεν αὐτὸν λέ-  
γοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος ὅτος χα-  
ταλύσει τὸν τόπον τῆς τοῦ, καὶ ἀλλάξει τὰ  
ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15 Καὶ  
ἀπνίσταντες εἰς αὐτὸν ἄπαντες οἱ καθε-  
ζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρό-  
σωπον αὐτοῦ ὡς εἰς προσώπον ἀγγέλου.

Κεφ. ζ'. Εἶπε δὲ ὁ ἀρχιερεὺς·  
Εἰ ἅρα ταῦτα ὅπως ἔχουσιν; 2 Ὁ  
δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πα-  
τέρες, ἀκούσατε. Ὁ Θεὸς τῆς δόξης  
ᾧ φησὶ τὸ πατεὶ ἡμεῖς Ἀβραάμ ὅτι

8 And Stephen full of grace  
and power, did great wonders  
and miracles among the people.

9 Then there arose certain  
of the synagogue, which  
call'd the synagogue of the Li-  
bertines, and Cyrenians, and  
Alexandrians, and of them of  
Cilicia, and of Asia, disputing  
with Stephen.

10 And they were not able  
to resist the wisdom and the  
spirit by which he spake.

11 Then they suborn'd men  
which said, We have heard him  
speak blasphemous words  
against Moses, and against God.

12 And they stir'd up the  
people, and the elders, and the  
scribes, and came upon him,  
and caught him, and brought  
him to the council;

13 And set up false wit-  
nesses, which said, This man  
ceaseth not to speak words  
against this holy place and the  
law.

14 For we have heard him  
say, That this Jesus of Nazareth  
shall destroy this place, and  
shall change the customs  
which Moses delivered us.

15 And all that sat in the  
council, looking stedfastly  
him, saw his face as it had  
been the face of an Angel.

#### Chap. VII.

Then said the high priest  
Are these things so?

2 And he said, Men, brethren,  
and fathers hear. The God of glory  
appeared to our father Abraham,

TEXT.

TRANSLATION.

8 τῇ Μεσοποταμίᾳ, πρὶν ἢ ἔχειν  
 κατοικῆσαι αὐτὸν ἐν Χαρρὰν. 3 καὶ  
 εἰπε πρὸς αὐτὸν· Ἐξέλθε ἐκ τῆς  
 γῆς καὶ ἐκ τῆς συγγενείας σου, καὶ  
 δεῦρο

he was in Mesopotamia, before  
 he dwelt in Charran,  
 3 And said unto him, Get  
 thee out of thy country, and  
 from thy kindred, and come  
 δεῦρο

P A R A P H R A S E.

8 And Stephen full of Grace and Power, viz. *to do Miracles*, did ac-  
 cordingly great Wonders and Miracles among the People. 9 Then,  
 viz. *toward the end of A. D. 34*, there arose certain of the Synagogue,  
 which is call'd the Synagogue of the Libertines, i. e. of such Jews, as  
 either Themselves or their Parents had been Captives and Slaves at Rome  
 to some Roman, and had been set Free by their Masters; and also cer-  
 tain of the Synagogue of the Cyrenians, and of that of the Alexandrians,  
 and of that belonging to them of Cilicia, and of that belonging to them of  
 Asia (o) so call'd in the most proper sense, disputing with Stephen. 10 And  
 they were not able to resist the Wisdom, and i. e. of the Spirit by which  
 he spake. 11 Then they suborn'd Men, which said, We have heard  
 him speak blasphemous Words against Moses, and against God. 12 And  
 they stirr'd up the People, and the Elders, and the Scribes, and came  
 upon him, and caught him, and brought him to the Council; 13 and  
 set up false Witnesses, which said, This Man ceaseth not to speak  
 Words against this Holy place, and the Law. 14 For we have heard  
 him say; That this Jesus of Nazareth shall destroy this place, and shall  
 change the Customs, i. e. *Legal Rites and Ceremonies*, which Moses de-  
 liver'd us. 15 And all that sat in the Council, looking stedfastly on  
 him, saw his Face appearing with a shining upon it, as if it had been the  
 face of an Angel.

II.  
 Stephen is brought  
 before the Sanhe-  
 drin or Council.

Chap. VII. Then said the High priest to Stephen, Are these things  
 witness'd against thee so, or not? 2 And he said, Men, Brethren, and  
 Fathers, hearken, The God of Glory appear'd unto our Father Abra-  
 ham, when he was in Mesopotamia, before he dwelt in Charran. 3 and  
 said unto him, Get thee out of thy Country, and from thy Kindred,  
 and

III.  
 Stephen's Dis-  
 course before the  
 Sanhedrin.

A N N O T A T I O N S.

V. 8. † So Alex. and Cant. and several other MSS. and Vulg. and Syr. Ver-  
 sions, and Chrysostom.

V. 13. † βλάσφημοι is not read in Alex. Cant. and other MSS. nor Vulg. Syr.  
 and Arab. Versions, nor Chrysostom. It seems taken from v. 11.

(o) What is denoted by Asia here and in other places of the New T. see my  
 Historical Geography of the N. T. as also concerning all the other places here  
 mention'd, or in any other place of this Treatise of the Acts of the Apostles.

(p) See

## TEXT.

## TRANSLATION.

δεῦρε εἰς γῆν ἣν ἄν σοι δείξω. 4 Τότε  
 ἔξελθὼν ἐκ γῆς Χαλδαίων, κα-  
 τήκησεν ἐν Χαρράν· καθεῖθεν, μὲν τὸ  
 σποθαίνειν τὴν πατέρα αὐτοῦ, μετὰ τοῦτον  
 εἰς τὴν γῆν ταύτῃ εἰς ἣν ὑμεῖς νῦν  
 κατοικεῖτε. 5 Καὶ ὅτε ἔδωκεν αὐτῷ  
 κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα πο-  
 δὲς· καὶ ἐπιγείλατο αὐτῷ θύναμις εἰς κα-  
 τήχεσιν αὐτοῦ, καὶ τὸ σπέρμα πᾶν αὐ-  
 τοῦ, ὅτε ὄντος αὐτοῦ τέκνου.  
 6 Ἐλάλησε δὲ ὅπως ὁ Θεός· ὅτι ἔστα  
 τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλο-  
 τείᾳ, καὶ δουλώσουσιν αὐτοῦ καὶ κακώσου-  
 σιν ἔτη τετρακόσια. 7 Καὶ τὸ ἔθ-  
 νος, ὃ ἐὰν δουλώσωσι, κενῶ ἐγὼ,  
 εἶπεν ὁ Θεός· καὶ μὲν ταῦτα ἐξελεύ-  
 σονται, καὶ λατρεύουσίν μοι ἐν τῷ τό-  
 πῳ τούτῳ. 8 Καὶ ἔδωκεν αὐτῷ δια-  
 θήκην περιτομῆς· καὶ ὅπως ἐγέννησε τὸν  
 Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέ-  
 ρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαάκ τὸν Ἰα-  
 κώβ, καὶ ὁ Ἰακώβ τὰς δώδεκα πα-  
 τριάρχας. 9 Καὶ οἱ πατριάρχαι  
 ζηλώσαντες, τὸν Ἰωσήφ ἀπέδωκεν εἰς  
 Αἴγυπτον· καὶ ἰδοὺ ὁ Θεὸς μετ' αὐ-  
 τοῦ. 10 καὶ ἐξείλετο αὐτὸν ἐκ πασῶν  
 τῶν ὁλίφων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χά-  
 ριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως  
 Αἰγύπτου, καὶ κατέστη αὐτὸν ἡγούμενον  
 ἐπ' Αἴγυπτον καὶ ὅλοι τοὶ οἶκοι αὐτοῦ.

into the land which I shall  
 shew thee.

4 Then came he out of the  
 land of the Chaldeans, and  
 dwelt in Charran: and from  
 thence, when his father was  
 dead, he remov'd him into the  
 land wherein ye now dwell.

5 And he gave him none  
 inheritance in it, no more  
 much as to set his foot on: yet  
 he promis'd that he would give  
 it to him for a possession, and  
 to his seed after him, when  
 yet he had no child.

6 And God spake on this  
 wise, That his seed should so-  
 journ in a strange land, (and  
 that they should bring them  
 into bondage, and treat them  
 evil) four hundred years.

7 And the nation to whom  
 they shall be in bondage, will  
 I judge, said God: and after  
 that shall they come forth, and  
 serve me in this place.

8 And he gave him the co-  
 venant of Circumcision: and  
 so Abraham begat Isaac, and  
 circumcis'd him the eighth day,  
 and Isaac begat Jacob, and  
 Jacob begat the twelve Patriarchs.

9 And the Patriarchs mov-  
 ed with envy, sold Joseph into  
 Egypt: but God was with  
 him,

10 And deliver'd him out  
 of all his afflictions, and gave  
 him favour and wisdom in the  
 sight of Pharaoh king of Eg-  
 ypt; and he made him go-  
 vernor over Egypt, and all his  
 house.

TEXT.

TRANSLATION.

11 ΗΛΘε δὲ λιμός ἐφ' ὅλην τὴν γῆν  
αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη  
καὶ ἔχοντες οὐκ εὕρισκον κορταίσματα οἱ πα-  
τέρες ἡμῶν.

12 Ἀκούσας δὲ Ἰακώβ  
ὅτι ἦν ἄνθος ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς  
πατέρας ἡμῶν ὡς οὗτοι.

13 Καὶ ὁ  
δευτέρῳ ἀνεγνωσάμενος Ἰωσήφ τοῖς

11 Now there came a dearth  
over all the land of Egypt and  
Canaan, and great affliction;  
and our fathers found no su-  
stenance.

12 But when Jacob heard  
that there was corn in Egypt,  
he sent out our fathers first.

13 And at the second time  
Joseph was made known to his  
brethren.

PARAPHRASE.

and come into the Land which I shall shew thee. 4 Then came he out  
of the eastern part of Mesopotamia, which was part of Chaldaea or of the  
land of the Chaldeans, and dwelt in Charran or Haran lying on the West  
side of Mesopotamia: and from thence, when his Father was dead, He,  
i. e. God remov'd him into Canaan, this Land wherein ye now dwell.

And he gave him none Inheritance in it, no not so much as to set his  
foot on: yet he promis'd that he would give it to him for a Possession,  
and to his Seed after him, when as yet he had no Child. 6 And God  
spoke on this wise, viz. That as he did then Himself, so his Seed should  
sojourn in a strange Land, i. e. partly in Canaan, and partly in Egypt;  
and that in Egypt they, i. e. the Egyptians, should bring them into Bon-  
dage, after they had been in Egypt for some time, and should treat them  
as such: and that the whole time (p) of his Own and his Seed's Sojourning  
should be four hundred and thirty Tears, or (leaving out the odd Tears, as  
very usual, and speaking as it is call'd Rotundè) four hundred Years.

And the Egyptian Nation to whom they shall be in Bondage, will I  
punish, i. e. punish, in the appointed time, saith God; and after that shall  
they, i. e. the Israelites, come forth and serve me in this place, i. e. the  
Land of Canaan. 8 And he gave him the Covenant of Circumcision:

and so Abraham begat Isaac, and Circumcis'd him the eighth day: and  
Isaac begat Jacob, and Jacob begat the twelve Patriarchs. 9 And the

Patriarchs mov'd with envy, sold Joseph into Egypt: but God was with  
him, 10 and deliver'd him out of all his Afflictions, and gave him  
favour and Wisdom in the sight of Pharaoh King of Egypt; and he  
made him Governour over Egypt, and all his House. 11 Now there

came a Dearth over all the Land of Egypt and Canaan, and great Af-  
fliction: and our Fathers found no Sustenance. 12 But when Jacob

heard that there was Corn in Egypt, he sent out our Fathers first:  
And at the second time Joseph was made known to his Brethren;

(p) See Exod. 12. 40. in the Septuagint Version.

## TEXT

## TRANSLATION

ἀδελφοῖς αὐτῷ, ὃ φανερὸν ἐγένετο τῷ  
 Φαραὼ τὸ γινῆθαι Ἰωσήφ. 14 Α-  
 ποστείλας δὲ Ἰωσήφ μετὰχάλεσατο τοὺς  
 πατέρας αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν  
 συγγένειαν αὐτοῦ, ὃν ψυχὰς ἐβόηθη  
 κοῖτα πέντε. 15 Κατέβη δὲ Ἰακώβ  
 εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς  
 καὶ οἱ πατέρες ἡμεῖς. 16 Καὶ μετε-  
 τέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν ἐν  
 τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ πρὸς  
 ἀργυρεῖς πρὸς τὸν υἱὸν Ἐμμὸρ τῷ Συ-  
 χέμ. 17 Καθὼς δὲ ἤγγιζεν ὁ χρό-  
 νος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς  
 τῷ Ἀβραὰμ, πύξηνεν ὁ λαὸς καὶ ἐπλη-  
 θυνώθη ἐν Αἰγύπτῳ, 18 ἄχρεις δὲ  
 ἀνέστη βασιλεὺς ἑτέρου, ὃς οὐκ ᾔδει  
 τὸν Ἰωσήφ. 19 Οὗτος κατασφί-  
 σάμενος τὸ γένος ἡμῶν, ἐπάκουσε  
 τοὺς πατέρας ἡμῶν τῷ ποιεῖν ἐχθρὰ  
 τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζῶσθαι  
 αὐτοῖς. 20 Εἰ ὃ χρόνος ἐγέννηθη Μω-  
 σῆς, καὶ ὡς ἀγαπᾷτο τῷ Θεῷ, ὃς ἀνε-  
 τράφη μιλῶν πρὸς ἐν τῷ οἴκῳ τῷ πα-  
 τρός αὐτοῦ. 21 Ἐκτελέσας δὲ αὐτὸν,  
 ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ,  
 καὶ ἀνετρέφετο αὐτὸν ἑαυτῇ εἰς υἱόν.  
 22 Καὶ ἐπαμειβύθη Μωσῆς πάσῃ σοφίᾳ  
 Αἰγυπτίων. ὡς δὲ δυνατὸς ἐν λόγοις  
 καὶ ἐν ἔργοις. 23 Ὡς δὲ ἐπληρώθη αὐ-  
 τῷ πενήτα ἡλικίας χρόνος, ἀνέβη ὅτι

brethren; and Joseph's kindred  
 was made known unto Pha-  
 raoh.

14 Then sent Joseph, and  
 call'd his father Jacob to him  
 and all his kindred, threefold  
 and fifteen souls.

15 So Jacob went down  
 to Egypt, and dy'd, he and our  
 fathers,

16 And were carry'd over  
 into Sychem, and laid in the  
 sepulchre that Abraham bought  
 for a sum of money of the  
 sons of Emmor the father of  
 Sychem.

17 But when the time of  
 the promise drew nigh, which  
 God had sworn to Abraham  
 the people grew and multiply'd  
 in Egypt,

18 Till another king arose  
 which knew not Joseph.

19 The same dealt subtilly  
 with our kindred, and evilly  
 treated our fathers, so that they  
 cast out their young children  
 to the end they might not  
 live.

20 In which time Moses  
 was born, and was exceeding  
 fair, and nourish'd up in his  
 father's house three months.

21 And when he was call'd  
 out, Pharaoh's daughter took  
 him up, and nourish'd him for  
 her own son.

22 And Moses was learn'd  
 in all the wisdom of the Eg-  
 yptians, and was mighty in  
 words and in deeds.

23 And when he was full  
 forty years old, it came into

PARAPHRASE.

and Joseph's Kindred was made known unto Pharoah. 14 Then sent Joseph, and call'd his Father Jacob to him, and all his Kindred, in all threescore and fifteen Souls, viz. the sixty six (mention'd Gen. 46. 26.) taking away Two, viz. Hezron and Hamul, the Sons of Pharez mention'd Gen. 36. 12. and who were not born till after Jacob came into Egypt; which brings the foresaid sixty six to sixty four. To which add the eleven Wives of the Sons of Jacob, (not included in the number of sixty six by Moses, because they came not out of Jacob's Loins, as is particularly express'd Gen. 46. 26. but to be added here, because St Stephen here reckons the number, not only of those that came out of Jacob's Loins, but of All his Kindred, which includes surely his eleven Sons Wives,) and so the number all will arise to threescore and fifteen. 15 So Jacob went down into Egypt, and dy'd, he and our Fathers, 16 and were carry'd over into Sychem, and laid in the Sepulchre that Abraham (q) first bought for a sum of money of the Sons of Emmor the Father of Sychem; and which afterwards, when the Amorites would have withheld it, Jacob took from them with his Sword and Bow, and gave it to Joseph on his Death-bed. 17 But when the time of God's making good the Promise (mention'd v. 7.) drew nigh, which God had sworn to Abraham, the People of Israel (r) grew and multiply'd in Egypt, 18 till another King arose, which knew not Joseph. 19 The same dealt subtilly with our Kindred, and evil entreated our Fathers, so that they cast out their young children, to the end they might not live. 20 In (s) which time Moses was born, and was exceeding fair, and nourish'd up in his Father's house three months secretly, by reason of the Edict that All the male Children of the Hebrews should be drown'd. 21 And when he could be conceal'd no longer with safety, and therefore was cast out, Pharaoh's Daughter took him up, and nourish'd him for her own Son. 22 And Moses was learn'd in all the Wisdom of the Egyptians, and was mighty in Words and in Deeds. 23 And when he was full forty Years old, it came into his heart

ANNOTATIONS.

(q) How much this passage has exercis'd Criticks and Commentators, is apparent to any one that has look'd into them. As for the Exposition given of it in the Paraphrase, I need but observe that it seems sufficiently evident from the Expressions us'd Gen. 33. 19. and 48. 22. that it could not be the same piece of Ground referr'd to, in both the said Texts; One being *bought*, the other *took* rather recover'd by force of Arms. Now this last piece of Ground may very reasonably be suppos'd to have been *bought formerly by Abraham*, while he sojourn'd in those parts, for to bury some of his Family in, and so to be the Place referr'd to by Stephen. And so all Difficulty ceases.

(r) Exod. 1. 7—9. (s) Exod. 2. 2.

G

(r) Exod.

τῇ καρδίᾳ αὐτῷ ὁπισκέσασθαι τὸς ἀδελφούς αὐτοῦ τὸς υἱὸς Ἰσραὴλ.

24 Καὶ ἰδὼν πᾶνα ἀδικώμενον, ἠμύνετο, καὶ ἐποίησεν ἐκδίκησιν τῷ κτελινομένῳ, παλάξας τὸ Αἰγύπτιον. 25 Εὐνόμιζε δὲ σκυιέσθαι τὸς ἀδελφούς αὐτῷ ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ σινοῦσαν.

26 Τῇ δὲ ὁπίσσει ἡμέρᾳ ὤφθη αὐτοῖς μαχιδνῶν, καὶ σινοῦσιν αὐτοὺς εἰς εἰρήνῳ, εἰπὼν· Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνα πᾶν ἀδικεῖτε ἀλλήλοις;

27 Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπέσπαστο αὐτὸν εἰπὼν· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς;

28 Μὴ ἀνελεῖν με σὺ θέλεις, ὅτι τρέπον ἀνέλεες χθὲς τὸν Αἰγύπτιον;

29 Εἰσῆγε δὲ Μωσῆς ἐν λόγῳ τούτῳ, καὶ ἐγίνετο πατριάρχης αὐτῷ γῆ Μεδιάν, ὅθεν ἐγέννησεν υἱὸς δύο.

30 Καὶ πληρώσεν τὰν ἐτῶν πενταεχόντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τῷ ὄρει Σινᾷ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.

31 Ὁ δὲ Μωσῆς ἰδὼν, ἐθαύμασε τοῦ ὄραματος· προσερχόμενος δὲ αὐτῷ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν·

32 Εγὼ ὁ Θεὸς τῷ πατρί σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Εἰσε-

his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and aveng'd him that was oppressed; and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he shew'd himself unto them as they strove, and would have made them one again, saying, Sirs, ye are bretheren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, because thou didst the Egyptian yesterday?

29 Then fled Moses at the saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared unto him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw this, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. The

TEXT.

TRANSLATION.

Ⓢ δὲ γενόμενος Μωσῆς ἐκ ἐτόλμα  
ἀλανοῦσαι. 33 Εἶπε δὲ αὐτῷ ὁ Κύ-  
ριος· Λύσον τὸ ὑπόδημα τῶν ποδῶν  
· ὁ γὰρ τόπος Ⓢ ὅ ἐστις ἁγίος, γῆ  
ἁγία ἐστίν. 34 Ἰδὼν εἶδον τιτὸν κα-  
ταποντίζοντα τὴν λαὸν μου ὅτι ἐν Αἰγύπτῳ, καὶ  
ἐκτεταλαμένον αὐτῶν ἡκυσσα, καὶ κατέβην  
ἐλεῖν αὐτούς· καὶ νῦν δεύω, ἀπο-  
στείλω σε εἰς Αἴγυπτον. 35 Τῷτον δὲ  
ἀνταποκρίσας ὁ Μωσῆς· Τίς σε

Moses trembled, and durst not  
behold.

33 Then said the Lord to  
him, Put off thy shoes from  
thy feet: for the place where  
thou standest is holy ground.

34 I have seen, I have seen  
the affliction of my people  
which is in Egypt, and I have  
heard their groaning, and am  
come down to deliver them.  
And now come, I will send  
thee into Egypt.

35 This Moses whom they  
refus'd, saying, Who made thee

κατε-

P A R A P H R A S E.

heart to visit his Brethren the Children of Israel. 24 And seeing one  
of them suffer wrong, he defended him, and aveng'd him that was op-  
press'd, and (1) smote the Egyptian *that oppress'd him*. 25 For he sup-  
pos'd his Brethren would have understood, how that God by his hand  
would deliver them; but they understood not. 26 And the next day  
(u) shew'd himself unto *two* of them, *i.e. two Israelites*, as they strove,  
and were quarrelling or fighting one with another, and would have made  
them One, *i.e. Friends* again, saying, Sirs, ye are Brethren, Why do ye  
wrong one to another? 27 But he that did his Neighbour wrong,  
drust him away, saying, Who made thee a Ruler and a Judge over us?  
28 Wilt thou kill me, as thou didst the Egyptian yesterday? 29 Then  
said Moses at this saying, and was a Stranger in the Land of Madian,  
where he begat two Sons. 30 And when forty Years were expir'd, there  
appear'd to him in the Wilderness of Mount Sina, an Angel of the Lord  
in a flame of Fire in a Bush. 31 When Moses saw it, he wonder'd at  
the sight: and as he drew near to behold it, the Voice of the Lord came  
unto him, 32 saying, I am the God of thy Fathers, the God of Abra-  
ham, and the God of Isaac, and the God of Jacob. Then Moses trem-  
bled and durst not behold. 33 Then said the Lord to him, Put off  
thy Shoes from thy Feet: for the place where thou standest is Holy  
ground. 34 I have seen, I have seen the Affliction of my People  
which is in Egypt, and I have heard their groaning, and am come down  
to deliver them. And now come, I will send thee into Egypt. 35 This  
Moses whom they refus'd, saying, (v. 27) Who made thee a Ruler and

(1) Exod. 2. 11.

(u) Exod. 2. 13.

## TEXT.

## TRANSLATION.

κατέστησεν ἄρχοντα καὶ δικαστήν; τῷ-  
 τον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν  
 ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ  
 ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. 36 Οὐ-  
 τὸν ἐξήγαγεν αὐτὸς, ποιήσας τέ-  
 ρα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ,  
 καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ  
 ἐρήμῳ, ἔτη πενταεκάκοντα. 37 Οὐ-  
 τὸς ὅστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς  
 υἱοῖς Ισραὴλ· Προφήτῳ ὑμῖν ἀνα-  
 στήσῃ Κύριον ὁ Θεὸς ὑμῶν ἐκ τῶν  
 ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκού-  
 σεσθε. 38 Οὗτός ἐστιν ὁ γενόμενος  
 ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ  
 τῷ ἀγγέλῳ τῷ λαλοῦντι αὐτῷ  
 ἐν τῷ ὄρει Σινᾶ, καὶ τῷ πατέρων  
 ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα, δέ-  
 ναι ἡμῖν. 39 Ὡς οὐκ ἠθέλησεν ὑπὸ-  
 κοῦν γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ'  
 ἀπόσαντο, καὶ ἐσέφθησαν ταῖς καρ-  
 διαῖς αὐτῶν εἰς Αἴγυπτον, 40 εἰπόν-  
 τες τῷ Ααρὼν· Ποίησον ἡμῖν θεὸς  
 οἱ προπορεύονται ἡμῶν· ὁ δὲ Μω-  
 σῆς εἶπεν· ὅς ἐξήγαγεν ἡμᾶς ἐκ γῆς  
 Αἰγύπτου, ἐκ οὗδαμὲν τί γέγονεν αὐτῷ.  
 41 Καὶ ἐμοχθοποίησαν ἐν ταῖς ἡμέ-  
 ραις ἐκεῖναις, καὶ ἀνέστησαν θυσίαι τῷ  
 εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις  
 τῶν χειρῶν αὐτῶν. 42 Ἐστρεψε δὲ ὁ  
 Θεός, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ

a ruler and a judge? the Lord  
 did God send to be a ruler and  
 a deliverer, by the hands of the  
 angel which appear'd to him  
 in the bush.

36 He brought them out  
 after that he had shew'd won-  
 ders and signs in the land of  
 Egypt, and in the Red sea,  
 and in the wilderness forty  
 years.

37 This is that Moses which  
 said unto the children of Israel,  
 A prophet shall the Lord your  
 God raise up unto you of your  
 brethren, like unto me; him  
 shall ye hear.

38 This is he that was in  
 the church in the wilderness  
 with the angel which spake  
 to him in the mount Sina, and  
 with our fathers: who receiv'd  
 the lively oracles to give  
 unto us.

39 To whom our fathers  
 would not obey, but thrust  
 him from them, and in their  
 hearts turn'd back again into  
 Egypt,

40 Saying unto Aaron, Make  
 us gods to go before us: for  
 this Moses, which brought  
 us out of the land of Egypt,  
 we know not what is become  
 of him.

41 And they made a calf  
 in those days, and offer'd  
 sacrifice unto the idol, and  
 joyc'd in the works of their  
 own hands.

42 Then God turn'd, and  
 gave them up to worship

Judge? the same did God send to be a Ruler and a Deliverer, by the hands of the Angel, which appear'd to him in the Bush. 36 And accordingly he brought them out of Egypt, after that he had shew'd wonders and signs in the Land of Egypt, and in the Red Sea after they were come out of Egypt, and in the Wilderness forty Years. By what is said in these two last verses, viz. 35, 36. St Stephen seems with admirable Wisdom to intimate to the Sanhedrin, before whom he was now pleading, that in like manner to their Ancestors Behaviour and Refusal of Moses, the Jews at present had refus'd or deny'd Jesus to be their King or Messias, whom God had sent to be their King and Deliverer in a Spiritual sense. And agreeably hereto, St Stephen proceeds to observe in the next verse, viz. 37. This is that Moses which said unto the Children of Israel, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear: Whereby St Stephen seems further to hint to the Sanhedrin, that Jesus was this Prophet foretold by Moses, as Peter (w) had before Openly declar'd. 38 Further, this Moses is He that was in the Church in the Wilderness, with the Angel which spake to him in the Mount Sina, and with our Fathers: who receiv'd the lively Oracles, i. e. the commandments and Prophecies of God, which whosoever did or acted accordingly, should live (x) by them, to give or deliver down unto Us their posterity. 39 To whom, i. e. to Moses, notwithstanding they were assur'd, as is mention'd v. 38.) that he was sent by God, and receiv'd the Law from him, yet our Fathers would not obey; but as it were thrust him from them, and in their Hearts (y) turn'd back again into Egypt, 40 saying unto Aaron, Make us Gods to go before us: for as for this Moses, which brought us out of the Land of Egypt, we know not what is become of him. 41 And accordingly they made a Calf, in imitation of the Egyptian Idol Serapis in those days, and offer'd Sacrifice unto the Idol, and rely'd in the works of their own hands. By all which (contain'd v. 38 & 41) St Stephen admirably intimates to the Sanhedrin, how closely they follow'd the perverse and wicked Example of their Ancestors, in not Believing and Obeying Jesus, tho' he had given such evident Testimonies that he deliver'd no other than the lively Oracles or Word of God unto them; and also in adhering to the Rites and Ceremonies of the Law in opposition to the Gospel, only because they had been bred up in the Observation of them, as their Forefathers adher'd to the Rights even of the Egyptian Idolatry, because they had been bred up among them. 42 And as our Fathers acted thus perversely and sinfully toward God, even while Moses whom you now so much admire) was with him; so after his Decease and the Decease of Joshua, they acted more perversely and wickedly, in much that then (z) God turn'd as it were from them, and left them to themselves as Incorrigible, and so gave them up to do what their own

(w) Acts 3. 22.  
Gen. 32. 1.

(x) Levit. 18. 5.

(y) Exod. 16. 3. Numb. 11. 5.

(z) Psal. 81. 12. Ezek. 20. 25, 39.

wicked

## TEXT.

## TRANSLATION.

σπαπᾶ τῷ ὕδατος· καὶ ὡς γέγρα-  
πται ἐν βίβλῃ τῶν προφητῶν· Μὴ  
σφάγια καὶ θυσίας προσποιέσθε μοι  
ἐν τῇ πενταετίᾳ ἐν τῇ ἐρήμῳ, οἱ-  
κτοὶ Ἰσραὴλ· 43 Καὶ ἀνέλαβετε  
τὴν σκηνὴν τῆς Μολόχ, καὶ τὸ ἄστρον  
τῆς θεῆς ὑμῶν Ρεμφάν, τὰς τύπας  
ὑς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ  
μετακίνα ὑμᾶς ἐπὶ κείνα Βαβυλῶνος.  
44 Ἡ σκηνὴ τῆς μαρτυρίας ἡμεῶν ἐν  
τοῖς πατέρεσιν ἡμῶν ἐν τῇ ἐρήμῳ,  
καὶ ὡς διετάξατο ὁ λαλῶν πρὸς Μω-  
σῆν, ποιῆσαι αὐτὴν κατὰ τὸν τύπον  
ὃν ἑώρακεν· 45 Ἦν καὶ εἰσήγαγον  
ἀγαθεζόμενοι οἱ πατέρες ἡμῶν με-  
τὰ Ἰησοῦ ἐν τῇ καταστάσει τῇ ἐν-  
νῶν, ὣν ἔξωσεν ὁ θεὸς ὑπὸ προ-  
σώπῃ τῶν πατέρων ἡμῶν, ἕως τῆς ἡμε-  
ρῶν Δαβὶδ· 46 Ὁς εὗρε χάριν ἐνώ-  
πιον τῷ θεῷ, καὶ ἠτήσθη εὖρε  
σκηνώματι πρὸς θεῷ Ἰακώβ· 47 Σο-  
λομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.  
48 Ἀλλ' ὅτι ὁ ὕψιστος ἐν χειροποιήτοις

host of heaven; as it is written  
in the book of the prophets.  
O ye house of Israel, have ye  
offer'd to me slain beasts and  
sacrifices, by the space of forty  
years in the wilderness?

43 Yea, ye took up the  
tabernacle of Moloch, and the  
star of your god Remphan, fi-  
gures which ye made, to wor-  
ship them: and I will carry  
you away beyond Babylon.

44 Our fathers had the  
tabernacle of witness in the wi-  
lderness, as he had appointed,  
speaking unto Moses, that he  
should make it according to  
the fashion that he had seen.

45 Which also our fathers  
that came after, brought in with  
\* Joshua into the possession of  
the Gentiles, whom God drove  
out before the face of our fa-  
thers, unto the days of Da-  
vid.

46 Who found favour be-  
fore God, and desir'd to find  
\* an habitation for the God of  
Jacob.

47 But Solomon built him  
an house.

48 Howbeit the most High  
dwelleth not in temples made

## PARAPHRASE.

wicked Inclinations prompted them to; which led them even to worship  
the Host of (a) Heaven; as it is written in the Book of the Prophets.  
(b) O ye house of Israel, have ye offer'd, i. e. you did not offer to Me  
slain Beasts and Sacrifices, so much as by or for the space of the Forty  
years in the Wilderness; tho' All that time I was with you in a special  
and more immediate manner, not only by the Shechinah or Visible presence  
of my more immediate Presence, but by the daily Miracle of feeding you

MOITAJ2M APAR A P H R A S E S T

with Manna, and not letting your Garments wax Old &c. 43. Yea, and since that, ye have took or set up the Tabernacle of the Idol call'd Moloch, and set up the Figure of a Star as the Figure of your God, being the Figure of the Idol call'd Remphan, such were the Figures which ye made, to worship them, notwithstanding the express Commands in the Decalogue and other places of the Law to the contrary; and therefore I will carry you away beyond Babylon. By what is mention'd v. 42, 43. Stephen admirably intimates to the Sanhedrin, that as their Fathers were so Wicked as to fall even into Idolatry, notwithstanding all the Commands of God to the contrary, and his special Presence and Miracles among them in the Wilderness; so they follow'd the wicked Examples of their Fathers by rejecting and even crucifying Jesus, notwithstanding all the Proofs he gave them of his being the Messiah: And that therefore, their Fore-fathers were carry'd Captives to Babylon and beyond, for their Idolatry; so they should in no long time be driven out of their Country, and a final End be put to the Mosiacal Oeconomy or Dispensation by the Destruction of the Temple, and the Dissolution of the Jewish State, for their obstinate Unbelief as to Jesus being the Christ. 44. Further yet, our Fathers had the Tabernacle of Witness, i. e. wherein was kept the Ark of the Testimony, so call'd as having in it the two Tables of the Decalogue, which were the Testimony or Evidences of God's Will, and of the Covenant between Him and the Israelites: Likewise on account of God's Testifying his Presence there, the Tabernacle may be call'd the Tabernacle of Witness, which was made in the Wilderness, as He, i. e. God had appointed, speaking unto (c) Moses, that he should make it according to the Fashion that he had seen. 45. Which (d) also our Fathers that came after, brought in with Joshua into the Possession of the Gentiles, i. e. into Canaan which God gave to the Israelites for a Possession, upon driving out the Canaanites, whom God drove out before the face of our Fathers; and this same Tabernacle continu'd unto the days of David, without any Ones thinking of making any Alteration in respect thereto. 46. But David was One, who (e) found special Favour before God, and therefore by way of Gratitude he desir'd to find a Better or Nicer Place for an Habitation (f) for the God of Jacob, than where the Tabernacle had hitherto stood; and accordingly having made choice of Mount Zion for the Place, and prepar'd a new Tabernacle there, he brought thither the Ark. And sometime after, he took up an Intention to build a more stately Edifice for the Service of God. 47. But, He having been a Man of War and full of Blood, was not permitted; and so his Son Solomon built him, i. e. God an House. 48. Howbeit Solomon acknowledges at the same time, that (g) the Most High dwells not in Temples

(a) Jerem. 19. 13. (b) Amos 5. 25. (c) Exod. 25. 40. (d) Josh. 2. 14.  
(e) 1 Sam. 16. 1. (f) Psal. 132. 4. (g) 1 Kings 8. 27. Isai. 66. 1, 2.

## TEXT.

## TRANSLATION.

ναοῖς κατοικεῖ· κατὰ δὲ τὸ πνεῦμα λέγει· 39 Ὁ θρανός μοι θεῖόν ἐστιν, ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· Ποῖον οἶκον οἰκοδομήσετε μοι, λέγει Κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 Οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα; 51 Σκληροτράχηλοι, καὶ ἀπειθήματα τῇ καρδίᾳ καὶ τοῖς ὤσιν, ὑμεῖς αἰετὶ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. 52 Τίνα τῶν προφητῶν οὐκ εἶδαν οἱ πατέρες ὑμῶν; καὶ ἀπέκλειαν τὴν προφητείαν λέγοντες, οὗτος ἐλεύσεαι ὁ δικαίος, καὶ νῦν ὑμεῖς προδοῦν καὶ φονεῖν γενήσαθε· 53 Οἱ πνευσεῖς ἐλάβετε τὸ νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

54 Ἀκούοντες δὲ ταῦτα, διεπείοντο ταῖς καρδίαις αὐτῶν, καὶ ἐβρυχον τὴν ὀδύνην ἐπ' αὐτόν. 55 Ὑπάρχον δὲ πλήρης πνεύματος ἁγίου, ἀπένισας εἰς τὸν θρανόν, εἶδε δεξιάν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τῷ Θεῷ. 56 Καὶ εἶπεν· Ἰδοὺ, θεωρῶ τοὺς θρανούς ἀνεωγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τῷ Θεῷ. 57 Κραζάντες δὲ φωνῇ μεγάλῃ, συνέχον τὰ ὦτα αὐτῶν, καὶ ὥρμηζ' ὁμοθυμαδὸν ἐπ' αὐτόν. 58 Καὶ ἐβαλόντες ἔξω τῆς

with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before them the hand of the coming of the just one, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the heavens open'd, and the Son of man standing on the right hand of God.

57 Then they cry'd out with a loud voice, and stopp'd their ears, and ran upon him with one accord,

58 And cast him out of the

PARAPHRASE.

made with Hands, as if he stood in need thereof, or could be confin'd hereto: as says the (b) Prophet, 49 Heaven is my Throne, and Earth my Footstool; what House will ye build me? saith the Lord: or what is the Place of my rest? 50 Has not my Hand made All these things? And hereby St Stephen intimates to the Sanhedrin, that it was vain for the Jews to rely on God's Favour and Continuance among them, as their God, on account of the Temple, unless they were careful to obey his Will. As God had suffer'd the Temple of Solomon to be destroy'd for the Sins of their Fore-fathers; so He would destroy their present Temple for their Sins, if they repented not of their Unbelief. Accordingly Stephen comes now to Apply what he had afore said, which he do's very sharply: 51 Ye stiff-neck'd, who value your selves on the outward Circumcision of the Flesh, and in the mean while are Uncircumcis'd in Heart and Ears, neither giving Ear to, nor Embracing the Gospel; ye do always resist the Methods of the Holy Ghost to bring you to Repentance and Holiness: namely, as your Fathers did act most Perversly and Sinfully in the several Instances I have afore mention'd, so do ye now. In short, which of the Prophets have not your Fathers persecuted? and they have even slain several of them who shew'd before-hand or prophesied of the Coming of the Just One, i. e. Christ, of whom ye yourselves have been now lately the Betrayers and Murderers; and so have hereby Outdone all the Wickedness of your Fathers: 53 Who pretend indeed to do This out of Zeal for the Law, forasmuch as ye have receiv'd the Law by the Disposition or Ministry of Angels; and yet hereby have kept it, but acted contrary to the intent of the Law, which was design'd to bring you to Christ, by Types and Prophecies of him; which ye regard not, nor consider as ye ought, being hinder'd by your obstinate Prejudices, and sinful Lusts and Affections.

54 When they heard these things, they were cut to the Heart, and they gnash'd on him with their teeth. 55 But he being full of the Holy Ghost, look'd up stedfastly into Heaven, and saw the Glory of God, and Jesus standing on the Right hand of God, 56 and said, Behold, I see the Heavens open'd, and the Son of Man, i. e. Jesus, who was wont, when with you here on Earth, so to style himself, standing on the Right hand of God. 57 Then they cry'd out with a loud voice, and stopp'd their Ears, and ran upon him with one accord, 58 and cast him out of the City, and ston'd him; as having by his Own words sufficiently made appear, that the Accusation brought against him for Blasphemy was

IV.  
Stephen is ston'd.

(b) 1 Kings 8. 27. Isai. 66. 1, 2.

## TEXT.

## TRANSLATION.

πόλεως, ἐλιθοβόλῃ· ἡ οἱ μάρτυρες ἀπέ-  
θεντο τὰ ἱμάτια αὐτῶν πρὸ τῆς πό-  
δας νεανίου χαλκόμενου Σαύλου. 59 Καὶ  
ἐλιθοβόλῃ τὸν Στέφανον, ὁπταλόμενον  
καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαί το πνεῦ-  
μά μου. 60 Θυεὶς δὲ τὰ γόνατα, ἔ-  
κραξε φωνῇ μεγάλῃ· Κύριε, μὴ σήσης  
αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τῷτο  
εἰπὼν, ἐκοιμήθη.

Κεφ. η'. Σαῦλ ὁ δὲ κυὶ συνοβ-  
δοκῶν τῇ ἀναγρέσει αὐτοῦ. Εγένετο δὲ  
ὅτι ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας  
ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύ-  
μοις· πάντες τε διεσπάρησαν ἐκ τῆς  
χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλην  
τῆς Ἀπολλωνίου. 2 Συνεκόμισαν δὲ  
τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ  
ἐποιήσαντο κοπέτον μέγαν ἐπ' αὐτόν.  
3 Σαῦλ ὁ δὲ ἐλυμαίετο τὴν ἐκ-  
κλησίαν, κατὰ τῆς οἰκῆς εἰσπορευό-  
μενος, σὺν τε ἀνδράσι καὶ γυναι-  
κάσι, πρὸς εἰς φυλακὴν. 4 Οἱ  
μὲν οὖν ἀσπαρέντες διήλθον, εὐαγε-  
λιζόμενοι τὸν λόγον.

5 Φίλιππος δὲ κατελθὼν εἰς πόλιν  
τὴν Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν Χρι-  
στόν. 6 Προσέχοντες οἱ ὄχλοι τοῖς λε-  
γομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν,  
ἐν τῷ ἀκούειν αὐτοῦ καὶ βλέπειν τὰ ση-  
μεῖα ἃ ἐποίει. 7 Πολλῶν γὰρ τῶν ἐχόντων

city, and ston'd him: and  
the witnesses laid down their  
cloaths at a young man's feet  
whose name was Saul.

59 And they ston'd Stephen  
calling upon God, and saying  
Lord Jesus, receive my spi-  
rit.

60 And he kneel'd down  
and cry'd with a loud voice,  
Lord, lay not this sin to their  
charge. And when he had said  
this, he fell asleep.

## Chap. VIII.

And Saul was consenting  
unto his death. And at that  
time there was a great Per-  
secution against the Church  
which was at Jerusalem; and  
they were all scatter'd abroad  
throughout the regions of Ju-  
dea, and Samaria, except  
Apollos.

2 And devout men carried  
Stephen to his burial, and made  
great lamentation over him.

3 As for Saul, he made  
havock of the Church, enter-  
ing into every house, and  
taking men and women, com-  
mitted them to prison.

4 Therefore they that were  
scatter'd abroad, went every  
where preaching the word.

5 Then Philip went down  
to the city of Samaria, and  
preach'd Christ unto them.

6 And the people with one  
accord gave heed unto things  
which Philip spake, bearing  
hearing and seeing the mira-  
cles which he did.

7 For unclean spirits, crying

TEXT.

TRANSLATION.

νεύματα ἀχάιστα, βοῶντα με-  
 ἄλη φωνῇ, ἐξήρχετο· πολλοὶ δὲ πα-  
 λελευμένοι καὶ χωλοὶ ἔτεράπεύ-  
 οντο. 8 Καὶ ἐγένετο χαρὰ μεγάλη ἐν  
 τῇ πόλει ἐκείνῃ. 9 Ἄνθρωπος δὲ τις ὀνό-  
 ματι Σίμων, προὔπῃρχεν ἐν τῇ πόλει

with loud voice, came out of ma-  
 ny that were possess'd with them:  
 and many taken with pallies,  
 and that were lame, were heal'd.

8 And there was great joy  
 in that city.

9 But there was a certain  
 man call'd Simon, which be-  
 fore-time in the same city us'd

μαγείων

PARAPHRASE.

off: and so, according to the Law, the Witnesses that accus'd him being  
 first to cast Stones at him, and putting off their upper Garments, that  
 they might do it the more effectually, they laid down their said Cloaths at  
 Young man's feet, whose name was Saul. 59 And they ston'd Ste-  
 phen, calling upon God, and saying, Lord Jesus, receive my Spirit.  
 And he kneel'd down, and cry'd with a loud voice, Lord lay not  
 this Sin to their charge. And when he had said this, he fell asleep, i. e.  
 he rose up the Ghost, in certain Hope of a Happy Resurrection, in respect  
 whereof Death may be fitly styl'd no other than Sleep.

Chap. VIII. And from what is said v. 58. of Chap. 7. it appears that  
 Saul was consenting unto his, i. e. Stephen's Death. And at that time  
 there was a great Persecution against the Church which was at Jerusa-  
 lem; and they, i. e. the Disciples or Christians, were all scatter'd abroad,  
 particularly throughout the Regions of Judea and Samaria, except the  
 apostles. 2 And Devout men carry'd Stephen to his Burial, and made  
 great lamentation over him. 3 As for Saul aforementioned, he made  
 havoc of, i. e. mightily persecuted the Church, entering into every House  
 where he knew Believers were, and haling Men and Women that were  
 such, committed them to Prison. 4 Therefore they of the Church that  
 were scatter'd abroad (as is mention'd v. 1.) from Jerusalem, went not  
 only throughout Judea and Samaria, (as is mention'd v. 1.) but every  
 where about the (i) adjoining Countries, preaching the Word or Gospel.

5 Then Philip, another of the seven Deacons mention'd Ch. 6. 5. went  
 down to the City of Samaria, and preach'd Christ unto them. 6 And  
 the People with one accord gave heed unto those things which Philip  
 saide, hearing and seeing the Miracles which he did. 7 For unclean  
 spirits, crying with loud voice, came out of many that were possess'd  
 with them: and many taken with Pallies, and that were lame, were  
 heal'd. 8 And there was great joy in that City, for God's thus enlight-  
 ning them with the Knowledge of his Saving Truth, or the Gospel. 9 But  
 there was a certain man call'd Simon, which before-time in the same

V.  
 Upon the Perse-  
 cution now aris-  
 ing, the Disciples  
 go from Jerusa-  
 lem to several o-  
 ther parts.

VI.  
 Philip, one of the  
 seven Deacons,  
 preaches with Suc-  
 cess at Samaria.

(i) Compare Chap. 11. 19.

## TEXT.

## TRANSLATION.

μαγεύων καὶ ἑξιστῶν τὸ ἔθνος τὸ Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν. 10 Ὡς περὶ αὐτὸν πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δυνάμις τοῦ Θεοῦ ἡ μεγάλη. 11 Περὶ αὐτοῦ δὲ αὐτοὶ, ἀφ' ὧν τὸ ἴκανόν αὐτὸν ταῖς μαγείαις ἔξεσθαι αὐτὸς. 12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ θεῖα καὶ τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὸ ὄνομα τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13 Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ὡς περὶ αὐτὸν τῶν Φιλίππου θαυμάτων τε σημεῖα καὶ δυνάμεις μεγάλας γινόμενας, ἔξιστατο.

14 Ἀκούσαντες δὲ οἱ οὖν Ἱεροσολύμοις ἀπόστολοι ὅτι διδύκται ἡ Σαμαρεία τῷ λόγῳ τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ τὸν Ἰωάννην. 15 Οἱ πρὶν ἁρβάντις προσκύναντες αὐτῷ, ὅπως λάβωσι πνεῦμα ἅγιον. 16 (Οὐπω γὰρ ὡς ἐπ' ὁσδὲν αὐτῶν ἐπιπεπικώς, μόνοι δὲ βεβαπισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ) 17 Τότε ἐπέθηκεν αὐτοῖς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον. 18 Θεασάμενος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδωται τὸ πνεῦμα

forcery, and bewitch'd the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitch'd them with forceries.

12 But when they believ'd Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptiz'd both men and women.

13 Then Simon himself believ'd also: and when he was baptiz'd, he continu'd with Philip, and wondred, beholding the miracles and signs which were done.

14 Now when the Apostles which were at Jerusalem heard that Samaria had receiv'd the word of God, they sent unto them Peter and John.

15 Who, when they were come down, pray'd for them that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptiz'd in the name of the Lord Jesus)

17 Then laid they their hands on them, and they receiv'd the Holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands, the Holy Ghost

TEXT.

TRANSLATION.

ἅγιον, προσέειπεν αὐτοῖς ἡγή-  
σα, 19 λέγων· Δότε καὶ μοι τὴν  
ἐξουσίαν ταύτην, ἵνα ὃ ἐὰν ἐπιθῶ τοῖς  
ἄνθρωποις, λαμβάνῃ πνεῦμα ἅγιον. 20 Πέ-  
τρος δὲ εἶπε πρὸς αὐτὸν· Τὸ ἀργύ-  
ριόν σου σὺ σοι εἴη εἰς ἀπάλειαν, ὅτι

was given, he offer'd them mo-  
ney,

19 Saying, Give me also this  
power, that on whomsoever I  
lay hands, he may receive the  
Holy Ghost.

20 But Peter said unto him,  
Thy money perish with thee,  
because thou hast thought that

τὴν

P A R A P H R A S E.

by us'd Sorcery, and bewitch'd or astonish'd the People of Samaria by  
the strange things he did by his Sorcery, giving out that Himself was some  
great one. 10 To whom they all gave heed from the Least to the  
Greatest, saying, This Man is the great Power of God. 11 And to him  
they had regard, because that of long time he had bewitch'd them with  
sorceries. 12 But when they believ'd Philip, preaching the things con-  
cerning the Kingdom of God, and the Name of Jesus Christ, they were  
baptiz'd both Men and Women, Renouncing the Regard they had afore  
to Simon. 13 Then Simon himself believ'd also, i. e. at least made  
an outward Profession of his Belief, and Outwardly renounc'd his Magical  
practices or Sorceries, and so was admitted to Baptism: and when he  
was Baptiz'd, he continu'd with Philip, and wondred, beholding the  
Miracles and Signs which were done.

14 Now when the Apostles which were at Jerusalem heard that Sa-  
maria had receiv'd the Word of God, they sent unto them Peter and  
John. 15 Who, when they were come down, pray'd for them, whom  
the Holy Ghost saw fit to be set aside for the Ministry, and so to be endu'd  
with his Miraculous Gifts, that they might receive the Holy Ghost in  
the same manner. 16 (For as yet he was falln upon none of them in such  
manner, viz. as to endue them with his Miraculous or Extraordinary  
Gifts; only they were Baptiz'd in the Name of the Lord Jesus, i. e. ac-  
cording to the Form prescrib'd by our Lord.) 17 Then laid they their  
hands on them, and they receiv'd the Miraculous Gifts of the Holy  
Ghost. 18 And when Simon saw that thro' laying on of the Apostles  
hands, the Miraculous and Ministerial Gifts of the Holy Ghost were given,  
he offer'd them Money, 19 saying, Give me also this Power, that on  
whomsoever I lay hands, he may receive in like manner the Holy Ghost.  
But Peter said unto him, Thy Money perish with Thee, i. e. I will  
do nothing to do with thy Money; and as for Thy self, without Repen-  
tance Thou wilt certainly perish, because thou hast thought that the Gift

VII.

Peter and John  
are sent to Sama-  
ria to confirm the  
new Converts;  
and what pass'd  
there between  
them and Simon  
Magus.

of

## TEXT.

## TRANSLATION.

τὴν δωρεάν τ' Θεῷ ἐν νόμοις ἀργ' ἡξη-  
μαίπωι κ' ἄλλῃ. 21 Οὐκ ἔστι σοι μερίς  
οὐδὲ κλῆρον οὐδ' ἀπὸ λόγου τέταρτον ἢ  
ῥ' καρδία σου ἔστι ἐν εὐθείᾳ οὐσίᾳ  
τ' Θεῷ. 22 Μετανοήσον οὖν ἀπὸ τῆς  
κακίας σου ταύτης, καὶ δεήσῃ τ' Θεῷ,  
εἰ ἄρα ἀφεθήσεται σοι ἡ ὀπίσθια τῆς  
καρδίας σου. 23 Εἰς γὰρ χολῶν πι-  
κρίας καὶ σιῶδισμον ἀδικίας ὁρῶ σε  
ὄντα. 24 Αποκριθεὶς δὲ ὁ Σίμων  
εἶπε· Δεήσῃτε ὑμεῖς ὑπὲρ ἐμοῦ ὥστε  
τὸ Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὸν  
ἢ εἰρήνηται. 25 Οἱ μὲν ὅν, ἀρταμα-  
ρτυράμηναι, καὶ λαλήσαντες τὸν λόγον  
τῷ Κυρίῳ, ὑπέστρεψαν εἰς Ἱερουσα-  
λὴμ, πολλὰς τε κώμας τῆς Σαμα-  
ρειτῶν εὐηγγελίσαντο.

26 Ἀγγέλῳ δὲ Κυρίου ἐλάλησε  
ὥστε Φίλιππον, λέγων· Ἀνάστη καὶ  
πορεύου ἔξω μεσημβρίας, ὅτι τὸ ὁδὸν  
τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς  
Γάζαν αὕτη ὁδὸς ἐρημική. 27 Καὶ  
ἀναστὰς ἐπορεύθη καὶ ἰδὼν, ἀνὴρ Αἰ-  
θίοψ εὐεχρὸς, δυνάστης Κομδάκης τῆς  
βασιλείας Αἰθιοπῶν, ὃς ἔω ὅτι πάσης  
τῆς γῆς αὐτῆς, ὃς ἐληλύθει ὥστε  
σκυλιῆσαι εἰς Ἱερουσαλὴμ. 28 Ἦν τε  
ὑποστρέφων, καὶ χαρήμενος ὅτι τ' ἄρ-  
ματος αὐτοῦ, καὶ ἀνεγίνωσκε προφήτην  
Ἠσαΐαν. 29 Εἶπε δὲ τὸ πνεῦμα τοῦ

the gift of God may be pur-  
chas'd with money.

21 Thou hast neither part  
nor lot in this matter: for thy  
heart is not right in the sight  
of God.

22 Repent therefore of thy  
thy wickedness, and pray God,  
if perhaps the thought of thine  
heart may be forgiven thee.

23 For I perceive that thou  
art in the gall of bitterness,  
and in the bond of iniquity.

24 Then answer'd Simon,  
and said, Pray ye to the Lord  
for me, that none of these  
things which ye have spoken  
come upon me.

25 And they, when they  
had testify'd and preach'd the  
word of the Lord, returned  
to Jerusalem, and preach'd the  
gospel in many villages of the  
Samaritans.

26 And the Angel of the  
Lord spake unto Philip, say-  
ing, Arise and go toward the  
south, unto the way that goeth  
down from Jerusalem unto  
Gaza, which is desert.

27 And he arose and went,  
and behold, a man of Ethiopia,  
an eunuch of great authority,  
under Candace queen of the  
Ethiopians, who had the charge  
of all her treasure, and was  
come to Jerusalem for to wor-  
ship,

28 Was returning, and find-  
ing in his chariot read Esaias  
the prophet.

29 Then the Spirit said unto

TEXT.

TRANSLATION.

λίπκω. Πρόσελθε, ἔ κολλήσῃ πρὸς  
μαλὶ τὸ τῶ. 30 Προσδραμὼν δὲ ὁ Φί-

to Philip, Go near, and joyn  
thy self to this chariot.

30 And Philip ran thither

λίπκω

PARAPHRASE.

God may be purchas'd with Money. 21 Thou hast hereby shew'd  
that thou oughtest to have neither part nor lot in this matter, i. e. nothing  
do in the Ministry of the Holy Gospel: for thy Heart is not right in  
the sight of God. 22 Repent therefore of this thy Wickedness, and pray  
God, if perhaps the thought of thine Heart may be forgiven thee. 23 For  
perceive that thou art in the Gall of Bitterness, and in the Bond of  
Iniquity, i. e. that thou art a most wicked Wretch; so Wicked as that  
there is Reason to think thou art harden'd in Wickedness, and therefore  
forsaken by God, and left to the Power of thy Own Sinfull Lusts and the  
evil; insomuch as hereby thou shalt become the most unhappy Instru-  
ment of Damnable Heresies, and so of great Mischiefs to the Church,  
and be for ever miserable hereafter. 24 Then being for the present  
newly struck at this severe Reproof of Peter, answer'd Simon and  
him, Pray ye to the Lord for me, that none of these things which  
I have spoken come upon me: But this coming from an unsincere  
Heart, he quickly began (k) to verify what St Peter had said of him.  
And they, i. e. Peter and John, when they had sufficiently testify'd  
and preach'd the Word of the Lord in the City of Samaria, return'd to  
Jerusalem, and preach'd the Gospel by the way in many Villages of the  
Samaritans.

26 And the Angel of the Lord spake unto Philip, saying, Arise and  
go toward the South, unto the way that goeth down from Jerusalem unto  
Gaza (l) which was first built, and by way of Distinction to the other  
Gaza built since, and by reason of its Few (if Any) Inhabitants, is call'd  
Desert. 27 And he arose, and went: and behold, a man of Ethiopia, an  
Eunuch of great Authority under Candace Queen of the Ethiopians,  
who had the charge of all her Treasure, and had come to Jerusalem at  
one of the great Feasts (probably the Passover) for to Worship, being a  
convert to the Jewish Religion, 28 was returning, and sitting in his  
chariot read Esaias the Prophet. 29 Then the Spirit said unto Philip,  
Go near, and joyn thy self to this Chariot. 30 And Philip ran thither  
to

VIII.  
Philip the Dea-  
con baptizes the  
Ethiopian Eunuch.

ANNOTATIONS.

- (k) As appears from the Ecclesiastical History of the Primitive Church.  
(l) See Part 2d of my Historical Geogr. of the New T. Chap. 2. §. 7. where  
Account is likewise given in the following Paragraphs of the *Ethiopia* here  
mention'd to, and of *Axosus*.

## TEXT.

## TRANSLATION.

λιππὸς ἤκουσεν αὐτὸν ἀναγινώσκοντα  
 τὸν προφήτην Ησαΐαν, καὶ εἶπεν· Ἀρ-  
 γε γινώσκεις ἃ ἀναγινώσκεις; 31 Ο  
 δὲ εἶπε· Πῶς ὅταν διωαίμεν, ἐὰν μή-  
 τις ὁδηγήσῃ με; Παρεχάλαστέ τι τῷ Φί-  
 λιππον ἀναβάντα καθίσαι σὺν αὐτῷ.  
 32 Ἡ δὲ δεξιὰ τῆς γραφῆς ὡς ἀνεγί-  
 νωσκεν, ὡς αὐτὴ· Ὡς οὐράτου ὅτι  
 σφαλίω ἢ χθῆ· καὶ ὡς ἀμνὸς ἐναντίον  
 τοῦ κείροντος αὐτὸν ἀφωτος, ὥστε οὐκ  
 ἀνοίγει τὸ στόμα αὐτοῦ. 33 Ἐν τῇ τα-  
 πεινώσει αὐτοῦ ἡ κείρις αὐτοῦ ἤρθη· τι-  
 λὼ δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αὐ-  
 ρεῖ ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 Απο-  
 κριθεὶς δὲ ὁ εὐνῦχος τῷ Φιλίππῳ,  
 εἶπε· Δέομαι σου, δεῖ πίνου ὁ προ-  
 φῆτης λέγει τούτο; δεῖ ἐαυτοῦ, ἢ δεῖ  
 ἑτέρου πινός; 35 Ἀνοίξας δὲ ὁ Φί-  
 λιππος τὸ στόμα αὐτοῦ, καὶ ἀρχάμενος  
 ἀπὸ τῆς γραφῆς τούτης, ἐξηγάγετο  
 αὐτῷ τὸν Ἰησοῦν. 36 Ὡς δὲ ἐπορεύοντο  
 ἔτι τὸ ὄδον, ἦλθον ὅτι τι ὕδωρ· καί φησιν  
 ὁ εὐνῦχος· Ἰδοὺ ὕδωρ· τί κωλύει με  
 βαπτισθῆναι; 37 Ἐἶπε δὲ ὁ Φί-  
 λιππος· Εἰ πιστεύεις ἅς ὅλης τῆς καρ-  
 δίας, ἔξεστιν. Αποκριθεὶς δὲ εἶπε· Πι-  
 στεύω τὸν υἱὸν τοῦ Θεοῦ (εἰ) τὸν Ἰησοῦν  
 Χριστόν. 38 Καὶ ἐκέλευσε στήναι  
 τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι  
 εἰς τὸ ὕδωρ, ὁ, τις Φίλιππος καὶ ὁ εὐ-

to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest?

31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth.

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto certain water: and the eunuch said, See here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayst. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the

TEXT.

TRANSLATION.

χρὸς· καὶ ἐβάπτισεν αὐτόν. 39 Ὅτε  
ἀνέβη ἐκ τοῦ ὕδατος, πνεῦμα Κυ-  
ρίου ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν  
αὐτὸν ἔτι· ὁ εὐνοῦχος ἐπορεύετο ὁδὸν  
αὐτῷ χαίρων. 40 Φίλιπ-  
πος δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχο-  
μενος εὐηγγελίζετο τὰς πόλεις πάσας,  
ὅς ἐστιν αὐτὸν εἰς Καισάρειαν.

nuch; and he baptiz'd him.  
39 And when they were  
come up out of the water, the  
Spirit of the Lord caught away  
Philip, that the eunuch saw  
him no more: and he went  
on his way rejoycing.  
40 But Philip was found at  
Azotus: and passing through,  
he preach'd in all the cities,  
till he came to Cefarea.

Κεφ. 9'.

P A R A P H R A S E.

him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some Man should guide me? And he desir'd Philip, that he would come up, and go with him. 32 The place of Scripture which he read was this, He was led as a Sheep to the slaughter, and like a Lamb dumb before the shearer, so open'd he not his mouth. 33 In his Humiliation, his Judgment was taken away: and who shall declare his Generation? For his life is taken from the Earth. 34 And the Eunuch answer'd Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other Man? 35 Then Philip open'd his mouth, and began at the Scripture, and preach'd unto him Jesus. 36 And as they went on their way, they came unto a certain Water: and the Eunuch said, See, there is Water, what doth hinder me to be Baptiz'd? 37 And Philip said, If thou Believest with all thine Heart, thou may'st. And he answer'd and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the Chariot to stand still: and they went down both into the Water, both Philip and the Eunuch, and he baptiz'd him. 39 And when they were come up out of the Water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoycing. 40 But Philip was found at Azotus, *lying North of Azotus above-mention'd, on the Mediterranean Sea:* and passing through that part of Judea, he preach'd in all the Cities, till he came to Cefarea, which lay likewise North of Azotus, and on the Mediterranean; and is all

A N N O T A T I O N S.

37. † This v. 37. is not read in Alex. and several other MSS. nor in Syr. Ethiop. Versions; whence some think it to be Added. But it being read in the Vulgar Latin Version, and in Irenæus and Cyprian; I have judg'd it proper to retain it as the Original Reading.

## TEXT.

## TRANSLATION.

Κεφ. Ὶ. Ο δὲ Σαῦλ ἔπ' ἐμ-  
 πίειν ἀπειλῆς καὶ φόβου εἰς τὰς μα-  
 θηταῖς ἔκκειτο, προσελθὼν τῷ ἀρ-  
 χιερεῖ, καὶ ἡγήσατο παρ' αὐτοῦ ἐπι-  
 στολὰς εἰς Δαμασκὸν πρὸς τοὺς συνα-  
 γωγὰς, ὅπως εἰάν τις πῶς εὑρή ἢ ὁδοῦ  
 ὄντας ἀνδρας τε καὶ γυναῖκας, δεδε-  
 μένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 Εὖ  
 δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν  
 τῇ Δαμασκῷ· καὶ ξαίφνης περιέσπαρα-  
 ξεν αὐτὸν φῶς ἀπὸ ἔθ' ὕψους. 4 Καὶ  
 πεσὼν ὅππ' ἔ' γῆν, ἤκουσε φωνῇ λέ-  
 γουσας αὐτῷ· Σαῦλ, Σαῦλ, τί με διώ-  
 κεις; 5 Εἶπε δὲ· Τίς εἰ, Κύριε;  
 Ο δὲ Κύριος εἶπεν· Εγώ εἰμι Ἰησοῦς  
 ὃν σὺ διώκεις· ἡ σκληρὴν σοι καρδίαν κέν-  
 τρον λακπύζειν. 6 Τρέμων τε καὶ θαμ-  
 βῶν εἶπε· Κύριε, τί με θέλεις ποιῆ-  
 σαι; Καὶ ὁ Κύριος πρὸς αὐτόν· Ανά-  
 στήθι καὶ ἐστὰς εἰς τὴν πόλιν, καὶ λαλη-  
 θήσεταί σοι τί σὺ δεῖ ποιῆν. 7 Οἱ δὲ  
 ἄνδρες οἱ συνοδεύοντες αὐτὸν εἰσῆκει-  
 σαν ἐνιοὶ, ἀκούοντες μὲν τῆς φωνῆς,  
 μηδὲνα δὲ θεωρῶντες. 8 Ἠγέρθη δὲ  
 ὁ Σαῦλ ἀπὸ τῆς γῆς· ἀνεωγμένων  
 δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδέν αὖ ἐ-  
 βλέπε· χειραγωγῶντες δὲ αὐτόν, ἐ-  
 σήγαγον εἰς Δαμασκόν. 9 Καὶ ἡμε-  
 ρας τρεῖς μὴ βλέπων· καὶ οὐκ  
 ἔφαγεν, οὐδὲ ἔπιεν.

## Chap. IX.

And Saul yet breathing out  
 threatenings and slaughter  
 against the disciples of the Lord,  
 went unto the high priest,

2 And desired of him letters  
 to Damascus to the synagogues,  
 that if he found any of this  
 way, whether they were men or  
 women, he might bring them  
 bound unto Jerusalem.

3 And as he journey'd he  
 came near Damascus: and sud-  
 denly there shin'd round about  
 him a light from heaven.

4 And he fell to the earth,  
 and heard a voice saying unto  
 him, Saul, Saul, why per-  
 secutest thou me?

5 And he said, Who art  
 thou, Lord? And the Lord  
 said, I am Jesus whom thou  
 persecutest: *It is hard* for thee  
 to kick against the pricks.

6 And he trembling and  
 astonish'd said, Lord, what  
 wilt thou have me to do? And  
 the Lord said unto him, Arise,  
 and go into the city, and  
 thou shalt be told thee what  
 thou must do.

7 And the men which jour-  
 ney'd with him stood speech-  
 less, hearing a voice, but see-  
 ing no man.

8 And Saul arose from the  
 earth; and when his eyes were  
 open'd, he saw no man: but  
 they led him by the hand, and  
 brought him into Damascus.

9 And he was three days  
 without sight, and neither  
 eat nor drink.

PARAPHRASE.

all along simply call'd by St Luke Cefarea, as being more Eminent than Cefarea Philippi mention'd in the Gospels; and which was afterwards, not now, the Dwelling-place of Philip, as appears from Chap. 21. 8.

SECTION III.

Containing an Account of Saul's (or St Paul's) Conversion (A. D. 35.) and his preaching at Damascus and Jerusalem, and his being sent thence to Tarsus (at the end of A. D. 38. or beginning of A. D. 39.) Which Particulars take up Chap. IX. 1 — 31.

Chap. IX. And Saul afore (Chap. 7. 58. and 8. 1, 3.) mention'd, yet breathing out Threatnings and Slaughter against the Lord, went unto the High priest, and the rest of the Great Sanhedrin, 2 and desir'd of him and the said Great Sanhedrin or Chief Court of the Jews, to which all lesser Sanhedrins or Jewish Courts in particular Cities were subject, letters or a Commission to Damascus to the Synagogues (m) or Jewish Courts there, that if he found Any of this way, i. e. of the Christian profession in that City, whether they were Men or Women, he might bring them bound unto Jerusalem. 3 And as he Journey'd he came near Damascus: and suddenly there shin'd round about him a Light from Heaven. 4 And he fell to the Earth, and heard a Voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the Pricks, i. e. to strive and fight against God. And he trembling and astonish'd said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the City, and it shall be told thee what thou must do. 7 And the Men which Journey'd with him stood speechless, hearing a Voice, but seeing no Man. And Saul arose from the Earth; and when his eyes were open'd he saw no Man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink.

I.  
Saul in his way  
to Damascus is  
converted.

10 And

ANNOTATIONS.

V. 5. † All from *δύναμις* in this verse to *ἀνέστη* in the next, is not read in Alex. and several other MSS. nor in Syr. Version and Chrysostom; whence some conjecture it has been added here from Acts 22. 10. and 26. 14. But it is obvious that All this might easily be omitted in some Copies by reason of the Expressions, *ὁ δὲ κύριος ἔειπεν*, and *καὶ ὁ κύριος αὐτῷ αὐτῶν* coming in both places.

(m) See the Discourse of the Jewish Rulers &c. before the Gospels.

## TEXT.

## TRANSLATION.

10 Ἦν δὲ τις μαθητὴς τοῦ Δαμασκῶ ὀνόματι Ἀνανίας, ὃς εἶπε πρὸς αὐτὸν ὁ Κύριος· ὁ δὲ εἶπεν· Ἰδὺ ἐγὼ, Κύριε. 11 ὁ δὲ Κύριος πρὸς αὐτὸν· Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην καὶ ἐκταμίωσον τὴν οἰκίαν τοῦ Σαῦλ, ὃν ὀνόματι Ταρσέα· ἰδὺ γὰρ πρὸς σὺν. 12 Καὶ εἶδεν ὁ δὲ ὀνόματι Ἀνανίαν εἰσελθόντα, καὶ ἐπιθέντα αὐτῷ χεῖρας, ὥπως ἀναβλέψῃ. 13 Ἀπεκρίθη δὲ ὁ Ἀνανίας· Κύριε, ἀκήκοα πολλὰ περὶ τούτου τοῦ ἀνδρὸς τούτου, ὅσα κακά ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ. 14 Καὶ ὡς ἐχθρὸς ἐξουσίαν ἔχει πᾶσι τοῖς ἀρχιερεῶσι καὶ ὅσοις τὸν ὄνομα σου. 15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦός ἐκλογίσθην μοι ὅτιν ἐστίν, καὶ τὸν βασιλεύοντα τὸ ὄνομα μου ἐνώπιον ἐθνῶν, καὶ βασιλέων, καὶ Ἰσραὴλ. 16 Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπερβαλεῖν ὀνόματί μου. 17 Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν· καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαῦλ ἀδελφε, ὁ Κύριος (ὃς ἐφάνη μοι ἐν τῇ ὁδῷ) ὅπως ἀναβλέψῃς, καὶ πλησθῇς πνεύματι ἁγίῳ.

10 And there was a certain disciple at Damascus, nam'd Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is call'd Straight, and enquire in the house of Judas, for one call'd Saul of Tarsus: for behold he prayeth.

12 And hath seen in a vision a man nam'd Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answer'd the Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my names sake.

17 And Ananias went his way, and entred into the house, and putting his hands on him said, Brother Saul, the Lord (even Jesus that appear'd unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

T E X T.

TRANSLATION.

18 Καὶ εὐθέως ἀπέπεσον ὑπὸ τοῦ  
οφθαλμοῦ αὐτοῦ ὥσεί λεπίδες, ἀνέ-  
βλεψέ τε ὠραχρήμα· καὶ ἀναστὰς  
ἐβαπτίσθη. 19 Καὶ λαβὼν τρο-  
φὴν οἰζύχουσεν.

Ἐγένετο δὲ ὁ Σαῦλ μετὰ τοῦ  
Δαμασκῷ μαθητῶν ἡμέρας π-  
λείς. 20 Καὶ εὐθέως οἱ ταῖς

18 And immediately there  
fell from his eyes as it had been  
scales; and he receiv'd fight  
forthwith, and arose, and was  
baptiz'd.

19 And when he had re-  
ceiv'd meat, he was strengthned.  
Then was Saul certain days  
with the disciples which were  
at Damascus.

20 And straightway he

οὐαχα-

P A R A P H R A S E.

10 And there was a certain Disciple at Damascus, nam'd Ananias, and  
to him said the Lord in a Vision, Ananias. And he said, Behold, I  
am here, Lord. 11 And the Lord said unto him, Arise, and go into  
the Street which is call'd Straight, and enquire in the house of Judas, for  
one call'd Saul of Tarsus: for behold he prayeth, 12 and hath seen in  
a Vision a man nam'd Ananias, coming in, and putting his hand on him,  
that he might receive his sight. 13 Then Ananias answer'd, Lord, I  
have heard by many of this Man, how much Evil he hath done to thy  
Saints at Jerusalem: 14 and here he hath Authority from the Chief  
Priests, to bind all that call on thy Name. 15 But the Lord said unto  
him, Go thy way: for he is a chosen Vessel unto me, to bear my Name  
before the Gentiles, and Kings, and the Children of Israel. 16 For I  
will shew him how great things he must suffer for my Names sake.  
17 And Ananias went his way, and enter'd into the House; and putting  
his hands on him said, Brother Saul, the Lord (even Jesus that appear'd  
unto thee in the way as thou camest) hath sent me, that thou mightst  
receive thy Sight, and be fill'd with the Holy Ghost. 18 And imme-  
diately there fell from his Eyes as it had been scales; and he receiv'd  
sight forthwith, and arose, and was Baptiz'd. 19 And when he had  
receiv'd Meat, he was strengthned.

Then Saul went into (n) Arabia, where he is judg'd by the Learned  
to have stay'd the remaining part of A. D. 35, and all A. D. 36; and  
during his stay in Arabia, he receiv'd his Instructions in the Gospel (o) by  
immediate Revelation from Christ himself. In A. D. 37 he return'd (n) to  
Damascus, and then (as St Luke here observes) was Saul certain days with  
the Disciples which were at Damascus. 20 And straightway he preach'd

II.  
Saul coming to  
Damascus is re-  
stor'd to his sight  
and baptiz'd.

III.  
Saul preaches Je-  
sus at Damascus.

(n) Gal. I. 17, 18.

(o) Gal. I. 12.

## TEXT.

## TRANSLATION.

συναγωγῶν ἐκήρυσσε ὁ Χριστὸν, ὅτι υἱὸς ὁ υἱὸς ὁ Θεοῦ. 21 Εξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ ὁ υἱὸς ὁ πορθεύσας ἐν Ἱερουσαλὴμ τὰς ἐπιχλαμαίνοντας τὸ ὄνομα τοῦτο· καὶ ὦδε εἰς τὴν ἐρηλίαν ἵνα δεδεδυμένους αὐτὸς ἀγάγῃ ἐπὶ τὰς ἀρχιερεῖς; 22 Σαῦλ δὲ μάλλον ἐνεδυναμύετο, καὶ συνεχέετο τὰς Ἰουδαίους τὰς χαιρῶντας ἐν Δαμασκῷ, συμβιάζων ὅτι υἱὸς ὁ υἱὸς ὁ Χριστός. 23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἰσχυραὶ, συνεβλήσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. 24 Εἰδὼς δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· παρτήρην τε ταῖς πύλαις ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι. 25 Λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς χαρτῆκα διὰ τῆς τείχους, χαλᾶσαντες ἐν σιμῶνι.

26 Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβῶντο αὐτόν, μὴ πειθύνοντες ὅτι ὁ υἱὸς ὁ μαθητής. 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν, ἤγαγε πρὸς τὰς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάζατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28 Καὶ ἡμεῖς αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ.

preach'd Christ in the Synagogues, that he is the Son of God.

21 But all that heard him were amaz'd, and said, Is not this he that destroy'd them which call'd on this name in Jerusalem; and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increas'd the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is \* the very Christ.

23 And after that many days were fulfill'd, the Jews took counsel to kill him:

24 But their laying await was known of Saul: and they watch'd the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assay'd to join himself to the disciples: but they were all afraid of him, and believ'd not that he was a disciple.

27 But Barnabas took him, and brought him to the Apostles, and declar'd unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preach'd boldly at Damascus in the name of Jesus.

28 And he was with them coming in, and going out at Jerusalem.

TEXT.

TRANSLATION.

29 Ελάλει πὲ καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. 30 Ἐπιδόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐπέστειλαν αὐτὸν εἰς Τάρσον.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the \* Hellenists: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 † H

PARAPHRASE.

Christ in the Synagogues, that he is the Son of God. 21 But all that heard him were amaz'd, and said, Is not this he that destroy'd them which call'd on this Name in Jerusalem; and came hither for that intent, that he might bring them bound unto the Chief priests? 22 But Saul increas'd the more in Strength or Ability to confound the Jews, by the Holy Spirit's imparting to him a Right Understanding of more and more Texts of Scripture relating to Christ, and so confounded the Jews which dwelt at Damascus, proving out of the Scripture, that this Jesus whom he preach'd, is the very Christ. 23 And bereupon after that many days were fulfill'd, the Jews took counsel to kill him: 24 But their laying wait was known of Saul: and they watch'd the Gates day and night to kill him. 25 Then the Disciples took him by night, and let him down by the wall in a Basket.

26 And when Saul was come from Damascus to Jerusalem, which was three (p) years after his Conversion, and so A. D. 38, he assay'd or went about to joyn himself to the Disciples: but they were all afraid of him, and believ'd not that he was a Disciple. 27 But Barnabas took him, and having had an Account of his Conversion, and what had past since, either from St Paul himself or from some Disciple, perhaps Ananias of Damascus, brought him to the Apostles, viz. Peter and James, and declar'd unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preach'd boldly at Damascus in the Name of Jesus. 28 And (q) for fifteen days, He, i. e. Saul was with them, i. e. the Apostles, coming in and going out, i. e. familiarly and intimately conversing with them, and executing his Ministry or Apostleship together with the other Apostles at Jerusalem. 29 And he spake boldly in the Name of the Lord Jesus, and disputed particularly against the Hellenists: but they went about to slay him. 30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth

IV.  
Saul returns to Jerusalem, and goes thence to Tarsus.

(p) Gal. 1. 18, 19.

(q) Gal. 1. 18.

(r) See the 2d Discourse before the Gospels.

## TEXT.

## TRANSLATION.

31 † Η μὲν ἐν ἐκκλησίᾳ κατ' ὅλης  
τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας  
εἶχεν εἰρήνην, οἰκοδομημένη καὶ πορευο-  
μένη τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ πρᾶ-  
κλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

32 Εγένετο δὲ Πέτρον διερχόμενον  
διὰ πάντων, κατελθεῖν καὶ πρὸς τὰς ἁ-  
γίας τὰς κοιτῶνας Λύδδαν. 33 Εὗρε  
δὲ ἐκεῖ ἀνθρώπον πῖνα Αἰνέα ὀνόματι,  
ὃς ἔτι ὡς ὀκτὼ κατακείμενος ὅπῃ κρα-  
βάτω, ὃς ἰὼ παρὰ τοῦ κλυσμένου. 34 Καὶ  
εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰαταί σε  
Ἰησοῦς ὁ Χριστός· ἀνάστη, καὶ ἑρῶσον σε-  
αυτὸν. Καὶ εὐθὺς ἀνέστη. 35 Καὶ εἶδον  
αὐτὸν πάντες οἱ κοιτῶντες Λύδδαν καὶ τὴν  
Σάρωνα, οἵπνες ἐπέστρεψαν ἐπὶ τὸ Κύριον.

36 Ἐν Ἰόππῃ δὲ πῖς ἰὼ μαθή-  
τρια ὀνόματι Ταβιθά, ἣ διερχομένη  
λέγειαι Δορκάς· αὕτη ἰὼ πλή-  
ρης ἀγαθῶν ἔργων καὶ ἐλεημοσιωῶν  
ὧν ἐποίει. 37 Εγένετο δὲ ἐν ταῖς  
ἡμέραις ἐκείναις ἀσθενήσαντι αὐτῷ  
Σοφρανίῳ· λούσαντες δὲ αὐτὸν ἔθη-  
καν ἐν ὑψώφῳ. 38 Ἐγγὺς δὲ οὖ-  
σης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ  
ἀκούσαντες ὅτι Πέτρος ὅστις ἐστὶν ἐν αὐ-  
τῇ, ἀπέστειλαν δύο ἀνδρας πρὸς αὐ-  
τὸν, παρακαλοῦντες μὴ ὀκνησάτω διελ-  
θεῖν ἕως αὐτοῦ. 39 Ἀναστὰς δὲ  
Πέτρος συνῆλθεν αὐτοῖς· ὃν πρᾶ-

31 Then had the \* church  
rest throughout all Judea, and  
Galilee, and Samaria, and was  
edify'd, and walking in the fear  
of the Lord, and in the com-  
fort of the Holy Ghost, was  
multiply'd.

32 And it came to pass, as  
Peter pass'd throughout all  
quarters, he came down also  
to the saints which dwelt at  
Lydda.

33 And there he found  
a certain man nam'd Eneas, which  
had kept his bed eight years,  
and was sick of the palsy.

34 And Peter said unto him,  
Eneas, Jesus Christ maketh thee  
whole: arise, and make thy  
bed. And he arose immediately.

35 And all that dwelt at  
Lydda and Saron saw him,  
and turn'd to the Lord.

36 Now there was at Joppa  
a certain disciple nam'd Tab-  
tha, which by interpretation  
call'd Dorcas: this woman was  
full of good works, and alms-  
deeds which she did.

37 And it came to pass in  
those days, that she was sick,  
and dy'd: whom when they  
had wash'd, they laid her in an  
upper chamber.

38 And forasmuch as Lydda  
was nigh to Joppa, and the  
disciples had heard that Peter  
was there, they sent unto him  
two men, desiring him that he  
would not delay to come to  
them.

39 Then Peter arose, and  
went with them. When he was

PARAPHRASE

Tarfus. 31 Then had the Church Rest throughout all Judea, and Galilee, and Samaria, and was Edify'd, *i. e. more and more confirm'd and improv'd in the Doctrine of the Gospel*; and walking in the Fear of the Lord, and in the Comfort of the Holy Ghost, was multiply'd:

SECTION IV.

Containing an Account of two Miracles perform'd by St Peter, one at Lydda, and the other at Joppa; and of Cornelius sending for him by the Direction of God, and of Cornelius with his Family &c. becoming Christians &c. Which Particulars seem to have been transacted in A. D. 39 and 40; and take up Chap. IX. 32—XI. 18.

32 And it came to pass A. D. 39, as Peter pass'd throughout all quarters of the Holy Land, visiting the Christians, He came down also to the Saints, *i. e. Christians* who dwelt at Lydda. 33 And there he found a certain Man nam'd Eneas, which had kept his Bed eight years, and was sick of the Palsy. 34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise and make thy Bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turn'd to the Lord.

I.  
Peter cures Eneas at Lydda;

36 Now there was at Joppa a certain Disciple nam'd Tabitha, which interpretation is call'd Dorcas; this Woman was full of Good works, and Alms-deeds which she did. 37 And it came to pass in those days, that she was sick, and dy'd: whom when they had wash'd, according to the Jewish Custom in order to her Burial, they laid her in an upper Chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the Disciples had heard that Peter was there, they sent unto him two Men, desiring that he would not delay to come to them. 39 Then Peter arose, and

II.  
And raises Tabitha to life at Joppa.

ANNOTATIONS.

V. 31. † It is read, *ἡ μὲν ἐν ἐκκλησίᾳ* &c. not *αὐτὴ μὲν ἐκκλησίᾳ* &c. in Alex. and several other MSS. and in Vulg. Syr. and Ethiop. Versions. And it is not to be doubted but this is the True Original Reading; there being an obvious reason for Changing the Singular into a Plural, but not on the contrary: and this is more Remarkable, because it serves to shew the Great Weakness of the Argument drawn by our Dissenters from the plural *ἐκκλησίαι*, as if it favour'd their Independent Congregational Churches.

γινόμενοι ἀνήγαγον εἰς τὸ ὑπερώϊον· καὶ πῤῥέστησαν αὐτῷ πάσαι αἱ χεῖρες κλαύουσαι, καὶ ὀπιδεκνιόμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίε μετ' αὐτῶν ἕσα ἡ Δορκάς. 40 Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεῖς τὰ γόνατα προσεύξατο· καὶ ὀπιδεκνίσας πρὸς τὸ σῶμα, εἶπε· Ταβίθα, ἀνάστη. Ἡ δὲ ἤνοιξε τὰς ὀφθαλμούς· καὶ ἰδύσα τὸ Πέτρον, ἀνεχώρησε. 41 Δύς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτὴν· φωνήσας δὲ τὰς ἀγίας καὶ τὰς χήρας, πῤῥέστησεν αὐτὴν ζῶσαν. 42 Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ πολλοὶ ὀπίστευσεν ὅτι τὸ Κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μετὰ αὐτὸν εἰς Ἰόππην παρὰ πρὸς Σίμωνι βυρσοῦ.

Κεφ. ι'. Ἀνὴρ δὲ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ πορείης τῆς καλαμίνης Ἰταλικῆς, 2 εὐσεβὴς καὶ φοβούμενος τὸ Θεόν, σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δέουμένος τοῦ Θεοῦ διαπαντός. 3 Εἶδεν ἐν ὁράματι φανερῶς, ὥσπερ ὄραν ἐννάτιον τὴν ἡμέραν, ἄγγελον τοῦ Θεοῦ ἐπελθόντα πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ· Κορνήλιε. 4 Ὁ δὲ ἀπνίστας αὐτόν, καὶ ἔμφοβος γινόμενος, εἶπε· Τί ὅτι Κύριε; Εἶπε δὲ αὐτόν· Αἱ προσευχαί σου καὶ

come, they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneel'd down and pray'd, and turning him to the body, said, Tabitha, arise. And she open'd her eyes: and when she saw Peter, she lay up.

41 And he gave her his hand, and lift her up; and when he had call'd the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believ'd in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

#### Chap. X.

There was a certain man in Cesarea, call'd Cornelius, a centurion of the band call'd the Italian band,

2 A devout man, and one that fear'd God with all his house, which gave much alms to the People, and pray'd to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, Cornelius.

4 And when he look'd upon him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers are

TEXT.

TRANSLATION.

ἔλεημοσύνην σε ἀνέβη εἰς μνημό-  
νοιον ἑνώπιον τοῦ Θεοῦ. 5 Καὶ νῦν πέμ-  
πον εἰς Ἰόππην ἄνδρα, ὃς μετόπισθε  
καὶ Σίμωνα ὃς ἐπικαλεῖται Πέτρος.  
Οὗτος ξενίζει πρὸς τὴν Σίμωνι  
οἰκίαν, ὃς ἐπὶ οἰκίᾳ πρὸς θάλασσαν. ὅς τοι  
αλήσει πῶς σε δεῖ ποιεῖν. 7 Ὡς δὲ  
ἐπηλθεν ὁ ἄγγελος ὁ λαλῶν πρὸς Κορ-  
νή-  
λιν,

thine alms are come up for a  
memorial before God.  
5 And now send men to  
Joppa, and call for one Simon,  
whose surname is Peter:  
6 He lodgeth with one Si-  
mon a tanner, whose house is  
by the sea-side: he shall tell  
thee what thou oughtest to do.  
7 And when the Angel  
which spake unto Corne-

PARAPHRASE.

and went with them. When he was come, they brought him into the  
upper Chamber: and all the Widows stood by him weeping, and shew-  
ing the Coats and Garments which Dorcas made while she was with  
them. 40 But Peter put them all forth, and kneel'd down and pray'd,  
and turning him to the Body, said, Tabitha, arise. And she open'd her  
eyes: and when she saw Peter, she sat up. 41 And he gave her his  
hand, and lift her up; and when he had call'd the Saints and Widows,  
presented her alive. 42 And it was known throughout all Joppa; and  
many believ'd in the Lord. 43 And it came to pass, that he tarried  
many days in Joppa with one Simon a Tanner.

Chap. X. There was a certain Man in Cesarea, call'd Cornelius, a  
Centurion of the Band call'd the Italian Band, 2 a Devout man, and  
One that fear'd God with all his House, being Proselytes to the Jewish  
Religion, namely such as were call'd Proselytes (s) of the Gate, or were  
not Circumcis'd; and he was One who gave much Alms to the People,  
and pray'd to God Alway at the Times of Prayer. 3 He saw in a Vi-  
sion evidently, about the ninth hour of the day according to the Jewish  
reckoning, which answers to our three in the Afternoon, and was One of  
the stated Times of Prayer, an Angel of God coming in to him, and say-  
ing unto him, Cornelius. 4 And when he look'd on him, he was afraid,  
and said, What is it, Lord? And he said unto him, Thy Prayers and  
thy Alms are come up for a (t) Memorial, i. e. as an Offering or a Sa-  
crifice of Sweet Savour, before God. 5 And, by way of Reward to thee,  
God has sent me to thee to direct thee, that thou shouldest now send Men  
to Joppa, and call for one Simon, whose surname is Peter: 6 He lodg-  
eth with one Simon a Tanner, whose House is by the Seaside: he shall  
tell thee what thou oughtest to do. 7 And when the Angel which

III.  
Cornelius is di-  
rected by an An-  
gel to send for  
Peter:

(s) See the 2d Discourse before the Gospels.

(t) See Levit. 2. 9. and 5. 12.

## TEXT.

## TRANSLATION.

λίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,  
καὶ γραπώτῳ εὐσεβῇ τῶν τρωσκάρ-  
περγυῶτων αὐτοῦ. 8 καὶ ἐξηγησά-  
μιμος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐ-  
τοὺς εἰς τὴν Ἰόππην.

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων  
ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέ-  
βη Πέτρος ἐπὶ τὸ δώμα προσεύ-  
ξασθαι, περὶ ὥραν ἑκτὴν. 10 Ἐγένε-  
το δὲ πρὸς αὐτὸν, καὶ ἤθελε γεύ-  
σασθαι. παρασκευαζόντων δὲ ἐκείνων,  
ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις. 11 καὶ  
θεωρᾷ ἃ ἔρανον ἀνεωγμένον, καὶ χα-  
ταβαῖνον ἐπ' αὐτὸν σκεῦός τι ὡς ὀθό-  
νῳ μεγάλῳ, τέσσαρσιν ἀρχαῖς δεδε-  
μνῶν, καὶ καθιέμενον ἐπὶ τῆς γῆς.  
12 καὶ ὡς ἂν ἡσυχῇ πάντα τὰ τετρα-  
ποδα τῆς γῆς, καὶ τὰ θηρία, καὶ  
τὰ ἐρπετά, καὶ τὰ πετεινά τῶν ἔρα-  
νων. 13 Καὶ ἐγένετο φωνὴ πρὸς  
αὐτόν. Αναστὰς, Πέτρε, ῥύσιν καὶ  
φάγε. 14 Ο δὲ Πέτρος εἶπε. Μη-  
δαμῶς, Κύριε. ὅτι ὁδὲ ποτε ἔφαγον  
πάν κοινὸν ἢ ἀκάθαρτον. 15 Καὶ  
φωνὴ πάλιν ὡς δευτέρᾳ πρὸς αὐ-  
τόν. Α ὁ Θεὸς ἁγιάσει, σὺ μὴ  
κοίνου. 16 Τοῦτο δὲ ἐγένετο ἐπὶ  
τρὶς. καὶ πάλιν ἀνελήφθη τὸ σκεῦος  
εἰς τὸν ἔρανον. 17 Ὡς δὲ ἐν ἑαυτῷ  
διηπόρῃ ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα

lius, was departed, he call'd two  
of his household-servants, and a  
devout soldier of them that  
waited on him continually.

8 And when he had declar'd  
all *these* things unto them, he  
sent them to Joppa.

9 On the morrow as they  
went on their journey, and  
drew nigh unto the city, Peter  
went up upon the house-top to  
pray, about the sixth hour.

10 And he became very hun-  
gry, and would have eaten;  
but while they made ready, he  
fell into a trance,

11 And saw heaven open'd,  
and a certain vessel descending  
unto him, as it had been a great  
sheet, knit at the four corners,  
and let down to the earth:

12 Wherein were all man-  
ner of four-footed beasts of the  
earth, and wild beasts, and  
creeping things, and fowls of  
the air.

13 And there came a voice  
to him, Rise, Peter; kill and  
eat.

14 But Peter said, Not so,  
Lord; for I have never eaten  
any thing that is common or  
unclean.

15 And the voice spake un-  
to him again the second time,  
What God hath cleans'd, thou  
call not thou common.

16 This was done thrice:  
and the vessel was receiv'd up  
again into heaven.

17 Now while Peter doubt-  
ed in himself what this vision  
which he had seen should

TEXT.

TRANSLATION.

ἰδε, ὃ ἰδὼ, οἱ ἄνδρες οἱ ἀπεσταλ-  
 ῆται ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες  
 οἰκίαν Σίμωνος, ἐπέστησαν ὅτι τὸν  
 οὐλῶνα· 18 καὶ φωνήσαντες ἐπυνθάν-  
 ητο εἰ Σίμων ὁ ἐπιχάλεμενος Πέτρος  
 ἐκεῖ ἐξενίστατο. 19 Τῷ δὲ Πέτρῳ ἐνθυ-  
 μωρῶς ὡς ἔώραματος, εἶπεν αὐτῷ τὸ

mean; behold, the men which  
 were sent from Cornelius, had  
 made enquiry for Simon's  
 house, and stood before the  
 gate,

18 And call'd, and ask'd  
 whether Simon, which was sur-  
 nam'd Peter, were lodg'd there.

19 While Peter thought on  
 the vision, the Spirit said unto

πνεῦμα·

PARAPHRASE.

As soon as Cornelius was departed, he call'd two of his Household ser-  
 vants, and a devout Soldier of them that waited on him continually:  
 And when he had declar'd all these things unto them, he sent them  
 to Joppa.

9 On the morrow as they went on their Journey, and drew nigh unto  
 the City, Peter went up upon the House-top to pray, about the sixth  
 hour; *being one of the Hours of Prayer, and which answers to our twelve  
 Clock at Noon.* 10 And he became very hungry, and would have  
 eaten; but while they made ready, he fell into a Trance, 11 and saw  
 heaven open'd, and a certain Vessel descending unto him, as it had been  
 a great Sheet, knit at the four corners, and let down to the Earth:  
 wherein were all manner, *i. e. Clean and Unclean,* of four-footed  
 beasts of the Earth, and wild Beasts, and creeping Things, and Fowls  
 of the Air. 13 And there came a voice to him, Rise Peter; kill and eat  
 without Distinction. 14 But Peter said, Not so, Lord; for I have never  
 eaten any thing that is Common or Unclean according to the Law.  
 And the voice spake unto him again the second time, What God, the  
 Author of the Law, has cleans'd, by commanding Thee now to eat of the Crea-  
 tures before thee without Distinction, that call not thou Common or Un-  
 clean any longer, on account of the Law. 16 This was done Thrice, to  
 teach Peter the Certainty of God's taking away the Legal Distinction be-  
 tween Clean and Unclean Creatures, under the Gospel; and consequently  
 much more that Distinction the Jews made between themselves and the  
 Gentiles, as to Conversation one with the other. 17 Now while Peter  
 doubted in himself what this Vision which he had seen should mean;  
 behold, the Men which were sent from Cornelius, had made enquiry  
 for Simon the Tanner's House, and stood before the Gate, 18 and  
 call'd, and ask'd whether Simon, which was surnam'd Peter, were lodg'd  
 there. 19 While Peter thought on the Vision, the Spirit said unto him,

IV.  
 Which he does  
 accordingly.

Behold,

## TEXT.

## TRANSLATION.

πνεῦμα· ἰδοὺ, ἄνδρες τρεῖς ζητοῦσιν σε.  
 20 Αλλὰ ἀναστὰς χαλάσῃσι, καὶ πορεύσιν  
 σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι  
 ἐγὼ ἀπέσταλχα αὐτούς. 21 Καταβὰς  
 δὲ Πέτρος πρὸς τοὺς ἄνδρας τοὺς ἀπε-  
 σταλμένους ἀπὸ τοῦ Κορνήλιου πρὸς αὐτὸν,  
 εἶπεν· ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ  
 αἰτία δι' ἣν πάρεστε; 22 Οἱ δὲ εἶ-  
 πον, Κορνήλιος ἐξαποστάρχης, ἀνὴρ δί-  
 κμος καὶ φοβούμενος τὸ Θεόν, μαρτυρού-  
 μένος τε ὑπὸ ὅλης τῆς ἐθνικῆς Ἰουδαίας,  
 ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μετα-  
 πέμφασθαι σε εἰς τὸ οἶκόν αὐτοῦ, καὶ  
 ἀκοῦσαι ῥήματα παρὰ σοῦ. 23 Εἰσκα-  
 λιστάμενοι οὖν αὐτοὺς ἔξενισε.

Τῇ δὲ ἐπαύριον ὁ Πέτρος ἔξῃλθεν  
 σὺν αὐτοῖς, καὶ πῖες τῶν ἀδελφῶν τῶν  
 ἀπὸ τοῦ Ἰόππης συνῆλθον αὐτῷ. 24 Καὶ  
 τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν·  
 ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς,  
 συλχελιστάμενος τοὺς συγγενεῖς αὐτοῦ  
 καὶ τοὺς ἀναγχύους φίλους. 25 Ὡς δὲ  
 ἐγένετο εἰσελθεῖν τὸν Πέτρον, σταντι-  
 σας αὐτῷ ὁ Κορνήλιος, πεσὼν ὅτι τοὺς  
 πόδας, προσεκύνησεν. 26 Ὁ δὲ Πέτρος  
 αὐτὸν ἤγειρε, λέγων· Ἀνάστη καὶ ἔσθι·  
 αὐτὸς ἄνθρωπος εἰμι. 27 Καὶ συνομι-  
 λῶν αὐτῷ, εἰσῆλθε, καὶ εὐρίσκει συνεληλυ-  
 θότα πολλούς. 28 Εφη τε πρὸς αὐτούς·  
 Ὑμεῖς ὁρίσασθε ὡς ἁγμίον ἐστὶν ἄνθρω-  
 πῷ.

him, Behold, three men seek thee.

20 Arise therefore, and go down with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, behold, I am he whom ye seek: What is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then call'd he them in, and lodg'd them. And on the morrow Peter went away with them, and certain brethren from Joppa accompany'd him.

24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had call'd together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipp'd him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talk'd with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that

TEXT.

TRANSLATION.

ἰσχυρῶς κολλᾶσθαι ἢ ἀλλήλων· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μη-  
να κοινὸν ἢ ἀκάθαρτον λέγειν ἄν-  
θρωποι. 29 Διὸ καὶ ἀναστρέψας  
αὐτον μεταπεμφθεὶς. πυθάνομαι οὖν  
νὺν λόγῳ μελεπέμεναι με. 30 Καὶ  
Κορνήλιος ἔφη· Ἀπὸ πᾶντος ἡμέ-  
ρας μέχρι τούτης ἡ ὥρας ἡμῶν νη-  
στειν, καὶ τὴν ὡρὰν τὴν ἐνάτην προσευ-  
χόμενος· καὶ ἰδοὺ,

a Jew, to keep company or  
come unto one of another na-  
tion: but God hath shew'd me,  
that I should not call any man  
common or unclean.

29 Therefore came I unto  
you without gainfaying, as soon  
as I was sent for: I ask there-  
fore for what intent ye have  
sent for me.

30 And Cornelius said, Four  
days ago I was fasting until this  
hour, and at the ninth hour  
I pray'd in my house, and be-

ἀνὴρ

PARAPHRASE.

hold, three Men seek thee. 20 Arise therefore, and get thee down,  
and go with them, doubting nothing: for I have sent them. 21 Then  
Peter went down to the Men which were sent unto him from Corne-  
lius; and said, Behold, I am he whom ye seek: What is the cause  
wherefore ye are come? 22 And they said, Cornelius the Centurion, a  
just Man, and one that feareth God, and of good report among all the  
nation of the Jews, was warn'd from God by an holy Angel, to send  
for thee into his House, and to hear words of thee. 23 Then call'd he  
them in, and lodg'd them.

And on the morrow Peter went away with them, and certain Bre-  
thren from Joppa accompany'd him. 24 And the morrow after, they  
went down into Cesarea: and Cornelius waited for them, and had call'd to-  
gether his Kinsmen and near Friends. 25 And as Peter was coming  
in, Cornelius met him, and fell down at his Feet, and worshipp'd him.  
26 But Peter took him up, saying, Stand up; I my self also am a Man.  
27 And as he talk'd with him, he went in, and found many that were  
gathered together. 28 And he said unto them, Ye know that it is an un-  
lawful thing for a Man that is a Jew, to keep company, or come unto  
one of another Nation: but God hath shew'd (u) me lately by a Vision,  
that I should not call any Creature, and consequently any Man Common  
or Unclean. 29 Therefore came I unto you without gainfaying, as soon  
as I was sent for: I ask therefore for what intent ye have sent for me.  
30 And Cornelius said, Four Days ago I was fasting until this hour,  
and at the ninth (w) hour I pray'd in my House, and behold, an Angel

v.  
Peter goes to  
Cornelius.

(u) See v. 11, 15.

(w) See the Paraph. of v. 3.

## TEXT.

## TRANSLATION.

ἀνὴρ ἔστη ἐνώπιόν μου ὡς ἐσθλὴν λαμ-  
 -πρῶν, 31 καὶ φησι· Κορνήλιε, εἰση-  
 -κράσθη σοι ἡ προσευχή, καὶ αἱ ἐλεη-  
 -μοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ  
 Θεοῦ. 32 Πέμφον οὖν εἰς Ἰόππην,  
 καὶ μετακάλεσαι Σίμωνα, ὃς ὄπι-  
 -καλεῖται Πέτρος· ὅτι ξενίζεται  
 ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ  
 θάλασσαν· ὃς παραγινόμενος λαλή-  
 -σῃ σοι. 33 Εξ αὐτῆς οὖν ἐπεμψα  
 -φρόν σου· σύ τε χαλῶς ἐποίησας πρᾶ-  
 -γινόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώ-  
 -πιον τοῦ Θεοῦ παρέσμεν, ἀκούσαι πάντα  
 τὰ ἐντολὰς τὰς σοι ἐκ τοῦ Θεοῦ.

34 Ἀνοίξας δὲ Πέτρος τὸ στόμα,  
 εἶπεν· Ἐπὶ ἀληθείας καταλαμβάνο-  
 -μεθα ὅτι ἐκ ἑστέ προσωπολήπτης ὁ Θεός·  
 35 Ἀλλ' ὡς παντὶ ἔθνει ὁ φοβούμενος  
 αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην,  
 δεκτὸς αὐτῷ ἔσται. 36 Τὸν λόγον οὖν  
 ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγε-  
 -λιζόμενος εἰρήνῃ διὰ Ἰησοῦ Χριστοῦ·  
 ὅτι ὁ Κύριος πάντων. 37 Ὑμεῖς  
 οἴδατε τὸ γινόμενον ῥῆμα καθ' ὅλης τῆς  
 Ἰουδαίας, ἀρχάμενον ἀπὸ τῆς Γαλιλαίας,  
 μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·  
 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὃς ἔχρισεν  
 αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνά-  
 -μει, ὃς διήλθεν ἔργων καὶ σημείων  
 πάντας τοὺς καταδυναστευομένους ὑπὸ

hold a man stood before me in  
 bright cloathing,

31 And said, Cornelius, thy  
 prayer is heard, and thine alms  
 are had in remembrance in the  
 sight of God.

32 Send therefore to Joppa  
 and call hither Simon whose  
 surname is Peter; he is lodging  
 in the house of one Simon a  
 tanner, by the sea-side; when  
 he cometh, shall speak  
 unto thee.

33 Immediately therefore I  
 sent to thee; and thou hast  
 well done that thou art come.  
 Now therefore are we all here  
 present before God, to hear all  
 things that are commanded thee  
 of God.

34 Then Peter opened his  
 mouth, and said, Of a truth I  
 perceive that God is no respecter  
 of persons:

35 But in every nation, he  
 that feareth him, and worketh  
 righteousness, is accepted with  
 him.

36 The word which God  
 sent unto the children of Israel,  
 preaching peace by Jesus  
 Christ, (he is Lord of all)

37 That word (I say) ye  
 know, which was published  
 throughout all Judea, and  
 began from Galilee, after the  
 baptism which John preached;

38 How God anointed Jesus  
 of Nazareth with the Holy  
 Ghost, and with power; who  
 went about doing good, and  
 healing all that were oppres-

TEXT.

TRANSLATION.

24. Εὐλογῶν, ὅτι ὁ Θεὸς μετ' αὐτοῦ.

of the devil: for God was with him.

39 Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ἃ ἐποίησεν ἐν τῇ γῇ τῇ Ἰουδαίᾳ καὶ ἐν Ἱερουσαλὴμ· ὃν ἀνείλον κρεμάσαντες ἐπὶ ξύλου. 40 Τῷ τῷ ὁ Θεὸς

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hang'd on a tree:

ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῶς γενέσθαι, 40 οὐ παν-

40 Him God rais'd up the third day, and shew'd him openly,

τὴν λαῶν, ἀλλὰ μάρτυσι τοῖς ὁσποιοῦσι αὐτὸν ἐσθῆτα καὶ ποτίζειν αὐτὸν ἐκ νεκρῶν.

41 Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead.

42 Καὶ

PARAPHRASE.

the Appearance of a Man stood before me in Bright Cloathing, 31 and said, Cornelius, thy Prayer is heard, and thine Alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodg'd in the House of one Simon a Tanner, by the Sea-side; who when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter open'd his Mouth, and said, Of a truth I perceive that God is no respecter of Persons: 35 But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him. 36 The Lord, i. e. Gospel which God sent unto the Children of Israel, preaching or declaring unto them the Way of obtaining Peace with God, or Salvation by Jesus, who is the true Messiah or Christ; agreeably whereto He now exalted to the Right hand of God, being made, even in respect of a Human Nature, Lord of All, of Angels as well as Men: 37 That Lord, i. e. Gospel (I say) you know, which was publish'd throughout Judea, and began from Galilee, after the Baptism which John preach'd; particularly ye know how God anointed Jesus of Nazareth with the Holy Ghost, and with Power to do Miracles; who accordingly went about doing Good, and healing all that were oppress'd of the Devil: for God was with him. 39 And we are Witnesses of all things which he did both in the Land of the Jews, and in Jerusalem; whom they slew, and hang'd on a Tree: 40 Him God rais'd up the third day, and shew'd him openly, 41 not to all the People, but unto Witnesses chosen before of God, even to us, who did eat and drink with him after he rose

VI.  
And preaches to  
Him and his  
House &c.

L

from

## TEXT.

## TRANSLATION.

42 Καὶ πρὴγγεῖλεν ἡμῖν κηρύσαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστι ὁ ὀρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43 Ἰδὲ τῷ πάντες οἱ προσφῆται μαρτυροῦσιν, ἅφρισιν ἀμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὰ πισυνόμενα εἰς αὐτόν.

44 Ἐπὶ λαλῶντος ἔτι Πέτρος τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντάς τινος λόγον.

45 Καὶ ἐξέστη οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον πρὸς Πέτρον, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. 46 ἤκουον γὰρ αὐτῶν λαλῶντων γλώσσαις, καὶ μεγαλυνόντων τὸ Θεόν.

Τότε ἀπεκρίθη ὁ Πέτρος. 47 Μὴ π

τὸ ὕδωρ κολῦσαι δύνασθαι πρὸς μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς.

48 Προσέταξε τι αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησεν αὐτὸν ὅπως μῆναι ἡμέρας πέντε.

Κεφ. ια'. ἤκουσαν δὲ οἱ σπόδοι καὶ οἱ ἀδελφοὶ οἱ ὄντες ἐκ τῆς Ἰουδαίας, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. 2 Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, 2 λέγοντες. Ὅτι πρὸς ἀνδρας ἀκροβυστίας ἔχοντας ἐσθλὰς, καὶ συνεφάγας αὐτοῖς.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordain'd of God to be the judge of quick and dead.

43 To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision, which believ'd, were astonish'd, as many as came with Peter, because that on the Gentiles also was pour'd out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answer'd Peter

47 Can any man forbid water, that these should not be baptiz'd, which have received the Holy Ghost, as well as we?

48 And he commanded them to be baptiz'd in the name of the Lord. Then pray'd he him to tarry certain days.

## Chap. XI.

And the Apostles and brethren that were in Judea, heard that the Gentiles had also receiv'd the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest to men uncircumcis'd, and didst eat with them.

TEXT.

TRANSLATION.

Ἀρξάμενος δὲ ὁ Πέτρος, ἔξε-  
ῆστο αὐτοῖς καθεξῆς, λέγων. 5 Ἐγὼ  
μὲν ἐν πόλει Ἰόππῃ προσεύχο-  
μενος. καὶ εἶδον ἐν ἑκστάσει ὄραμα,  
καταβαῖνον σκεῦός τι ὡς ὀθόνην με-  
τάλιον, τεσσαρσιν ἀρχαῖς καθιεμῶν  
κατὰ τὰ ἑσπέρια. καὶ ἦλθεν ἄχρις ἐμοῦ.

4 But Peter rehears'd the  
matter from the beginning, and  
expounded it by order unto  
them, saying,

5 I was in the city of Jop-  
pa, praying; and in a trance I  
saw a vision, A certain vessel  
descend, as it had been a great  
sheet, let down from heaven  
by four corners; and it came  
even to me.

6 E's

P A R A P H R A S E.

from the Dead. 42 And he commanded us to preach unto the People,  
and to testify, that it is he which was, *from all Eternity*, ordain'd of God  
to be the Judge of Quick and Dead. 43 To him give all the Prophets  
Witness, that through his Name whosoever believeth in him shall re-  
ceive Remission of Sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them  
which heard the Word. 45 And they of the Circumcision, which Be-  
liev'd, were astonish'd, as many as came with Peter, because that on  
the Gentiles also was pour'd out the gift of the Holy Ghost. 46 For  
they heard them speak with Tongues, and magnify God. Then an-  
swer'd Peter, 47 Can any man forbid Water, that these should not  
be baptiz'd, which have receiv'd the Holy Ghost, as well as we? 48 And  
he commanded them to be baptiz'd in the Name of the Lord. Then pray'd  
he for them, that they might receive the Gift of the Holy Ghost. 49 And he  
sent them away, when he had said these things.

VII.  
Cornelius, &c.  
receive the Holy  
Ghost, and are ba-  
ptiz'd.

Chap. XI. And the Apostles and Brethren that were in Judea, heard  
that the Gentiles, viz. *Cornelius, and his House, and Kindred, and near  
Friends*, had also, *as well as several Jews*, receiv'd the Word of God  
by the Ministry of Peter. 2 And when Peter was come up to Jerusalem,  
they that were of the Circumcision, and who, tho' converted to Christianity,  
yet retain'd their Zeal for the Law, and consequently the Observation of  
Circumcision, of not eating any thing Unclean according to the Law, and  
also of not conversing or eating with any Gentile or Uncircumcis'd Person:  
these contended or found fault with Him, i.e. Peter, 3 saying, Thou  
wentest in to Men Uncircumcis'd, and didst eat with them. 4 But Pe-  
ter rehears'd the matter from the beginning, and expounded it by order  
unto them, saying, 5 I was in the City of Joppa, praying; and in a  
trance I saw a Vision, A certain Vessel descend, as it had been a great  
sheet, let down from Heaven by four corners; and it came even to me.

VIII.  
Peter justifies his  
going to Corne-  
lius.

## TEXT.

## TRANSLATION.

6 Εἰς ἣν ἀπένισας χετιόνοι, καὶ ἔιδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τῷ ἕρανι. 7 Ἦκουσα δὲ φωνῆς λεγούσης μοι· Αναστὰς Πέτρε, θύσον καὶ φάγε. 8 Εἶπον δὲ· Μηδὲ μὴ Κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον ἑδέποτε εἰσῆλθεν εἰς τὸ σῶμα μου. 9 Ἀπεκρίθη δὲ μοι φωνὴ ὅτι δούτερος ὅτι τῷ ἕρανι. Α ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνῃς. 10 Τῷτο δὲ ἐγένετο ὅτι τρεῖς· καὶ πάλιν ἀνεσπάρθη ἅπαντα εἰς τὸν ἕρανόν. 11 Καὶ ἰδὼν, ἔξ αὐτῆς τρεῖς ἄνδρες ἐπέστησαν ὅτι τὴν οἰκίαν ἐν ἣ ἡμεῖς, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. 12 Εἶπε δὲ μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς, μηδὲν ἀφαιρέσθαι. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ ὄντες, καὶ εἰσῆλθον εἰς τὸν οἶκον τῶν ἀνδρῶν. 13 Ἀπὸ γὰρ εἶπε τῷ ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ στέντα καὶ εἰπόντα αὐτῷ· Ἀποστείλον εἰς Ἰόππην ἄνδρας, καὶ μετὰπεμψαὶ Σίμωνα τὸν ἐπιχαιρέτην Πέτρον, 14 ὃς λαλήσῃ ῥήματα πρὸς σὲ ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 Ἐν δὲ τῷ ἀρξασθαι με λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοῦς, ὥστε καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. 16 Ἐμνήσθην δὲ

6 Upon the which when I had fastned mine eyes, I consider'd, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answer'd me again from heaven, What God hath cleans'd, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit bad me go with them, nothing doubting. Moreover, these six brethren accompany'd me, and we entered into the man's house.

13 And he shew'd us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose name is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be sav'd.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I

TEXT.

TRANSLATION.

τὸ ῥῆμα· ὁ Κυρίε, ὡς ἔλεγεν· Ἰω-  
άννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ  
βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

17 Εἰ οὖν τι ἴσῃ δωρεὰν ἔδωκεν  
ὑμῖν ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύ-  
ετε ὅτι τὸν Κύριον Ἰησοῦν Χριστόν,  
ὃν δὲ τίς ἡμῶν διωκτὸς καλῶσαι  
Θεόν; 18 Ἀκούσαντες δὲ Ζῆναι  
ἠσυχασαν, καὶ ἐδόξαζον τὸ Θεόν, λέγον-  
τες· Ἀεὶ καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν  
μετάνοιαν ἔδωκεν εἰς ζωὴν.

word of the Lord, how that  
he said, John indeed baptiz'd  
with water; but ye shall be  
baptiz'd with the Holy Ghost.

17 Forasmuch then as God  
gave them the like gift as he  
did unto us, who believ'd on  
the Lord Jesus Christ, what  
was I that I could withstand  
God?

18 When they heard these  
things, they held their peace,  
and glorify'd God, saying,  
Then hath God also to the  
Gentiles granted repentance  
unto life.

19 Οἱ

P A R A P H R A S E.

6 Upon the which when I had fastned mine Eyes, I consider'd, and  
saw four-footed Beasts of the Earth, and wild Beasts, and creeping things,  
and Fowls of the Air. 7 And I heard a Voice saying unto me, Arise,  
Peter; slay, and eat. 8 But I said, Not so, Lord: for nothing com-  
mon or unclean hath at any time entred into my mouth. 9 But  
the Voice answer'd me again from Heaven, What God hath cleans'd,  
that call not thou common. 10 And this was done three times: and  
were drawn up again into Heaven. 11 And behold, immediately there  
were three Men already come unto the House where I was, sent from  
Cesarea unto me. 12 And the Spirit bad me go with them, nothing  
doubting. Moreover, these six Brethren accompany'd me, and we entred  
unto the Man's House: 13 And he shew'd us how he had seen an An-  
gel in his House, which stood and said unto him, Send Men to Joppa,  
and call for Simon, whose surname is Peter: 14 who shall tell thee  
Words, whereby thou and all thy House shall be Sav'd. 15 And as I  
began to speak, the Holy Ghost fell on them, as on us at the beginning.  
16 Then remembred I the Word of the Lord, how that he said, John  
indeed baptiz'd with Water; but ye shall be baptiz'd with the Holy  
Ghost. 17 Forasmuch then as God gave them the like Gift as he did  
unto us, who believ'd on the Lord Lord Jesus Christ, what was I that  
I could withstand God? 18 When they that had contended with Pe-  
ter heard these things, they held their peace, contending no more with  
him about his going to Cornelius &c. but were satisfy'd, and glorify'd  
God, saying, Then has God also to the Gentiles, as well as to Us Jews,  
granted Salvation on the Terms of the Gospel, viz. that by Repentance  
and

## TEXT.

## TRANSLATION.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ  
τῆς θλίψεως τῆς γινομένης ὅτι Σπ-  
φάνω, διήλθον ἕως Φοινίκης καὶ Κύ-  
πρου καὶ Αντιόχειας, μηδενὶ λαλοῦν-  
τες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.

20 Ἦσαν δὲ πῆρες ἐξ αὐτῶν ἄν-  
δρες Κύπριοι καὶ Κυρήναιοι, οἵτινες  
εἰσελθόντες εἰς Αντιόχειαν, ἐλάλου  
πρὸς τοὺς Ἑλλήνας, εὐαγγελίζο-  
μενοι τῷ Κύριον Ἰησοῦν. 21 Καὶ ἡ  
χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε

ἀριθμὸς πιστεύσας ἐπέστρεψεν ὅτι τὸν  
Κύριον. 22 Ἠκούσθη δὲ ὁ λόγος εἰς  
τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱερου-  
λύμοις πρὸς αὐτῶν· καὶ ἐξαπέστειλαν  
Βαρνάβαν διελθεῖν ἕως Αντιόχειας.

23 Ὃς ὡς γενόμενος καὶ ἰδὼν τι-  
χάειν τῷ Θεῷ, ἐχάρη, καὶ παρεκάλει  
πάντας τῇ πνεύματι τῆς καρδίας  
παρακαλεῖν τὸν Κύριον. 24 Ὁππότε  
ἄνθρωπος ἀγαθὸς καὶ πλήρης πνεύματος  
ἀγίου καὶ πίστεως, καὶ ἐπιδεικνύμενος ὄχλος  
ἰσχυρὸς τῷ Κυρίῳ.

25 Εξῆλθε δὲ εἰς Τάρσον ὁ Βαρ-  
νάβας ἀναζητῆσαι Σάβλον· καὶ εὗραν  
αὐτὸν ἠγάγεν αὐτὸν εἰς Αντιόχειαν.

19 Now they which were  
scatter'd abroad upon the per-  
secution that arose about Ste-  
phen, travell'd as far as Phi-  
nicie, and Cyprus, and Antioch,  
preaching the word to none  
but unto the Jews only.

20 And some of them were  
men of Cyprus and Cyrene,  
which when they were come  
to Antioch spake unto the  
\* Gentiles, preaching the Lord  
Jesus.

21 And the hand of the  
Lord was with them: and a  
great number believ'd, and  
turn'd unto the Lord.

22 Then tidings of these  
things came unto the ears of the  
church which was in Jerusa-  
lem: and they sent forth Bar-  
nabas, that he should go as far  
as Antioch.

23 Who when he came, and  
had seen the grace of God, was  
glad, and exhorted them all  
that with purpose of heart  
they would cleave unto the  
Lord.

24 For he was a good man,  
and full of the Holy Ghost,  
and of faith. And much people  
was added unto the Lord.

25 Then departed Barnabas  
to Tarsus; for to seek Saul.  
And when he had found him,  
he brought him unto Antioch.

26 Εὐα-

## ANNOTATIONS.

V. 20. † So it is read, and not Ελληνες in Alex. MS; and it was also in  
Copies us'd by Vulgar Latin, Syr. Arab. and Ethiop. Interpreters. It has been  
chang'd into Ελληνες by some injudicious Person, who did not discern that St. Paul

PARAPHRASE.

and Faith in, and Obedience to Christ, they shall be accepted unto Life eternal.

SECTION V.

Containing an Account of Particulars transacted from the First preaching (A. D. 41.) of the Gospel at Antioch in Syria (call'd all along by St Luke simply Antioch by way of its Eminency above other Cities of that Name) to Barnabas's and Paul's Return from Jerusalem to Antioch A. D. 44. Which Particulars take up Chap. XI. 19 — XII. ult.

19 Now they who were scatter'd abroad upon the Persecution that rose about Stephen, travell'd as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only. 20 And some of them were Men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the (x) Gentiles, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believ'd, and turn'd unto the Lord. 22 Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas (A. D. 41.) that he should go as far as Antioch. Who when he came thither, and had seen the Happy effects of the Grace of God in converting so many there to Christianity, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good Man, and full of the Holy Ghost, and of Faith. And much people was added unto the Lord. 25 Then (A. D. 42.) departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him to Antioch. 26 And it came

I.  
The Gospel is preach'd in Phenicia, Cyprus, and Antioch.

II.  
Barnabas and Saul come to Antioch.

ANNOTATIONS.

mainly opposes the *Εθνικοι* in this verse to the *Ιουδαίοι* in the foregoing; and designs to take notice of the First Conversion of the Gentiles at Antioch, on which Account so great Disputes afterwards arose, as Chap. 15. And it is probable, that these Teachers were encourag'd to preach now to the Gentiles, by having heard before this time of the Conversion of Cornelius. That these Gentiles were *Prostrates of the Gate*, at least some or most of them, is very probable, or not to be doubted.

(x) See the Note foregoing on the Various Reading here.

(y) They

## T E X T.

## TRANSLATION.

26 Εγένετο δὲ αὐτὸς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάσκειν ὄχλον ἰκανόν· ἡσηματίσθη τε ὡρῶτοι ἐν Ἀνιοχείᾳ τὰς μαθητὰς Χριστιανούς.

27 Εἰς ταύτας δὲ ταῦς ἡμέρας κατήλθον ἀπὸ Ἱερουσαλὺμιν ὡρῶται εἰς Ἀνιοχείαν.

28 Ἀναστὰς δὲ εἰς αὐτῶν ὀνόματι Ἀγαβός, ἐσήμανε ἀφ' οὗ πνεύματος, λιμὸν μέγαν μέλλειν ἔσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅτις καὶ ἐγένετο ὑπὸ Κλαυδίου Καίσαρος.

29 Τῶν δὲ μαθητῶν, καθὼς κύπρετό τις, ὥριζ' ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικῶσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. 30 Οὗ καὶ ἐποίησ', ἀποσείλαντες ὡρῶς τὰς πρεσβυτέρους ἀφ' ἑκαστοῦ Βαρνάβαν καὶ Σαῦλον.

Κεφ. ιβ'. Κατ' ἐκείνους δὲ τὸν χρόνον ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσά πιναι τῶν ἀπὸ τῆς ἐκκλησίας. 2 Ἀνέλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου, μαχάραν. 3 Καὶ ἰδὼν ὅτι ἀρετὴν ἔχει τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· (ἦσαν δὲ ἡμέραι τῶν Ἀζύμων) 4 Οἱ καὶ πιάσαντες ἔφερον εἰς φυλακὴν, παραδόντες τέσσαρις τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν· βυλόμενοι μὲν τὸ πάχος ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 Οὗ μὲν οὖν Πέτρος

26 And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were call'd Christians first in Antioch.

27 And in those days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them nam'd Agabus, and signify'd by the spirit, that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determin'd to send relief unto the brethren which dwell in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

## Chap. XII.

Now about that time, Herod the king stretch'd forth his hands to vex certain of the Church.

2 And he kill'd James the brother of John with the sword.

3 And because he saw it pleas'd the Jews, he proceeded further, to take Peter also· (Then were the days of unleaven'd bread.)

4 And when he had apprehended him, he put him in prison, and deliver'd him to the quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept

TEXT.

TRANSLATION.

προῦτο ἐν τῇ φυλακῇ· προσευχὴ δὲ  
ἐκτείνης γινομένη ὑπὸ τῆς ἐκκλησίας  
εἰς τὸ Θεόν ὑπὲρ αὐτοῦ. 6 Ὅτε δὲ  
ἤλθεν αὐτὸν παραλῆναι ὁ Ἡρώδης, τῇ

in prison; but prayer was made  
without ceasing of the church  
unto God for him.

6 And when Herod would  
have brought him forth, the  
νυκτὶ

PARAPHRASE.

me to pass, that a whole year, suppos'd to fall in chiefly with A. D. 43,  
they assembled themselves with the Church, and taught much People;  
the Writer of this Treatise being thought by the Learned to have  
come now One of the Disciples, by the ministry more especially of Saul  
(Paul,) which was the Grounds of his Attending upon St Paul after-  
wards so much as he did: and the Disciples were call'd (y) Christians  
in Antioch.

27 And in those days, (viz. A. D. 43.) came Prophets, i. e. Men who  
des their being of the Ministry, and so having Power to officiate in the  
Christian Assemblies, were endu'd also with the Gift of Prophecy; some  
came now from Jerusalem unto Antioch. 28 And there stood up

of them nam'd Agabus, and signify'd by the Spirit, that there should  
be great dearth throughout all the Roman World or Empire: which  
he to pass in the days of Claudius Cesar, particularly in Judea.

Then the Disciples, every Man according to his Ability, determin'd  
to send relief unto the Brethren, i. e. Christians, which dwelt in Judea:

Which also they did the next year after, viz. A. D. 44, when the  
earth or Famine foretold by Agabus was now actually begun; and sent

to the Elders by the hands of Barnabas and Saul: where by the Elders  
Certainly to be understood at least the Principal men among the Bre-  
thren (mention'd v. 29.) i. e. Christians.

Chap. XII. Now about that time, viz. at the Passover in A. D. 44.  
Herod (s) Agrippa the King stretch'd forth his hands to vex certain of  
the Church. 2 And he kill'd James the brother of John with the Sword.

And because he saw it pleas'd the Jews, he proceeded further, to take  
Peter also. Then were the days of Unleaven'd Bread, i. e. of the Feast

of the Passover. 4 And when he had apprehended him, he put him in  
prison, and deliver'd him to four quaternions of, i. e. sixteen Soldiers to

keep him; intending after the Passover-time, answering to our Easter, to  
bring him forth to the People, to be put to Death before them. 5 Peter

before was kept in Prison; but Prayer was made without ceasing of  
the Church unto God for him. 6 And when Herod would have brought

him forth, he was slain by the sword.

1) They were afore generally call'd by the name of Nazarenes, at least among  
believers.

2) Concerning the several Herods mention'd in the New T. see the 2d Di-  
ctionary before the Gospels.

M

him

III.

A Famine fore-  
told, and the Cha-  
rity of the Chri-  
stians at Antioch  
thereupon, sent  
to Jerusalem by  
Barnabas and  
Saul.

IV.

Herod kills  
James, and im-  
prisons Peter.

## TEXT.

## TRANSLATION.

νυκτὶ ἐκείνῃ ὡς ὁ Πέτρος κοιμώ-  
 μενος μεταξὺ δύο στρατιωτῶν, δεδε-  
 μένος ἀλύσει διπλῇ, φύλακές τε πρὸ  
 τῆς θύρας ἐτήρουν τὴν φυλακίαν.  
 7 Καὶ ἰδὼς, ἄγγελος Κυρίου ἐπέστη,  
 καὶ φῶς ἔλαμψεν ἐπὶ τῷ οἰκήματι·  
 πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου,  
 ἤγειρεν αὐτόν, λέγων· Ανάστα ἐν τα-  
 χέ. Καὶ ἔξέπεσον αὐτῷ αἱ ἀλύσεις  
 ἐκ τῶν χειρῶν. 8 Εἰπέ τε ὁ ἄγγε-  
 λος πρὸς αὐτόν· Περιζώσασαι, καὶ  
 ὑπόδησαι τὰ σανδάλιά σου· Εποίησε  
 δὲ ὅσα. Καὶ λέγει αὐτῷ· Περιβαλοὺ  
 τὸ ἱμάτιόν σου, καὶ ἀκολούθη μοι.  
 9 Καὶ ἐξελθὼν ἠκολούθη αὐτῷ, καὶ  
 οὐκ ᾔδει ὅτι ἀληθὲς ὅτι τὸ γινόμενον  
 ἦν τοῦ ἁγγέλου· ἔδοκε δὲ ὄραμα  
 βλέπειν. 10 Διελθόντες δὲ πρὸς  
 τὴν φυλακὴν καὶ διότρεαν, ἦλθον ὅπου  
 ἦ πύλιον τὴν σιδιμεῖαν, καὶ φέροντες εἰς  
 τὴν πόλιν, ἥτις αὐτομάτῃ ἠνοίχθη αὐ-  
 τοῖς· καὶ ἐξελθόντες πρὸς ἡλθον ῥύμνι  
 μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπὸ  
 αὐτοῦ. 11 Καὶ ὁ Πέτρος γενόμενος  
 ἐπὶ ἑαυτοῦ, εἶπε· Νῦν οἶδα ἀληθῶς  
 ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον  
 αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς  
 Ἡρώδου, καὶ πάσης τῆς πρὸς τοὺς  
 Ἰουδαίους. 12 Συνιδὼν τε  
 ἦλθεν ὅπου ἦ οἰκία Μαρίας τῆς μητρὸς

same night Peter was sleeping  
 between two soldiers, bound  
 with two chains; and the  
 keepers before the door kept  
 the prison.

7 And behold, the angel of  
 the Lord came upon him, and  
 a light shin'd in the prison,  
 and he smote Peter on the side,  
 and rais'd him up, saying, Arise  
 up quickly. And his chains  
 fell off from his hands.

8 And the angel said unto  
 him, Gird thy self, and put on  
 thy sandals: and so he bound  
 him about the waist with his  
 garment, and said unto him, Follow  
 me.

9 And he went out and follow'd  
 him, and \*knew not that it  
 was true which was done by  
 the angel: but thought he saw  
 a vision.

10 When they were past the  
 first and the second ward, they  
 came unto the iron gate, which  
 leadeth unto the city: and this  
 gate open'd to them of its  
 own accord: and they went  
 out, and pass'd on through the  
 street, and forthwith the angel  
 departed from him.

11 And when Peter came to  
 himself, he said, Now I know  
 of a surety, that the Lord  
 hath sent his angel, and hath  
 deliver'd me out of the hand  
 of Herod, and from all the  
 expectation of the Jews.

12 And when he had consid-  
 er'd the thing, he came to the  
 house of Mary the mother of

TEXT.

TRANSLATION.

αἰνῶν, τῷ ὀπικαλυσμῷ Μάρκῳ, ὃ  
 ἦσαν ἱκανοὶ συνηθροισμένοι ὃ ὡσευ-  
 μνοι. 13 Κρέσαντος δὲ ὃ Πέτρῳ  
 ῥύεαν ὃ πυλῶνος, ὡσεὶ ἦλθε πα-  
 ρκὴ ὑπαχῶσαι, ὀνόματι Ῥόδῃ. 14 Καὶ  
 ἀγῶσα ὃ φωνὴν ὃ Πέτρῳ, ὃ πρὸ τῆς  
 ῥῆς ὃκ ἠνοιξε τὸν πυλῶνα, εἰς-  
 αμῶσα δὲ ἀπήγγειλεν ἐστῆσαι ὃ Πέ-  
 τρῳ ὡρὸ ὃ πυλῶνος. 15 Οἱ δὲ ὡρὸς  
 τῷ εἶπον· Μαινῶ. Ἡ δὲ διόχῳ-

of John, whose surname was Mark, where many were gather'd together, praying.

13 And as Peter knock'd at the door of the gate, a damsel came to \*ask who was there, nam'd Rhoda.

14 And when she knew Peter's voice, she open'd not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she con-

είλετο

PARAPHRASE.

in forth, the same night Peter was sleeping between two Soldiers, bound with two chains; and the Keepers before the door kept the Prison. 7 And behold, the Angel of the Lord came upon him, and a light shin'd in the Prison: and he smote Peter on the side, and rais'd him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the Angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy Garment about thee, and follow me. 9 And he went out and follow'd him, and knew not that it was true which was done by the Angel: but thought he saw a Vision. 10 When they were past the first and the second *Company that kept Watch and Ward in the Suburbs where the Prison was*, they came unto the Iron gate that leadeth unto the City, which open'd to them of its own accord: and they went out, and pass'd on thro' one Street, and with the Angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his Angel, and hath deliver'd me out of the hand of Herod, and from all the expectation of the People of the Jews. 12 And when he had consider'd the thing, *or what was best to be done by him*, he came to the house of Mary the Mother of John, whose surname was Mark, where many were gather'd together, praying. 13 And as Peter knock'd at the door of the Gate, a Damsel came to (a) ask who was there, nam'd Rhoda. 14 And when she knew Peter's Voice, she open'd not the Gate for gladness, but ran in, and told how Peter stood before the Gate. 15 And they said unto her, Thou art mad. But she constantly affirm'd that it was

(a) So the Greek word is us'd to signify, as Dr Hammond observes; and so it is in the Margin of our great Bibles, but had better been put into the Text.

## TEXT.

## TRANSLATION.

εἶζέτο ἕως ἔχειν. Οἱ δ' ἔλεγον.  
 Ο ἄγγελος αὐτοῦ ὅτι. 16 Ο  
 δὲ Πέτρος ἐπέμνε κερύων· ἀνοί-  
 ξαντες δὲ εἶδον αὐτὸν, καὶ ἔξέστη-  
 σαν. 17 Κατασείσας δὲ αὐτοῖς τῇ  
 χειρὶ σιγᾶν, δηγίστατο αὐτοῖς πῶς  
 ὁ Κύριος αὐτὸν ἔξήγαγεν ἐκ τῆς  
 φυλακῆς· εἶπε δέ· Απαγγείλατε Ια-  
 κώβω καὶ τοῖς ἀδελφοῖς ταῦτα.  
 Καὶ ἔξελθὼν ἐπορεύθη εἰς ἕτερον  
 τόπον.

18 Γενομένης δὲ ἡμέρας ὡς πά-  
 ραχ· οὐκ ὀλίγ· ἐν τοῖς στρα-  
 πώταις, τί ἄρα ὁ Πέτρος ἐγένετο.  
 19 Ἡρώδης δὲ ὀπιζητήσας αὐτὸν, καὶ  
 μὴ εὐρῶν, ἀνακρίνας τοὺς φύλακας,  
 ἐκέλευσεν ἀπαχθῆναι· καὶ κατελ-  
 θὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καί-  
 σάρειαν, διέτριβεν. 20 Ἦν δὲ ὁ  
 Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σι-  
 δωνίοις· ὁμοθυμαδὸν δὲ πᾶσαι πρὸς  
 αὐτὸν, καὶ πείσαντες Βλάστου τὸν  
 ἐπὶ τοῦ κοιτῶνος τῷ βασιλεῶς, ἡ-  
 τουῶτο εἰρήναι· ὅτι τὸ τρέφεσθαι  
 αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλι-  
 κῆς. 21 Ταχτῇ δὲ ἡμέρᾳ ὁ Ἡρώ-  
 δης ἐδυσάμηνεν ἐαθῆτα βασιλικήν,  
 καὶ καθίσας ἐπὶ τῷ βήματι, ἐδημηγόρει  
 πρὸς αὐτούς. 22 Ο δὲ δῆμος ἐπε-  
 φώνη· Οὐδὲ φωνή, καὶ οὐκ ἀνθρώπου.

stantly affirm'd that it was even  
 so. Then said they, It is his  
 angel.

16 But Peter continued  
 knocking: and when they had  
 open'd the door, and saw him,  
 they were astonish'd.

17 But he beckning unto  
 them with the hand to hold  
 their peace, declar'd unto them  
 how the Lord had brought  
 him out of the prison. And he  
 said, Go shew these things unto  
 James, and to the brethren.  
 And he departed, and went into  
 another place.

18 Now as soon as it was  
 day, there was no small stir  
 among the soldiers, what was  
 become of Peter.

19 And when Herod had  
 sought for him, and found him  
 not, he examin'd the keepers,  
 and commanded that they  
 should be put to death. And  
 he went down from Judea  
 to Cesarea, and there abode.

20 And Herod was highly  
 displeas'd with them of Tyre  
 and Sidon: but they came  
 with one accord to him, and  
 having made Blastus the king's  
 chamberlain their friend, de-  
 fir'd peace; because their coun-  
 try was nourish'd by the king's  
 country.

21 And upon a set day, He-  
 rod array'd in royal apparel,  
 sat upon his throne, and made  
 an oration unto them.

22 And the people gave a  
 shout, saying, It is the voice  
 of a god, and not of a man.

TEXT.

TRANSLATION.

3 Παράκλημα δὲ ἐπάταξεν αὐ-  
τον ἄγγελος Κυρίου, ἀντ' ὧν οὐκ  
ἔφαγε τίμιον δόξαν παρ' Θεοῦ καὶ γὰρ  
ἐκ παλαιότητος ἔξελυξεν.

23 And immediately the  
Angel of the Lord smote him,  
because he gave not God the  
glory: and he was eaten of  
worms, and gave up the ghost.

24 O

PARAPHRASE.

Then said they according to the receiv'd Opinion among the Jews,  
that Good men had their Guardian Angels, It is his Angel. 16 But Pe-  
ter continu'd knocking: and when they had open'd the Door, and saw  
him, they were astonish'd. 17 But he beckning unto them with the  
hand to hold their peace, declar'd unto them how the Lord had brought  
him out of the Prison. And he said, Go shew these things unto James  
the Son of Alphaeus and Brother of our Lord, who was now made (b) Bishop  
of Jerusalem, and to the Brethren. And he departed, and went into an-  
other place of more safety from Herod and the Unbelieving Jews.

18 Now as soon as it was day, there was no small stir among the  
soldiers, what was become of Peter. 19 And when Herod had sought  
for him, and found him not, he examin'd the Keepers, and commanded  
that they should be put to death. And he, i. e. Herod went down from  
Caesarea to Cesarea to celebrate the Solemnity there kept in Honour of Ce-  
sar, and there abode during the Solemnity. 20 And Herod was highly  
pleas'd with them of Tyre and Sidon: but they came with one ac-  
cord to him, and having made Blastus the King's Chamberlain their  
friend, desir'd Peace; because their Country was in great measure nour-  
ish'd by the Corn, and the like, which they had leave to buy or traffick  
in the King's Country, (c) viz. Galilee, Trachonitis, Batanea, &c.  
And upon a Set day, the Second day of the Solemnity aforesaid, He-  
rod array'd in Royal Apparel, which appear'd with a Glorious Lustre by  
means of the Sun's shining upon it, sat on his Throne, and made an Ora-  
tion unto them that were there, specially the Nobles and Governors which  
were come out of the whole Province to that Solemnity. 22 And the  
people gave a Shout, saying in Flattery, It is the Voice of a God that  
speaks, and not of a Man. 23 And immediately the Angel of the Lord  
smote him with a miserable Disease, because he reprehended not the  
people for such their Blasphemous Flattery, and so gave not God the  
glory due to him, by Disowning that he ought to be compar'd to God:  
and he was (d) eaten of Worms, and gave up the Ghost.

V.  
Herod is smote  
by God with a  
Disease, which  
causes his Death.

24 But

ANNOTATIONS.

(b) In this year A. D. 44. was Eusebius made the First Bishop of Antioch in  
Syria, according to Eusebius.

(c) See the 2d Discourse before the Gospels.

(d) To go about to describe the particular manner of this Disease, seems in-  
judicious;

## TEXT.

## TRANSLATION.

24 Ο δὲ λόγος τοῦ Θεοῦ ἤξανε καὶ ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

Κεφ. ιγ'. Ἦσαν δὲ πρὸς ἐν Ἀντιοχείᾳ καὶ τὸ ὄνομα ἐκκλησίαν ὡροφῆν καὶ διδάσκαλοι, οἱ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λύκιος ὁ Κυρηνεὺς, Μανᾶν τε Ἡρώδου τοῦ πετρίρχου σιούτροφον, καὶ Σαῦλον.

2 Λειτουργοῦντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστεύοντων, εἶπε τὸ πνεῦμα τὸ ἅγιον· Αφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ ὡροπέκλημαι αὐτούς. 3 Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσεν. 4 Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τῷ ἁγίῳ, κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

5 Καὶ γινόμενοι ἐν Σαλαμίνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· ἔχον δὲ καὶ Ἰωάννην ὑπηρέτην.

6 Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρον πρὸς μαγὸν ψευδοπροφήτην Ἰδδαμόν, ὃν ὀνομαζομένους Βαρjesus.

7 Ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ ἔτι· ὡροφῆν καλεσάμενον Βαρνάβαν καὶ Σαῦλον,

24 But the word of God grew and multiply'd.

25 And Barnabas and Saul return'd from Jerusalem, where they had fulfill'd their ministry, and took with them John whose surname was Mark.

## Chap. XIII.

Now there were in the Church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon who was call'd Niger, and Lucius of Cyrene, and Manæen who had been brought up with Herod the tetrach, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have call'd them.

3 And when they had fasted and pray'd, and laid their hands on them, they sent them away.

4 So they being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sail'd to Cyprus.

5 And when they were at Salamis, they preach'd the word of God in the synagogues of the Jews: and they had John to their minister.

6 And when they had gone thro' the isle unto Paphos, they found a certain forcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the Deputy of the country, Sergius Paulus, a prudent man; who call'd for Barnabas and Saul,

24 But notwithstanding the Opposition made to Christianity in Judea, yet by the preaching of the Word of God or Gospel, the Christian Church grew and multiply'd. 25 And Barnabas and Saul return'd from Jerusalem, when they had fulfill'd their Ministry, i. e. deliver'd the Contribution of the Christians at Antioch to the Elders of the Christians at Jerusalem, and took with them John whose Surname was Mark.

VI.  
Christianity increases; and Barnabas and Saul return to Antioch.

# SECTION VI.

Containing an Account of the Planting Christianity by St Paul and Barnabas, From their First setting forth on that Design from Antioch in Syria, A. D. 34. ending, or 35. beginning, To their Return thither A. D. 47. Which Particulars take up Chap. XIII. and XIV.

Chap. XIII. Now there were in the Church, that was at Antioch, certain Prophets and Teachers; as Barnabas, and Simeon that was call'd Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the (e) Tetrarch, and Saul. 2 As they Minister'd to the Lord, and Fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the peculiar work whereunto I have call'd them. 3 And when they had Fasted and Pray'd, and laid their hands on them, they sent them away. 4 So they being sent forth by the Holy Ghost, departed from Antioch in Syria unto Seleucia, lying on the Sea-coast of Syria near against the Isle of Cyprus; and from thence they sail'd to Cyprus. And when they were at Salamis, they preach'd the Word of God in the Synagogues of the Jews; and they had also John (f) surnam'd Mark, to their Minister or Attendant. 6 And when they had gone to the Isle unto Paphos, they found a certain Sorcerer; a false Prophet, a Jew, whose name was Barjesus: 7 which was with the Deputy-governor of the Country, Sergius Paulus, a Prudent man; who call'd for

I.  
Paul and Barnabas go from Antioch to Cyprus.

# ANNOTATIONS.

icious; since there is no room but for meer Conjecture, and it might be effected several ways. 'Tis true that Josephus the Jewish Historian says he was taken with Terrible Gripes and Torments of the Guts; but this might be only part of his Punishment.

(e) See the 2d Discourse before the Gospels.

(f) See Chap. 12. 12.

ἐπεζηήτησεν ἀκοῦσαι τὸν λόγον τοῦ  
 Θεοῦ. 8 Αἰγίστατο δὲ αὐτοῖς Ελύ-  
 μας ὁ μάγος, (ὅτι γὰρ μετερ-  
 μιυνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν  
 ἀφαιρεῖν τοὺς ἀνθρώπους ἀπὸ τῆς  
 πίστεως. 9 Σαῦλος δὲ (ὁ ὃς Παῦ-  
 λος) πληθεὺς πνεύματος ἁγίου,  
 καὶ ἀπεισας εἰς αὐτοὺς, 10 εἶπεν·  
 Ὡς πλήρης πονηρῶς δόλου καὶ πάσης  
 ῥαδιουργίας, ἡ δὲ ἀβόλος, ἐχθρὸς πά-  
 σης δικαιοσύνης, ὃς παύσῃ ἀφαιρε-  
 ρῶν τοὺς ὁδὸς Κυρίου τὰς εὐθείας;  
 11 Καὶ νῦν ἰδὲ, χεῖρ ἔχεις ὅτι σε  
 καὶ ἔσθι τυφλός, μὴ βλέπων τὸν ἥ-  
 λιον ἄχρι χειρὸς. Παρασχρῆμα δὲ  
 ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκό-  
 τος· καὶ περιάγων ἐζητεῖ χειραγω-  
 γός. 12 Τότε ἰδὼν ὁ ἀνθύπατος τὸ  
 γεγονός, ὅτις ευσεν, ἐκπλασόμενος  
 ὅτι τῇ διδαχῇ τῆς Κυρίου.

13 Αναχθίτης δὲ ἀπὸ τῆς Πάφου οἱ  
 καὶ τῆς Παύλου, ἦλθον εἰς Πέργην τῆς  
 Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας  
 ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱερουσόλυμα.

14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς  
 Πέργης, ἀφελόντο εἰς Ἀντιόχειαν τῆς  
 Πισιδίας, καὶ ἐσελθόντες εἰς τὴν συναγω-  
 γὴν τῇ ἡμέρᾳ τῆς σαββάτου, ἐκάθισαν.  
 15 Μετὰ δὲ τῇ ἀνάγνωσιν ἔνομον καὶ τῇ  
 τροφῇ, ἀπέστειλαν οἱ ἀρχισυνάγωγοι

and desir'd to hear the word  
 of God.

8 But Elymas the sorcerer  
 (for so is his name by interpre-  
 tation) withstood them, seek-  
 ing to turn away the Deputy  
 from the faith.

9 Then Saul (who also is  
 call'd Paul) fill'd with the  
 Holy Ghost, set his eyes on  
 him,

10 And said, O full of all  
 subtilty and all mischief, thou  
 child of the devil, thou enemy  
 of all righteousness, wilt thou  
 not cease to pervert the right  
 ways of the Lord?

11 And now behold, the  
 hand of the Lord is upon thee,  
 and thou shalt be blind, not  
 seeing the sun for a season. And  
 immediately there fell on him  
 a mist and a darkness; and he  
 went about seeking some to  
 lead him by the hand.

12 Then the Deputy, when  
 he saw what was done, be-  
 liev'd, being astonish'd at the  
 doctrine of the Lord.

13 Now when Paul and his  
 company loos'd from Paphos,  
 they came to Perga in Pam-  
 phylia: and John departing  
 from them, return'd to Jerusa-  
 lem.

14 But when they departed  
 from Perga, they came to An-  
 tioch in Pisidia, and went into  
 the synagogue on the sabbath-  
 day, and sat down.

15 And after the reading of  
 the law and the prophets, the  
 rulers of the synagogue sent

TEXT.

TRANSLATION.

οὗς αὐτοὺς, λέγοντες· Ἄνδρες ἀδελ-  
φοί, εἰ ἔστι λόγος ἐν ὑμῖν ὡς ἀκού-  
ουσιν τοὺς Ἰσραὴλ, λέγετε. 16 Ἀνα-  
στὰς δὲ Παῦλος, καὶ κατακλίνει τῇ  
χειρὶ, εἰπὼν· Ἄνδρες Ἰσραηλῖται, καὶ οἱ  
ἐξέμωμοι τοῦ Θεοῦ, ἀκούσατε. 17 Ὁ  
Θεὸς ὁ λαὸν τούτον Ἰσραὴλ ἐξελέξα-  
το πατέρας ἡμῶν, καὶ τὸν λαόν

unto them, saying, Ye men *and*  
brethren, if ye have any word  
of exhortation for the People,  
say on.

16 Then Paul stood up, and  
beckning with *his* hand said,  
Men of Israel, and ye that fear  
God, give audience.

17 The God of this people  
of Israel chose our fathers,  
and exalted the people when

ὑψώσεν

P A R A P H R A S E.

Barnabas and Saul, and desir'd to hear the Word of God. 8 But  
Elymas, *i. e.* the Sorcerer (for so is his name *Elymas* by interpretation)  
withstood them. 9 Then Saul, (who, *besides the foresaid Hebrew name*,  
is call'd *by a Roman name* Paul) fill'd with the Holy Ghost, *by the*  
*suggestion of the said Holy Ghost* set his eyes on him, 10 and said, O  
all of all Subtily and all Mischief, Thou *who artest* as a Child of the  
evil, *in that* thou art an Enemy of all Righteousness, wilt thou not  
pervert the right way of the Lord? 11 And now behold, the  
hand of the Lord is upon thee, and thou shalt be Blind, not seeing the  
light for a season. And immediately there fell on him a Mist and a Dark-  
ness; and he went about seeking some to lead him by the hand. 12 Then  
his Deputy, when he saw what was done, Believ'd, being astonish'd at  
the *miraculous Power which Paul was thus invested with*, who preach'd  
the Doctrine of the Lord.

13 Now when Paul and his Company, *Barnabas and John Surnam'd*  
*Mark*, loos'd, *i. e.* Sail'd from Paphos in Cyprus, they crossing the Sea to  
Northward came to Perga in Pamphylia, a Province of the Lesser  
Asia largely so call'd: and there John departing from them return'd to  
Jerusalem.

II.  
Thence to Perga  
in Pamphylia.

14 But when they, *i. e.* Paul and Barnabas, departed from Perga, they  
went to Antioch in Pisidia, and went into the Synagogue on the Sab-  
bath-day, and sat down. 15 And after the reading of the Law and  
the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye  
men and Brethren, if ye have any word of Exhortation for the People,  
say on. 16 Then Paul stood up, and beckning with his hand said,  
Men of Israel, and ye *who are not Israelites but Gentiles by Birth*, yet  
Profelytes to the Jewish Religion, and so are such that profess to fear  
the true God, give audience to *what I am about to say*. 17 The God  
of this People of Israel chose our Fathers, and exalted the said People

III.  
Thence to An-  
tioch in Pisidia:  
where Paul  
preaches in the Sy-  
nagogue.

N

from

## TEXT.

## TRANSLATION.

ἔφωσεν αὐτῇ τῇ παροιμία αὐτῇ γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος υἱοῦ τοῦ ἰσχυροῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.

18 Καὶ ὡς πεσσεύοντα ἐτὶ ἑξήκοντα ἔτη ἔτεροφώρησεν αὐτοὺς αὐτῇ τῇ ἐρήμῳ. 19 Καὶ χαλεπὸν ἔργον ἐποίησεν αὐτοῖς πλὴν γῆς αὐτοῦ.

20 Καὶ μετὰ ταῦτα ὡς ἑτεσσεύοντα πεντήκοντα καὶ πενήκοντα ἔδωκε κειραὶς ἕως Σαμουὴλ τῷ προφῆτι.

21 Καὶ κῆρυξεν ἡγήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαῦλ υἱὸν Κίς, αἰδρα ὁκφυλῆς Βενιαμίν, ἔτη πεσσεύοντα.

22 Καὶ μεταστήσας αὐτοὺς, ἡγείρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα. ὦ καὶ εἶπε μαρτυρήσας. Εὗρον Δαβὶδ τὸν τῷ Ἰεσσαί, αἰδρα κατὰ τὴν καρδίαν μου,

ὃς ποιήσει πάντα τὰ θελήματά μου. 23 Τύττε ὁ Θεὸς ἀπὸ τῷ σπέρματι κατ' ἐπαγγελίαν ἡγείρεται Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προ-  
κηρύσσοντες Ἰωάννης πρὸ πρῶ-  
της τοῦ εἰσοῦ αὐτοῦ βάπτισμα με-  
τανοίας πρὸς λαὸν Ἰσραὴλ.

25 Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε. Τίνα με ὑποποιεῖτε εἶναι; ὁκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ,

ἔρχεται μετ' ἐμὲ, ὃς ἔκ εἰμὶ ἀξίος.

they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

18 And about the time of forty years he \* carry'd them a nurse do's her child, in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king; and God gave unto them Saul the son of Kish, a Benjamite, and he reigned forty years.

22 And when he had removed him, he rais'd up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to his promise, rais'd unto Israel a Saviour Jesus:

24 When John had preached before his coming the baptism of repentance to the people of Israel.

25 And as John fulfilled his course, he said, Whom say ye that I am? I am not. But behold, there cometh after me, whose shoes of

TEXT.

TRANSLATION.

ὑπόδημα τῷ ποδῶν λῦσιν. 26 Αἰ-  
 ρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ,  
 οἱ ὃς ὑμῖν φορέσμενοι τὸν Θεόν,  
 καὶ ὁ λόγος τῆς σωτηρίας τῆς ἀπὸ  
 τοῦ Θεοῦ. 27 Οἱ γὰρ κατοικοῦντες ἐν

feet I am not worthy to loose.  
 26 Men and brethren, child-  
 ren of the stock of Abraham,  
 and whosoever among you fear-  
 eth God, to you is the word  
 of this salvation sent.  
 27 For they that dwell at

Ier8-

PARAPHRASE.

in that miserable Condition they liv'd in for a considerable time, when  
 they dwelt as Strangers in the Land of Egypt, and with an high arm  
 brought he them out of it. 18 And about the time of Forty years he  
 carry'd them as a Nurse do's her Child in her Arms, feeding them mi-  
 raculously and otherwise providing for them in the Wilderness. 19 And  
 when he had destroy'd seven Nations in the Land of Chanaan, he di-  
 vided their Land to them by lot. 20 And after that, he gave unto  
 them Judges, about the space of Four hundred and fifty Years, until Sa-  
 mul the Prophet. 21 And afterward they desir'd a King: and God  
 gave unto them Saul the Son of Cis, a Man of the Tribe of Benjamin,  
 for the space of Forty Years. 22 And when he had remov'd him, he  
 rais'd up unto them David to be their King; to whom also he gave Te-  
 stimony, and said, I have found David the Son of Jesse, a Man after  
 mine own Heart, which shall fulfil all my Will. 23 Of this Man's Seed  
 shall God, according to his Promise, rais'd unto Israel a Saviour Jesus:  
 who when John Baptist had first preach'd before his coming the Baptism  
 of Repentance to all the People of Israel. 25 And as John fulfill'd his  
 office, he said, Whom think ye that I am? I am not he. But behold,  
 there cometh one after me, whose Shoes of his Feet I am not worthy to  
 loose. 26 Men and Brethren, Children of the Stock of Abraham, and  
 whosoever among you, *tho' he be not of the Stock of Abraham, yet* fears  
 God, to you is the Word of this Salvation sent. 27 For they that  
 dwell

ANNOTATIONS.

18. † It is read *ἐκφορέηται*, and not *ἐκπορέηται*, in Alex. Cant. and some  
 MSS. as also in Hesychius: And so likewise it was in the Copies us'd by  
 the Latin, Syr. Arab. and Ethiop. Interpreters; and so it is in the LXX. Ver-  
 sion Deut. 1. 31. to which St Paul or Luke here doubtless refers. Besides, the  
 Reading is not so agreeable to Matter of Fact; God not *suffering* but *pur-  
 suing* their Evil manners frequently in the Wilderness, and that in an Exem-  
 plary manner.

19. † It is read *κατακληροδόμηται*, not *κατακληρονομήται*, in Alex. Cant. and many  
 MSS. and in Chrysostom and Oecumenius; and lastly in LXX. Version  
 1. 38. to which St Paul or Luke here refers.

## TEXT.

## TRANSLATION.

Ιερουσαλήμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ ταῖς φωνὰς τῶν προφητῶν ταῖς κατὰ πάντων σαββατον ἀναγιγνωσκόμενας, κείναντες, ἐπλήρωσαν. 28 Καὶ μηδεμίαν αἰτίαν θανάτου εὑρίντες, ἤτησαντο Πιλάτον ἀναγεῖν αὐτόν. 29 Ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. 30 Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν. 31 Ὃς ὥρθη ὅτι ἡμέρας πλείους τοῖς συναβᾶσιν αὐτοῦ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινες εἰσι μάρτυρες αὐτοῦ πρὸς τὸ λαόν. 32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα ὅτι ὁ Θεὸς ἐπέπληρωκε τοῖς τέκνοις αὐτοῦ ἡμῖν, ἀναστήσας Ἰησοῦν. 33 ὥς καὶ ἐν τῷ ψαλμῷ τῷ δούτῳ γεγραπται. Υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γενένηκα σε. 34 Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς ἀφθόρεον, οὕτως εἰρηκεν. Ὅτι δώσω ὑμῖν τὰ ὅσα Δαβὶδ τὰ πιστά. 35 Διὸ καὶ ἐγὼ ἐτέρω λέγω. Οὐ δώσεις τὸν ὅσιόν σου εἰς ἀφθόρεον. 36 Δαβὶδ μὴ γὰρ ἰδίᾳ γενεᾷ καταστήσας τῇ

Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And tho' they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God rais'd him from the dead.

31 And he was seen many days of them which came with him from Galilee to Jerusalem; who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath rais'd Jesus again:

33 As it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he rais'd him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David after he had served his own generation

TEXT.

TRANSLATION.

τῷ Θεῷ βελῆ κοιμήθη, καὶ ὤψα-  
 τήθη πρὸς πατέρας αὐτοῦ, καὶ εἶ-  
 δε διαφθορὰν. 37 Οἱ δὲ ὁ Θεὸς  
 ἤγειρεν, καὶ εἶδε διαφθορὰν. 38 Γνω-  
 ρὴ οὖν ἔτω ὑμῖν, ἀνδρες ἀδελφοί,

the will of God, fell on sleep,  
 and was laid unto his fathers,  
 and saw corruption :

37 But he whom God rais'd  
 again, saw no corruption.

38 Be it known unto you  
 therefore, men and brethren,

ὅτι

P A R A P H R A S E.

dwell at Jerusalem, and their Rulers, because they knew him not, *i. e.*  
*knew or acknowledg'd not Jesus to be Christ,* nor yet knew *the True*  
*meaning of the Voices, i. e. Writings of the Prophets* which are read  
 every Sabbath-day, they have fulfill'd them in condemning him. 28 And  
 tho' they found no *just* cause of Death in him, yet desir'd they Pilate that  
 he should be slain. 29 And when they had fulfill'd all that was writ-  
 ten of him, they took him down from the Tree, and laid him in a Se-  
 pulchre. 30 But God rais'd him from the Dead. 31 And he was  
 seen many days of them which came up with him from Galilee to Jeru-  
 salem; who are his Witnesses unto the People. 32 And we declare  
 unto you glad Tidings, *viz. how that the Promise which was made unto*  
*the Fathers, viz. Abraham, &c. that in his Seed should All the Nations of*  
*the Earth be blessed, and the like;* God hath fulfill'd the same unto us  
 their Children in that he hath rais'd up Jesus again *from the Dead,*  
*whereby he has given us unexceptionable Proofs of Jesus being the Mes-*  
*ias, in whom all the Nations of the Earth should be bless'd; or which*  
*comes to the same, that the said Jesus is in an eminent manner the Son of*  
*God:* 33 As it is also written in the second Psalm, Thou art my Son, this  
 day have I begotten thee; *which words, tho' applicable to David in one*  
*sense, yet were principally intended as a Prophecy of Jesus being the Son*  
*of God in a much more eminent manner than David, and that He should*  
*be declar'd to be such by his Resurrection.* 34 And as concerning that  
 he rais'd him up from the Dead, now no more to *dye again, and so re-*  
*turn to Corruption (as several (g) others rais'd from the Dead have done*  
*or shall do,) he said on this wise (h) I will give you the Sure, or Never-*  
*ceasing Mercies of David, i. e. promis'd to David, viz. that Christ de-*  
*scended from David should Reign for ever and ever.* 35 Wherefore he  
 says also in another (i) Psalm, Thou shalt not suffer thine Holy One to  
 see Corruption. 36 For David after he had serv'd his own Generation  
 by the will of God, fell on sleep, and was laid unto his Fathers, and  
 saw Corruption: 37 But he whom God rais'd again, saw no Cor-  
 ruption. 38 Be it known unto you therefore, Men and Brethren, that

(g) Lazarus, the Widows Son of Nain, Tabitha of Joppa, &c.

(h) *I sai.* 55. 3.

(i) *Psal.* 16. 10.

## TEXT

## TRANSLATION

ὅτι διὰ τοῦτο ὑμῖν ἄφεσις ἁμαρ-  
 τῶν καταγγέλλεται. 39 Καὶ διὰ  
 πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ  
 νόμῳ Μωσέως δικαιοσύνην, ἐν τῷ-  
 τῷ πᾶσι ὁ πιστεύων δικαιούται.  
 40 Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑ-  
 μᾶς τὸ εἰρημνόν ἐν τοῖς προφήταις.  
 41 Ἰδετε οἱ καταφρονεῖται, καὶ θαυ-  
 μάσατε καὶ ἀφαισθήσεσθε. ὅτι ἔργον  
 ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν,  
 ἔργον ᾧ ἂν μὴ πιστεύσητε ἵνα πᾶς ἐκ-  
 διηγῇται ὑμῖν.

42 Εξιόντων δὲ ἐκ τῆ συναγωγῆς  
 τῶν Ἰουδαίων, ἤρξαντο καὶ ἔθνη εἰς  
 τὸ μεταξὺ σάββατον λαληθῆναι αὐ-  
 τοῖς τὰ ῥήματα ταῦτα. 43 Αὐτί-  
 σις δὲ τῆ συναγωγῆς ἠκολούθησεν πολ-  
 λοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων ὁμοση-  
 λύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵ-  
 πνες προσλαλῶντες αὐτοῖς, ἐπειθον  
 αὐτοὺς ἐπιμῦναι τῇ χάριτι τοῦ Θεοῦ.  
 44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν  
 πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν  
 λόγον τοῦ Θεοῦ. 45 Ἰδόντες δὲ οἱ Ἰου-  
 δαῖοι τὴν ὄχλην, ἐπλήσθησαν ζήλου,  
 καὶ ἀντίλεγον τοῖς ὑπὸ τοῦ Παύλου λέ-  
 γομένοις, ἀντιλέγοντες καὶ βλασφημῶν-  
 τες. 46 Παύρησιασάμενοι δὲ ὁ Παῦ-  
 λος καὶ ὁ Βαρνάβας, εἶπον· Ὑμῖν ἔγωγε  
 ἀναγκαῖον ὡρῶτον λαληθῆναι τὸν λόγον

that thro' this man is preach'd  
 unto you the forgiveness of  
 sins:

39 And by him all that be-  
 lieve are justify'd from all  
 things, from which ye could  
 not be justify'd by the law of  
 Moses.

40 Beware therefore, lest  
 that come upon you, which is  
 spoken of in the prophets,

41 Behold, ye despisers, and  
 wonder, and perish: for I work  
 a work in your days, a work  
 which you \*will in no wise  
 believe, tho' a man declare it  
 unto you.

42 And when the Jews were  
 gone out of the synagogue, the  
 Gentiles besought that these  
 words might be preach'd to  
 them the next sabbath.

43 Now when the congre-  
 gation was broken up, many of  
 the Jews, and religious profe-  
 lytes follow'd Paul and Barna-  
 bas; who speaking to them,  
 perswaded them to continue in  
 the grace of God.

44 And the next sabbath-day  
 came almost the whole city to-  
 gether to hear the word of  
 God.

45 But when the Jews saw  
 the multitudes, they were fill'd  
 with envy, and spake against  
 those things which were spoken  
 by Paul, contradicting and  
 blaspheming.

46 Then Paul and Barnabas  
 wax'd bold, and said, It was  
 necessary that the word of God  
 should first have been spoken

TEXT.

TRANSLATION.

τῷ Θεοῷ· ἐπειδὴ δὲ ἀποθῆκε αὐ-  
τὸν, καὶ οὐκ ἄξιός ἐστιν εἶναι  
αὐτὸς τῆς αἰωνίου ζωῆς, ἰδοὺ, σπερό-  
μεθα εἰς τὰ ἔθνη. 47 Οὕτω γὰρ  
ἐντολὰται ἡμῖν ὁ Κύριος· Τέ-  
λειξά σε εἰς φῶς ἐθνῶν, τῷ εὐαγ-  
λίῳ σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς.

to you: but seeing ye put it  
from you, and judge your  
selves unworthy of everlasting  
life, lo, we turn to the Gentiles.

47 For so hath the Lord  
commanded us, saying, I have  
set thee to be a light of the  
Gentiles, that thou shouldst be  
for salvation unto the ends of  
the earth.

48 Ἀρχόντα

PARAPHRASE.

thro' this Man is preach'd unto you the perfect or full Forgiveness of  
Sins; viz. not only as to this World, but also as to the next: 39 and con-  
sequently by him All that believe, and live conformably to their Belief of the  
Gospel, are justify'd from all things, i. e. Sins, from which ye could not be  
justify'd by the Law of Moses (*k*) taken in Contradiction to the Gospel.  
40 Beware therefore, lest, thro' your Unbelief, that (*l*) come upon you,  
which is spoken of in the Prophets, 41 Behold, ye despisers, and won-  
der, and perish: for I work a work in your days, a work which you will  
in no wise believe, tho' a man declare it unto you.

42 And when the Jews were gone out of the Synagogue, the Gen-  
tiles besought that these words might be preach'd to them the next Sab-  
bath. 43 Now when the Congregation was broken up, many of the  
Jews and religious Profelytes, being become Converts to Christianity,  
follow'd Paul and Barnabas for to be further instructed in private; who  
speaking to them by way of further Instruction, withall perswaded them  
to continue in the Grace of God, i. e. Profession of Christianity, notwith-  
standing all the Opposition and Persecution they might meet with on that  
account. 44 And the next Sabbath-day came almost the whole City to-  
gether to hear the Word of God. 45 But when the Jews saw the mul-  
titudes, they were fill'd with envy, and spake against those things which  
were spoken by Paul, Contradicting and Blaspheming. 46 Then Paul  
and Barnabas wax'd bold, and said to the Unbelieving Jews (*mention'd v.*  
*5.*) It was necessary (*m*) in Obedience to the Command of Christ, that the  
Word of God should first have been spoken to you: but seeing ye put  
it from you, and judge your selves unworthy of everlasting Life, lo,  
we turn to the Gentiles. 47 For so has the Lord commanded us, say-  
ing of Christ, (*n*) I have set Thee to be a Light of the Gentiles, that  
thou shouldst be for Salvation unto the ends of the Earth. 48 And

IV.  
Paul preaches a-  
gain the next Sab-  
bath; and then  
He and Barnabas  
go to Iconium.

(*k*) See my Discourse before the Epistle to the Romans.

(*l*) *Isai.* 29. 14. *Hab.* 1. 5.

(*m*) *Matt.* 10. 6. *Ch.* 3. 26. *Rom.* 1. 16.

(*n*) *Isai.* 49. 6. *Luke.* 2. 32.

when

## TEXT.

## TRANSLATION.

48 Ακούοντα δὲ τὰ ἔθνη ἔχαρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου. καὶ ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. 49 Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. 50 Οἱ δὲ Ἰουδαῖοι πρῶτοναι τὰς σεβομένης γυναῖκας καὶ τὰς εὐχήμονας, καὶ τὴν ὁρώμενην τῆς πόλεως, καὶ ἐπήγειραν διαβόλῳ ὅτι τὸ Παῦλον καὶ τὸ Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῆς πόλεως αὐτῶν. 51 Οἱ δὲ ἐκπνεύσαντες τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 Οἱ δὲ μαθηταὶ ἐπληρύντο χαρᾶς καὶ πνεύματος ἁγίου.

Κεφ. ιδ'. Εγένετο δὲ ὅτι Ἰκόνιῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι ὅπως ὅτε πεισεῖται Ἰουδαῖοι τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 Ἰκκὸν μὲν οὖν χρόνον διέτριβαν παρρησιαζόμενοι ὅτι τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως. καὶ οἱ μὲν ἦσαν

48 And when the Gentiles heard this, they were glad, and glorify'd the word of the Lord: and as many as were ordain'd to eternal life, believ'd.

49 And the word of the Lord was publish'd throughout all the region.

50 But the Jews stir'd up the \* women of quality of the religion, and the chief men of the city, and rais'd persecution against Paul and Barnabas, and expell'd them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were fill'd with joy, and with the Holy Ghost.

## Chap. XIV.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the \* Gentiles believ'd.

2 But the unbelieving Jews stir'd up the Gentiles, and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held

TEXT.

TRANSLATION.

καὶ τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 Ὡς δὲ ἐγένετο ὁρμή ἐν Ἰωνί τε καὶ Ἰουδαίῳ σὺν τοῖς ἄρ-  
χοσιν αὐτῶν, ὑβρίσαι καὶ λιθοβο-  
ρῆσαι αὐτοὺς, 6 σμικρόντες κατέ-  
φυγον εἰς τὰς πόλεις τῆς Λυκαο-  
νίας, Λύστραν καὶ Δέρβειν, καὶ τὴν

with the Jews, and part with the Apostles.

5 And when there was an assault made both of the Gen- tiles, and also of the Jews, with their rulers, to use *them* de- spitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the

δε.

P A R A P H R A S E.

When the Gentiles heard this, they were glad, and Glorify'd the Word of the Lord: and as many as were *sincerely and religiously dispos'd to re- ceive the Truth and obey it, and so to become such as are, by the Terms of the Gospel*, ordain'd to Eternal Life, *accordingly* believ'd. 49 And the Word of the Lord was publish'd throughout all the Region. 50 But the Unbelieving Jews stirr'd up the Women of Quality of their Religion, and the Chief Men of the City, and rais'd persecution against Paul and Barnabas, and expell'd them out of their Coasts. 51 But they shook the Dust of their Feet against them, *according to our (o) Lord's Di- rection*, and came to Iconium. 52 And *such of the Inhabitants of that place and Country, viz. Antioch and Pisidia, as were become Disciples*, were fill'd with Joy, *at the Happiness of their being enlighten'd with the Truth of the Gospel*, and with the Holy Ghost.

Chap. XIV. And it came to pass in Iconium, that they went both to- gether into the Synagogue of the Jews, and so spake, that a great mul- titude both of the Jews, and also of the Gentiles believ'd. 2 But the Unbelieving Jews stirr'd up the Gentiles, and made their Minds Evil- lected against the Brethren. 3 Long time therefore abode they speak- ing boldly in the Lord, who gave Testimony to the Word of his Grace, *to the Gospel, the Knowledge whereof was thus vouchsaf'd unto them of his Grace or Mercy, and the Belief whereof was accompany'd with the Graces and Gifts of the Holy Ghost; and to this his Gospel the Lord gave Testimony, in that he granted Signs and Wonders to be done by their hands.* 4 But the multitude of the City was divided: and part held with the Jews, and part with the Apostles. 5 And when there was an Assault made both of the Gentiles, and also of the Jews, with their Rulers, to use them despitefully, and to stone them, 6 they were ware of it, and fled unto Lystra and Derbe, Cities of Lycaonia, and

V.

Many at Iconium become Christians: whence the Apo- stles go to Lystra and Derbe.

(o) Matt. 10. 14.

## TEXT.

## TRANSLATION.

ᾠείχων· 7 καὶ ἐκ ἧσαν εὐαγγε-  
λιζόμενοι.

8 Καὶ τις ἀνὴρ ἐν Λύστρῃς ἀ-  
διώατο τοῖς ποσὶν ἐκείνητο, καλὸς  
ἐκ κοιλίας μητρὸς αὐτοῦ ὡς ἀρχόν,  
ὃς οὐδέποτε ᾠεπεπατήκει. 9 Οὗ-

τος ἤκουε τοῦ Παύλου λαλοῦντος·  
ὃς ἀπενίσας αὐτὸν, καὶ ἰδὼν ὅτι πίπνι  
ἐκ τῆ σωθῆναι, 10 εἶπε μεγάλη  
τῇ φωνῇ· Ανάστη ὅτι τὰς πόδας  
σου ὀρθός. Καὶ ἤλλετο καὶ ᾠεπάτη.

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ  
Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν, Λυ-  
καονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες  
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. 12 Ε-

κέλευν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ  
Παῦλον, Ἑρμῆν· ἐπειδὴ αὐτὸς κτὶ ὁ  
ἡγούμενος τῶν λόγων. 13 Ο δὲ ἱερεὺς τῆ  
Διὸς τῶν ὄντων πρὸς τὴν πόλιν αὐτῶν,  
ταύρους καὶ σέμματα ὅτι τὰς πυλῶνας  
ἐνέγκας, συν τοῖς ὄχλοις ἤθελε θύειν.

14 Ακούσαντες δὲ οἱ δόποστοι Βαρ-  
νάβαν καὶ Παῦλον, ἀφῆρξάντες τὰ  
ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχ-  
λον, κράζοντες, 15 καὶ λέγοντες· Ἄν-  
δρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιο-  
παθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελι-  
ζόμενοι ὑμᾶς ἀπὸ τῆς πίστεως τῆς ματαίας  
ὅτι πρέφειν ὅτι τὸν θεὸν τὸν ζῶντα,  
ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὸν

region that lieth round about.  
7 And there they preach  
the gospel.

8 And there sat a certain  
man at Lystra, impotent in his  
feet, being a cripple from his  
mothers womb, who never had  
walk'd.

9 The same heard Paul  
speak: who stedfastly beheld  
him, and perceiving that  
he had faith to be heal'd,

10 Said with a loud voice,  
Stand upright on thy feet. And  
he leap'd and walk'd.

11 And when the people  
saw what Paul had done, they  
lift up their voices, saying,  
In the speech of Lycaonia, The  
gods are come down to us in  
the likeness of men.

12 And they call'd Barna-  
bas, Jupiter; and Paul, Mer-  
cury, because he was the chief  
speaker.

13 Then the priest of Ju-  
piter, which was before the  
city, brought oxen and gar-  
lands unto the gates, and would  
have done sacrifice with the  
people.

14 Which when the Ap-  
ostles, Barnabas and Paul, heard  
of, they rent their cloaths, and  
ran in among the people, cry-  
ing out,

15 And saying, Sirs, why  
do ye these things? We also are  
men of like passions with you,  
and preach unto you, that you  
should turn from these vanities  
unto the living God, which  
made heaven, and earth, and

TEXT.

TRANSLATION.

ἐλασαν, καὶ πάντα τὰ ἐν αὐτοῖς.  
6 Ὁς ἐν ταῖς παρεχόμεναις γε-  
νέαις εἶασε πάντα τὰ ἔθνη πορεύεσθαι  
ἐν ὁδοῖς αὐτῶν. 17 Καὶ τοι γε  
ἐμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγα-  
πῶν, ἐρανόθεν ἡμῖν ὑετὸς διδύς  
καρπὸς καρποφόρος, ἐμπιπλὼν τρο-  
φῆς καὶ εὐφροσύνης. ταῖς καρδίαις ἡμῶν.

the sea, and all things that are therein:

16 Who in times past suf-fer'd all \* the Gentiles to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful sea-sons, filling our hearts with food and gladness.

18 Καὶ

PARAPHRASE.

to the Region that lieth round about: 7 and there they preach'd the Gospel.

8 And there sat a certain Man at Lystra, impotent in his Feet, being cripple from his Mothers womb, who never had walk'd. 9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had Faith to be heal'd, 10 said with a loud voice, Stand upright on thy Feet. And he leap'd and walk'd. 11 And when the People saw what Paul had done, they lift up their Voices, saying in the Speech of Lycaonia, The Gods are come down to us in the likeness of Men. 12 And they call'd Barnabas, Jupiter; and Paul, Mercury; because he was the chief Speaker. 13 Then the Priest of Jupiter, which was before the City, i. e. whose Temple, with his Idol or Image therein, was without the City, brought Oxen, and Garlands to put on the Oxen that were to be sacrific'd, according to their Religious Rites; these they brought to the doors of the House where Paul and Barnabas were, and would have offered the Sacrifice, together with the People, unto the Apostles as Gods.

Which when the Apostles, Barnabas and Paul, heard of, they rent their Cloaths in Detestation of what was going to be done, and ran in among the People, crying out, 15 and saying, Sirs, why do ye these things? We also are Men of like Passions with you, and preach unto you, that ye should turn from these Vanities, i. e. Idol-false-Gods, Jupiter and Mercury and the like, unto the living God, which made Heaven, Earth, and the Sea, and all things that are therein: 16 Who in times past suffer'd all the Gentiles to walk in their own ways, without being known his Will to them by Revelation, as he did afore to the Jews, and does now to the Gentiles also by the preaching of the Gospel. Nevertheless, he left (p) not himself without witness among the Gentiles hitherto, in that he did Good, and gave us Rain from Heaven and fruitful Seasons, filling our Hearts with Food and Gladness; whence the

VI.  
Paul cures a lame man at Lystra.

## TEXT.

## TRANSLATION.

18 Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τῷ μὴ θύειν αὐτοῖς.

19 Επὶ ἦλθον δὲ ὅππῃ Ἀνιοχίαις καὶ Ἰκονίῃς Ἰερωδοῖ, καὶ πείσαντες τῆς ὄχλους, καὶ ληθάναντες τὸ Παῦλον, ἔσυρον ἔξω τὸ πόλεως, νομίσαντες αὐτὸν τεθνήσκειν.

20 Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἔξηλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

21 Εὐαγγελιστάμενοι τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱερογούους, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀνιόχειαν.

22 Επισηεῖζοντες τοὺς ψυχὰς τῶν μαθητῶν, ὥσθ' ἀκαλουῶντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

23 Χειροτονήσαντες δὲ αὐτοῖς ὁριζουμένους καὶ ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν.

24 Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν. 25 Καὶ λαλήσαντες οὗτοι Πέργην τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. 25 καὶ καὶ ἔπειτα ἀπέπλευσαν εἰς Ἀνιόχειαν· ὅθεν ἦσαν

18 And with these sayings scarce restrain'd they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having ston'd Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 And when they had preach'd the gospel to that city, and had taught many, they return'd again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must thro' much tribulation enter into the kingdom of God.

23 And when they had ordain'd them elders in every church, and had pray'd with fasting, they commended them to the Lord, on whom they believ'd.

24 And after they had pass'd throughout Pisidia, they came to Pamphylia.

25 And when they had preach'd the word in Perga, they went down unto Attalia:

26 And thence sail'd to Antioch, from whence they

παραστῆται

TEXT.

TRANSLATION.

παρεδεδωμένοι τῇ χάριτι τοῦ  
Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

been recommended to the grace  
of God, for the work which  
they fulfill'd.

27 Παρεγενόμενοι δὲ καὶ συνα-  
γάγητες πρὸ ἐκκλησίας, ἀνήγγει-  
λαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐ-

27 And when they were  
come, and had gather'd the  
church together, they rehears'd  
all that God had done with

τῷ,

PARAPHRASE.

Gentiles, by the Light of Natural Reason, might have inferr'd, that there  
was a God, who made and preserv'd and govern'd the World; and also  
that the said God was Good and Gracious; and therefore that all their  
Religious Worship ought to have been directed to him. 18 And with  
these sayings scarce restrain'd they the People, that they had not done  
Sacrifice unto them.

19 And some time after, there came thither certain Jews from An-  
tioch in Pisidia, and Iconium, who perswaded the People to fall upon  
the Apostles, and having (9) ston'd Paul, drew him out of the City, sup-  
posing he had been dead. 20 Howbeit, as the Disciples stood round  
about him, he rose up, and came into the City; and the next day he de-  
parted with Barnabas to Derbe.

21 And when they had preach'd the Gospel to that City, and had  
taught many, they return'd again to Lysra, and to Iconium, and An-  
tioch, 22 confirming the Souls of the Disciples, and exhorting them  
to continue in the Faith, and telling them that we Christians must thro'  
much Tribulation, by reason of the Wickedness of Men, enter into the  
Kingdom of God. 23 And when they had ordain'd them Elders in  
every Church, and had pray'd with fasting, they commended them to  
the Protection and Grace of the Lord Jesus, on whom they now be-  
liev'd. 24 And after they had pass'd throughout Pisidia, they came to  
Pamphylia. 25 And when they had preach'd the Word in Perga, they  
went down unto Attalia: 26 And thence sail'd to Antioch in Syria,  
from whence they first set out, and had been recommended to the Grace,  
i.e. Protection and Assistance of God, by the Prayers of the Church there,  
for to enable them to perform the Work they were sent about, and which  
they had accordingly now fulfill'd. 27 And when they were come, and  
had gather'd the Church together, they rehears'd all that God had done

VII.

Where he is at  
length ston'd; but  
reviving goes to  
Derbe.

VIII.

From Derbe, Paul  
and Barnabas re-  
turn to Lysra &c.  
and so to Antioch  
in Syria.

ANNOTATIONS.

(9) It seems very rightly observ'd by Expositors, that God permitted Paul to  
be here ston'd, for a Punishment of his consenting to, and having a part in the  
stoning of Stephen.

with

## TEXT

## TRANSLATION

πάν, καὶ ὅπ' ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. 28 Διέτριβον δὲ ἐὰν χρόνον οὐκ ὀλίγον σὺ τοῖς μαθηταῖς.

Κεφ. ιε'. Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τὰς ἀδελφάς· ὅτι ἐὰν μὴ περιτέμνησθε κατὰ τὸν Μωϋσέως, οὐ δύνασθε σωθῆναι.

2 Γενομένης αὐτοῖς συστάσεως καὶ συζητήσεως ἐκ ὀλίγης καὶ Παύλῳ καὶ καὶ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ πινὰ ἄλλους ἐξ αὐτῶν πρὸς τὰς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τῆς ζητήματις τύτης. 3 Οἱ μὲν οὖν προπεμφθέντες ἀπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγόμενοι ἐπιπορευόμενοι τῇ ἐξουσίᾳ καὶ ἐποίουν χάριν μεγάλην παντ τοῖς ἀδελφοῖς.

4 Παραγινόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀκηγέειν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. 5 Ἐξαίεσθ' δὲ τινες τῆς ἀπὸ τῆς αἵρέσεως τῆς Φαρισαίων πεπιστευκότες, λέγοντες· Ὅτι δεῖ περιτέμνειν αὐτούς, ἡρατὶ γέλλειν τε τὴν τὴν νόμον Μωϋσέως.

6 Συναχθῆσαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τῆς λόγου τύτης. 7 Πολλῆς δὲ συζητήσεως

them, and how he had open'd the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

## Chap. XV.

And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcis'd after the manner of Moses, ye cannot be sav'd.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determin'd that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and elders about this question.

3 And being brought on their way by the church, they pass'd thro' Phenice and Samaria, declaring the conversion of the Gentiles: and they caus'd great joy unto all the brethren.

4 And when they were come to Jerusalem, they were receiv'd of the Church, and of the Apostles and elders, and they declar'd all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believ'd, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the Apostles and elders came together to consider of this matter.

7 And when there had been

TEXT

TRANSLATION.

πολλοὶς, ἀναστὰς Πέτρος εἶπε πρὸς  
αὐτούς· Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστα-  
θε ὅτι ἀπὸ ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν  
ἐμοῖς

much disputing, Peter rose up  
and said unto them, Men and  
brethren, ye know how that  
a good while ago God made

choice

PARAPHRASE.

with them, and how he had open'd the door of Faith unto the Gen-  
tiles. 28 And there they abode long time with the Disciples.

SECTION VII.

*Containing an Account of the Rise and Synodical Decision of  
the Question concerning the Necessity of Circumcision, and of  
observing the Law. Which Particulars were transacted A. D.  
49, and take up Chap. XV. 1 — 35.*

Chap. XV. And after Paul and Barnabas had abode long time, viz.  
out Two years, at Antioch, certain Men, who came down thither from  
Judea, taught the Brethren, and said, Except ye Gentile Converts be Cir-  
cumcis'd, and observe other Rites of Religion, after the manner prescrib'd in  
the Law of Moses, ye cannot be Sav'd only by the Belief of, and Obe-  
dience to the Gospel. 2 When therefore Paul and Barnabas had no small  
Attention and disputation with them, they determin'd that Paul and  
Barnabas, and certain other of them, should go up to Jerusalem unto  
the Apostles and Elders about this Question. 3 And being brought on  
their way by the Church, they pass'd thro' Phenice and Samaria, de-  
claring the Conversion of the Gentiles: and they caus'd great joy unto  
the Brethren. 4 And when they were come to Jerusalem, they were  
receiv'd of the Church, and of the Apostles and Elders, and they de-  
clar'd all things that God had done with, i. e. by them among the Gen-  
tiles. 5 But there rose up certain of the Sect of the Pharisees which  
believ'd, that were as Zealous at Jerusalem for the Law, as they  
were at Antioch, (i. e. that came down to Antioch,) saying, That it was needful to cir-  
cumcise them, i. e. the Gentile Converts, and to command them to keep  
the Law of Moses.

6 And the Apostles and Elders came together for to consider of this  
matter. 7 And when there had been much Disputing, Peter rose up  
and said unto them, Men and Brethren, ye know how that a good  
while ago, viz. about ten or eleven years afore, in A. D. 38 or 39, which  
may be esteem'd in the Former part or Beginning of our Ministry after  
Christ's Ascension and the Descent of the Holy Ghost, God made choice

among

I.  
Paul and Barnabas go up to Je-  
rusalem about the  
Question con-  
cerning the Ne-  
cessity of Circum-  
cision, &c.

II.  
Peter's Speech  
hereupon.

## TEXT.

## TRANSLATION.

ἡμῖν ἐξελέξατο ἀπὸ τῆς τῶματός μου  
ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου,  
καὶ πιστεῦσαι. 8 Καὶ ὁ καρδιογνώ-  
στης Θεὸς ἐμαρτύρησεν αὐτοῖς, διὲς αὐ-  
τοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ  
ἡμῖν. 9 Καὶ οὐδὲν διέκρινε μεταξὺ  
ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας  
ταῖς καρδίαις αὐτῶν. 10 Νῦν οὖν πᾶ-  
σι πειράζετε τὸν Θεόν, ὅτι θεῖα ζυγὴ  
ἐπὶ τῇ τράχηλοι τῶν μαθητῶν, ὃν ὅτε  
οἱ πατέρες ἡμῶν ὅτε ἡμεῖς ἰσχύσαμεν  
βαστάσαι; 11 Ἀλλὰ ἀπὸ τῆς χάριτος  
Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆ-  
ναι, καθὼς ὃν προσποιεῖσθαι.

12 Εσίγησε δὲ πᾶν τὸ πλῆθος, καὶ  
ἤκουον Βαρνάβαν καὶ Παύλον ἐξηγούμενους  
ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα  
ἐν τοῖς ἔθνεσι δι' αὐτῶν.

13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς,  
ἀπεκρίθη Ἰάκωβος, λέγων· Ἄνδρες  
ἀδελφοί, ἀκούσατέ μου. 14 Συ-  
μεὼν ἐξηγήσατο καθὼς ᾤψετο ὁ  
Θεὸς ἐπισκέψασθαι λαβεῖν ἐκ ἐθνῶν  
λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 Καὶ  
τέτρω συμφωνοῦσιν οἱ λόγοι τῶν προ-  
φητῶν καθὼς γέγραπται· 16 Με-  
τὰ ταῦτα ἀναστήψω, καὶ ἀνοικοδο-  
μήσω τὴν σκηνὴν Δαβὶδ τῇ πεπλω-

choice among us, that the Gen-  
tiles by my mouth should hear  
the word of the gospel, and be-  
lieve.

8 And God which knoweth  
the hearts bare them witness  
giving them the Holy Ghost,  
even as he did unto us:

9 And put no difference be-  
tween us and them, purifying  
their hearts by faith.

10 Now therefore why  
tempt ye God, to put a yoke  
upon the neck of the disciples,  
which neither our fathers nor  
we were able to bear?

11 But we believe that thro  
the grace of the Lord Jesus  
Christ, we shall be saved, after  
the same manner as they.

12 Then all the multitude  
kept silence, and gave audience  
to Barnabas and Paul, declaring  
what miracles and wonders  
God had wrought among the  
Gentiles by them.

13 And after they had heard  
their peace, James answered  
saying, Men and brethren  
hearken unto me.

14 Simeon hath declared  
how God at the first did visit  
the Gentiles, to take out of  
them a people for his name.

15 And to this agree the  
words of the prophets; as it  
is written,

16 After this I will return  
and will build again the taber-  
nacle of David, which is fallen

(r) This is the last place that mention is made of St Peter in the Acts.  
(s) Amos 9. 11, 12.

PARAPHRASE.

among us, that the Gentiles, viz. *Cornelius, and his Family, and Kinsmen, and Friends*, by my mouth should hear the Word of the Gospel, and believe. 8 And God, who knows the Hearts of Men, bare them witness that he accepted them unto Salvation thro' Christ, as well as he did us Jews that believe, giving them the Holy Ghost, even as he did unto us; and he put no Difference between us and them, shewing that the purifying of their Hearts (so as to be acceptable to him unto Salvation) was sufficiently wrought by Faith in Christ, without Circumcision or any other Legal Rite. 10 Now therefore why tempt ye God, i. e. distrust the Goodness of God, as if he would not accept the Gentile Converts without Circumcision (&c.) and by so distrusting him go about to provoke him to Displeasure against you, while ye endeavour to put a Yoke, viz. that of the Ritual Law, on the Neck of the Gentile Disciples, which neither our Fathers nor we were able to bear, without being sensible of the Unfitness and Heaviness of it; especially in this, that after All, the Law, consider'd in contradistinction to the Gospel, could not give us Eternal life? 11 But therefore I must intimate to you, that ye believe very erroneously in this point; and that, on the contrary, We the Apostles of Christ, who should Best know the Will of God, believe, that it is only thro' the Grace, i. e. the Gracious Terms of the Gospel of the Lord Jesus Christ, and not by Virtue of Circumcision in our Flesh, or the Observance of the Law contradistinguish'd to the Gospel, that we Jews shall be sav'd; and consequently that we shall be sav'd after the same manner or by the same means even as they, viz. by the Grace of the Gospel, and not by the Observance of the Law.

12 Then all the Multitude of the Christians, assembled together about this Point, kept silence, and gave audience to Barnabas and Paul, declaring what Miracles and Wonders God had wrought among the Gentiles by them, viz. more particularly in sending the Holy Ghost upon the Gentiles, in like manner as he did on Cornelius &c. which was a confirming of what Peter had before inferr'd from thence, viz. that it was not needfull to circumcise the Jewish Converts, in order to their being made capable of Salvation.

13 And after they, i. e. Barnabas and Paul (as v. 12.) had held their Peace, James, as being now sometime since constituted Bishop of Jerusalem, and so the President of the Council then assembled, and as such He who was to speak Last, answer'd, saying, Men and Brethren, hearken unto me. 14 Simeon (r) or Peter has declar'd (viz. v. 7—9.) how God had at the First, i. e. in the Former part of our Ministry, did by him for the Gentiles, viz. Cornelius &c. thereby testifying his Intention to take out of them a People for his Name, i. e. the most considerable part of the Christian Church. 15 And to this agree the Words of the Prophets; as it is written, 16 After this, i. e. in the times of the Gospel I will return, and will build again the Tabernacle of David, which

III.

Paul and Barnabas confirm what Peter had said, by relating how God had done the like among the Gentiles by them.

IV.

St James's Sentence and Determination.

## TEXT.

## TRANSLATION.

κῆαν, καὶ τὰ κατεσκευασμένα αὐτῆς  
ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτὴν.

17 Ὅπως ἂν ἐκζητήσωσιν οἱ κατὰ-  
λοιποι τῷ ἀνθρώπῳ τῷ Κύριον, καὶ πάν-  
τα τὰ ἔθνη ἐφ' ὧς ὁπικέκληται τὸ  
ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ  
ποιῶν τὰῦτα πάντα. 18 Γνωστὰ ἀπ'

αὐτῶν ὅτι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

19 Διὸ ἐγὼ κρίνω μὴ πρηνολεῖν τοῖς  
ἀπὸ τῶν ἔθνων ὁπιτρέψουσιν ὅτι τῷ Θεῷ.

20 Ἀλλὰ ὁπιτεῖλαι αὐτοῖς τῷ ἀπέ-  
χεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδῶλων  
καὶ τῆς πορνείας καὶ τῆς πνικτῆς καὶ τῆς αἵ-  
ματι. 21 Μωσῆς γὰρ ἐκ γενεῶν  
ἀρχαίων καὶ πόλιν τὴν καθύπευκτον  
αὐτῶν ἔχει, ὅτι τὰς συναγωγὰς καὶ  
πάντα σάββατον ἀναγιγνωσκόμενοι.

22 Τότε ἔδωκε τοῖς ἀποστόλοις καὶ  
τοῖς πρεσβυτέροις, συνὺ ὅλη τῇ ἐκκλη-  
σίᾳ, ἐκλεξαμένους ἄνδρας ἐκ αὐτῶν  
πέμψαι εἰς Ἀντιόχειαν συνὺ τῷ Παύ-  
λῳ καὶ Βαρνάβᾳ· Ἰούδαν δὲ ὁπικαλέ-  
μενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας  
ἡγεμένους ἐν τοῖς ἀδελφοῖς. 23 Γρά-  
ψαντες ἄλλα χειρὸς αὐτῶν παθεῖ. Οἱ  
ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελ-  
φοί, τοῖς καὶ τῷ Ἀντιόχειαν καὶ Συρίαν  
καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐκ ἔθνων,  
χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι πι-  
νὲς ἐκ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς

down; and I will build again  
the ruins thereof, and I will  
set it up:

17 That the residue of men  
might seek after the Lord, and  
all the Gentiles, upon whom  
my Name is call'd, faith the  
Lord, who doth all these  
things.

18 Known unto God are all  
his works from the beginning  
of the world.

19 Wherefore my sentence  
is, that we trouble not them,  
which from among the Gen-  
tiles are turn'd to God:

20 But that we write unto  
them, that they abstain from  
pollutions of idols, and from  
fornication, and from things  
strangled, and from blood.

21 For Moses of old time  
hath in every city them that  
preach him, being read in the  
synagogues every Sabbath-day.

22 Then pleas'd it the Ap-  
ostles and elders, with the  
whole Church, to send chosen  
men of their own company to  
Antioch, with Paul and Bar-  
nabas: namely Judas surnam'd  
Barfabas, and Silas, chief men  
among the brethren,

23 And wrote letters by  
them after this manner, The  
Apostles, and elders, and bre-  
thren send greeting unto the  
brethren which are of the Gen-  
tiles in Antioch, and Syria  
and Cilicia.

24 Forasmuch as we have  
heard, that certain which went  
out from us have troubled you

PARAPHRASE.

fallen down; and I will build again the Ruins thereof, and I will set up, *i. e.* I will set up the Christian Church, in which my Religious

Worship shall be restor'd to the greatest Perfection Men are capable of:

And this I will do, that the Residue of Men, *i. e.* that the comparatively small Remnant as it were, or Number of the Jews which shall be

generally dispos'd to embrace the Truth, might seek after the True Will

of the Lord, and find it by embracing the Gospel; and also all the Gen-

tiles, upon whom my Name is call'd, *i. e.* shall be call'd, (whereby is de-

noted that such Alone, Jews and Gentiles, as embrace the Gospel, should

be esteem'd by God his True People: Thus) says the Lord, who does

these things in relation to the bringing of the Gentiles as well as Jews

into the Christian Church, which at present is thought so strange by some.

But known unto God are all his Designs and Works from the Be-

ginning of the World; and accordingly, in the forecited Prophecy, he

plainly foretels his Calling the Gentiles as well as Jews to be Heirs of

Salvation thro' Christ, or by the Terms of the Gospel, without the Obser-

ance of the Law. 19 Wherefore my Sentence is, that we trouble not

any of them which from among the Gentiles are turn'd to God, with the Un-

necessary Observance of the Law; 20 But that we write unto them that

they observe these necessary things even to Christians, *viz.* that they abstain

from the Pollutions of themselves by eating Meats which they know to be

offer'd unto Idols, and from Fornication, and from eating things stran-

ger'd, *i. e.* put to Death, or other ways dying, without letting the Blood out

of their Bodies, and much more from eating Blood it self, this being as it

is appropriated to the Service of God (of which see more v. 29.) inas-

much as by Blood, *viz.* that of Christ, were expiated the Sins of the World.

Nor is there any reason to fear, lest hereby there should not be con-

sider'd the Regard due to Moses; for as Moses of or from old time has in

every City, where are Jews, them that preach him, *i. e.* expound the Law,

being read in the Synagogues every Sabbath-day: so this Reading of the

Law will be continu'd in the Christian Church, and thereby the Regard

due to Moses or his Law, even among the Gentile Converts who do not

observe the Rites of the Law, as now Antiquated or Out-dated, and so

unnecessary.

22 Then pleas'd it the Apostles and Elders, with the whole Church,

to send chosen Men of their own Company to Antioch, with Paul and

Barnabas: *namely* Judas surnam'd Barsabas, and Silas, chief Men among

the Brethren, 23 and wrote Letters by them after this manner, The

Apostles, and Elders, and Brethren send greeting unto the Brethren

which are of the Gentiles in Antioch, and Syria, and Cilicia. 24 For-

much as we have heard, that certain which went out from us, *i. e.*

from the Church at Jerusalem, have troubled you with Words, subvert-

V.  
The Synodical  
Letter writ by the  
Council and Sy-  
nod to the  
Churches, about  
this Point.

## TEXT.

## TRANSLATION.

λόγοις, ἀνασκευάζοντες τὰς ψυχὰς  
 ὑμῶν, λέγοντες ὡς ἐπέμενεν, καὶ  
 τηρεῖν τὸ νόμον, οἷς ἔδιδετο ἡμεῖς.  
 25 Ἐδοξεν ἡμῖν γενομένοις ὁμοθυ-  
 μαδῶν, ἐκλεξαμένους ἄνδρας πέμ-  
 ψαι ὡς ὑμᾶς σὺ τοῖς ἀγαπητοῖς  
 ἡμῶν Βαρνάβαν καὶ Παύλῳ, 26 ἀν-  
 θρώποις ὡς ἐδεδωκόσι τὰς ψυχὰς αὐ-  
 τῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυ-  
 εῖς ἡμῶν Ἰησοῦ Χριστοῦ. 27 Ἀπε-  
 στάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ  
 αὐτοὺς ἄφ' λόγου ἀπαγγέλλοντάς τὰ  
 αὐτά. 28 Ἐδοξε γὰρ τῷ ἁγίῳ πνεύ-  
 ματι καὶ ἡμῖν, μηδὲν πλέον ὀβριπεί-  
 ναι ὑμῖν βάρους πλέον τοῦ ἐπ' ἀναγ-  
 κῆς τούτων. 29 Ἀπέχεσθαι εἰδωλοθύ-  
 των καὶ αἵματός καὶ πνικτός καὶ πορνείας·  
 ἧς ὡν διατηρῶντες ἑαυτοὺς, εὖ ὠράζε-  
 τε. Ἐρρώσθε.

30 Οἱ μὲν οὖν ἀπολυθέντες ἤλ-  
 θον εἰς Ἀντιόχειαν, καὶ συναγαγόν-  
 τες τὸ πλῆθος, ἐπέδωκαν τὴν ὀβρι-  
 πολίαν. 31 Ἀναγνόντες δὲ, ἐχάρη-  
 σαν ὑπὲρ τῆς ὑπακοῆς. 32 Ἰού-  
 δας δὲ καὶ Σίλας, καὶ αὐτοὶ ὡς  
 φῆται ὄντες, ἄφ' λόγου πολλοῦ πα-  
 ρεχάλεσαν τοὺς ἀδελφούς, καὶ ἐπε-  
 στήριξαν. 33 Ποιήσαντες δὲ ῥεσό-  
 νον, ἀπελύθησαν μετ' εἰρήνης εἰς τὸ

with words, subverting your  
 souls, saying, *Ye must be cir-*  
*cumcis'd, and keep the law*  
*to whom we gave no such com-*  
*mandment:*

25 It seem'd good unto us  
 being assembled with one ac-  
 cord, to send chosen men unto  
 you, with our beloved Bar-  
 nabas and Paul;

26 Men that have hazarded  
 their lives, for the name of our  
 Lord Jesus Christ.

27 We have sent therefore  
 Judas and Silas, who shall also  
 tell you the same things by  
 mouth.

28 For it seem'd good to the  
 Holy Ghost, and to us, to lay  
 upon you no greater burden  
 than these necessary things;

29 That ye abstain from  
 meats offer'd to Idols, and from  
 blood, and from things stran-  
 gled, and from fornication  
 from which if ye keep your-  
 selves, ye shall do well. For  
 ye well.

30 So when they were dis-  
 miss'd, they came to Antioch  
 and when they had gather'd  
 the multitude together, they  
 deliver'd the \* letter.

31 Which when they had  
 read, they rejoic'd for the con-  
 solation.

32 And Judas and Silas, be-  
 ing prophets also themselves  
 exhorted the brethren with  
 many words, and confirm'd  
 them.

33 And after they had tarried  
 there a space, they were let go

ing your Souls, saying, Ye must be circumcis'd, and keep the Law; to whom we gave no such Commandment: 25 It seem'd good unto us, being assembled with one accord, to send chosen Men unto you, with our beloved Barnabas and Paul; 26 Men that have hazarded their lives, for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seem'd good to the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things, *which were therefore commanded by God to Noah and his Posterity, and so to All Mankind, long before the Law, or even Circumcision:* 29 *Viz.* That ye abstain from meats offer'd to Idols; *this being necessary at all times, by reason of the Relation which such meats have to the Devil, insomuch that to partake of them is to partake of the Devil's (t) Table, and to worship him:* and from Blood; *this likewise being Necessary at all times, by reason of the Relation (u) it has to God, or the Great Use to which it has been consecrated or set aside and appropriated by God, ever since the Fall of Man, namely, as That by which was to be made the Expiation for the Sins of Mankind; and therefore, as Before Christ (u) no one was to eat thereof, because it was by his Blood, that Christ was then to expiate the Sins of the World; so by parity of Reason no one is to eat of Blood since Christ, or under the Gospel, because it was by his Blood that Christ has now Actually expiated the Sins of the World: And on the same account ye are to abstain from things strangled, or out of which the Blood is not let run: and lastly, from Fornication, as being Immoral in its own Nature. These particulars ye are to abstain from, now ye are become Christians, as well as ye did before while ye were Jewish Profelytes: from which if ye keep your selves accordingly, ye shall do well, or need not observe any of the Legal Rites, or even Circumcision it self.* Fare ye well.

30 So when they, *viz. Paul and Barnabas, together with Judas and Silas,* were dismiss'd from Jerusalem, they came to Antioch; and when they had gather'd the Multitude together, they deliver'd the Letter. 31 Which when they had read, they, *i. e. the Gentile Converts at Antioch,* rejoyc'd for the Consolation the Letter afforded them, in that they were satisfy'd thereby that they were eas'd from the Burden of observing the Rites of the Jewish Law. 32 And Judas and Silas being Prophets also themselves, *i. e. having the Gift of expounding Scripture, more particularly the Prophecies thereof, as also of foretelling what was to come when there was Occasion,* exhorted the Brethren with many words, and confirm'd them in the Truth of Christianity, by shewing them how the Prophecies of the Old Testament did relate to Christ and the Times of his Gospel. 33 And after they had tarry'd there a space, they were let go,

VI.  
Paul and Barnabas return to Antioch with the Synodical Letter or Decision.

(t) 1 Cor. 10. 20, 21.

(u) Gen. 9. 4. Levit. 17. 10, 11, 12.

## TEXT.

## TRANSLATION.

τῶν ἀδελφῶν πρὸς τὰς ἀποστόλους.

34 Ἐδοξε δὲ τῷ Σίλῳ ὀπιμεῖναι αὐ-  
τῷ. 35 Παῦλ<sup>ος</sup> δὲ καὶ Βαρνάβας  
διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες  
καὶ εὐαγγελίζόμενοι, μετὰ καὶ ἑτέροις πολ-  
λῶν, καὶ λόγον τῷ Κυρίῳ.

36 Μετὰ δὲ πέντε ἡμέρας ἔπει-  
τα Παῦλ<sup>ος</sup> πρὸς Βαρνάβαν· Ἐπιστρέ-  
ψαντες δὲ ἐπισκεψώμεθα τὰς ἀδελ-  
φὰς ἡμῶν ἐν πάσῃ πόλει, ἐν αἷς κα-  
τηγγέλσαμεν καὶ λόγον τῷ Κυρίῳ, πῶς

ἔχουσιν. 37 Βαρνάβας δὲ ἐβουλεύσατο  
συμπαράλαβεῖν τὸν Ἰωάννην καὶ χαλ-  
μῶν Μάρκον. 38 Παῦλος δὲ ἠξίεσθαι,  
καὶ μὴ συναρπάσθαι αὐτοὺς εἰς  
τὸ ἔργον, μὴ συμπαράλαβεῖν τούτους.

39 Ἐγένετο οὖν πρῶτον, ὅτε ἀπο-  
χωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων· τὸν τε  
Βαρνάβαν παραλαβόντα καὶ Μάρκον ἐκ-  
πλεύσαι εἰς Κύπρον. 40 Παῦλος δὲ  
ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδο-  
θεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τοῦ ἀδελφοῦ.

41 Διήρχετο δὲ πρὸς Συρίαν καὶ  
Κιλικίαν, ὀπισηαίζων πρὸς ἐκκλη-  
σίας. Καθ' ἣν. Κατ' ὅλην δὲ εἰς  
Δέρβην καὶ Λύστραν καὶ ἰδοὺ, μα-  
θητὴς τις τῷ ὀνόματι Τιμό-  
θεος, υἱὸς γυναῖκος πνικῆς Ἰουδαίας

in peace from the brethren un-  
to the apostles.

34 \*But it pleas'd Silas to  
abide there still.

35 Paul also and Barnabas  
continu'd in Antioch, teach-  
ing and preaching the word of  
the Lord, with many others  
also.

36 And some days after, Paul  
said unto Barnabas, Let us go  
again and visit our brethren  
in every city where we have  
preach'd the word of the Lord,  
and see how they do.

37 And Barnabas determin'd  
to take with them John, whose  
surname was Mark:

38 But Paul thought not  
good to take him with them,  
who departed from them from  
Pamphylia, and went not with  
them to the work.

39 And the contention was  
so sharp between them, that  
they departed asunder one from  
the other: and so Barnabas  
took Mark, and sail'd unto Cy-  
prus;

40 And Paul chose Silas,  
and departed, being recom-  
mended by the brethren unto  
the grace of God.

41 And he went through  
Syria and Cilicia, confirming  
the Churches.

## Chap. XVI.

Then came he to Derbe and  
Lystra: and behold, a certain  
disciple was there, nam'd \*Ti-  
mothy, the son of a certain  
woman, which was a Jewess,

TEXT.

TRANSLATION.

πῆς, πατὴρ δὲ Ἕλληνας· 2 Ὅς  
μαρτυρεῖτο ὑπὸ τῶν ἐν Λύστρῃς  
καὶ Ἰκονίῳ ἀδελφῶν. 3 Τῷτον ἦγε-  
λυσεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν.  
λαβὼν περιέτεμεν αὐτὸν, διὰ τὸς

and believ'd; but his Father  
was a \* Gentile:

2 Which was well reported  
of by the brethren that were  
at Lystra and Iconium.

3 Him would Paul have to  
go forth with him; and took  
and circumcis'd him, because of

ἰσχυρίσε

PARAPHRASE.

dismiss'd, in Peace, i. e. having receiv'd great Thanks for their Pains,  
and had the Wishes or Prayers of the Brethren for their Welfare, they  
took their Leaves, in order to depart from the Brethren at Antioch unto  
the Apostles at Jerusalem. 34 But it so fell out, that after they had  
both, viz. Judas and Silas, took their Leaves, upon some weighty consi-  
derations it pleas'd Silas to abide there still. 35 Paul also and Barnabas  
continu'd in Antioch, teaching and preaching the Word of the Lord,  
with many others also.

SECTION VIII.

Containing an Account of St Paul's Planting or Preaching the Gospel,  
From his Second Departure on that Design from Antioch A. D.  
50, To his Return to Antioch A. D. 54. Which Particulars  
take up Chap. XV. 36 — XVIII. 22.

36 And some days after, Paul said unto Barnabas, Let us go again and  
visit our Brethren in every City where we have preach'd the word of  
the Lord, and see how they do. 37 And Barnabas determin'd to take  
with them John, whose surname was Mark. 38 But Paul thought not  
good to take him with them, who (w) departed from them in their for-  
mer Journey from Pamphylia, and went not with them throughout, to  
the end of the Work which he began with them. 39 And the Conten-  
tion was so sharp between them, that they departed asunder one from  
the other: and so Barnabas took Mark, and sail'd unto Cyprus;  
40 And Paul chose Silas to travel with him, and departed from Antioch;  
being recommended by the Brethren to the Grace of God, i. e. to God's  
Protection in his Travels, and God's Blessing on his Ministry.

I.  
Paul and Barna-  
bas part Company.

41 And he went thro' Syria and Cilicia, confirming the Churches.  
Chap. XVI. Then came he to Derbe and Lystra: and behold, a cer-  
tain Disciple was there, nam'd Timothy, the Son of a certain Woman,  
which was a Jewess, and believ'd; but his Father was a Gentile:  
Which Timothy was well reported of by the Brethren that were at  
Lystra and Iconium. 3 Him would Paul have to go forth with him

II.  
St Paul circum-  
cises Timothy, and  
takes him along  
with him to the  
Ministry.

(w) Chap. 13. 13.

10

## TEXT.

## TRANSLATION.

Ἰουδαίους τὰς ὁδοὺς ἐν τοῖς τόποις ἐκεί-  
νοις· ἤδειξεν δὲ ἅπαντες τὸ πατέρα αὐτοῦ  
ὅτι Ἕλληνας ὑπῆρχεν. 4 Ὡς δὲ διεπο-  
ρεύοντο ταῖς πόλεις, παρεδίδυν αὐτοῖς  
φυλάσσειν τὰ δόγματα τὰ κεκριμένα  
ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν  
ἐν Ἱερουσαλὴμ. 5 Αἱ μὲν οὖν ἐκκλησίαι  
ἐτερέωντο τῇ πίστει, καὶ ἐπερίσσευον τῷ  
ἀριθμῷ κατ' ἡμέραν. 6 Διελθόντες  
δὲ καὶ Φρυγίαν καὶ τὴν Γαλατικὴν χώραν,  
κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος  
λαλήσαι τὸ λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλ-  
θόντες κατὰ τὴν Μυσίαν, ἐπέεραζον κατὰ  
τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν  
αὐτοὺς τὸ πνεῦμα.

8 Παρελθόντες δὲ πρὸς τὴν Μυσίαν,  
κατέβησαν εἰς Τρωάδα. 9 Καὶ ὄρα-  
μα εἶδεν τῆς νυκτὸς ὥσπερ Παύλῳ·  
ἄνθρωπος τις τῶν Μακεδόνων ἐστὼς, ᾠχα-  
λῶν αὐτὸν, καὶ λέγων· Διαβὰς εἰς  
Μακεδονίαν βοήθησον ἡμῖν. 10 Ὡς  
δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητή-  
σαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν,  
συμβιβάζοντες ὅτι προσκέκληται ἡ-  
μᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.  
11 Αναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐ-  
θυδρομήσαμεν εἰς Σαμοθράκην, τῇ  
τε ἐπείσῃ εἰς Νεάπολιν. 12 Ἐκεί-  
θεν περὶ εἰς Φιλίππους, ἥτις ἐστὶν ὡς  
ἡ πόλις τῆς μερίδος τῆς Μακεδονίας πόλις,

the Jews which were in those  
quarters: for they knew all  
that his father was a \*Gen-  
tile.

4 And as they went thro'  
the cities, they deliver'd them  
the decrees for to keep, that  
were ordain'd of the apostles  
and elders which were at Je-  
rusalem.

5 And so were the churches  
establish'd in the faith, and in-  
creas'd in number daily.

6 Now when they had gone  
throughout Phrygia, and the  
region of Galatia, and were  
forbidden of the holy Ghost to  
preach the word in Asia,

7 After they were come to  
Mysia, they assay'd to go into  
Bithynia: but the Spirit suf-  
fer'd them not.

8 And they passing by My-  
sia, came down to Troas.

9 And a vision appear'd to  
Paul in the night: There stood  
a man of Macedonia, and  
pray'd him, saying, Come o-  
ver into Macedonia, and help  
us.

10 And after he had seen  
the vision, immediately we en-  
deavour'd to go into Macedo-  
nia, assuredly gathering, that  
the Lord had call'd us for to  
preach the gospel unto them.

11 Therefore loosing from  
Troas, we came with a straight  
course to Samothracia, and the  
next day to Neapolis;

12 And from thence to Phi-  
lippi, which is the chief city  
of that part of Macedonia, and

TEXT.

TRANSLATION.

ολώνια. ἡμεν δὲ ἐν ταύτῃ τῇ πόλει  
κατέγοντες ἡμέρας πινάς.

a colony: and we were in that  
city abiding certain days.

13 Τῇ τε ἡμέρᾳ τῶν σαββάτων  
ἐξήλθομεν ἔξω τῆς πόλεως ὡς πο-  
ταμὸν, ὃ οἰομίζετο ὡρεσωνή (ἔϊ). καὶ  
καθίσαντες ἐλαλῶμεν ταῖς σινελθού-  
σαις γυναῖξί. 14 Καί τις γυνὴ ὀνό-

13 And on the sabbath we  
went out of the city by a river-  
side, where \*was allow'd to be  
a place for prayer; and we sat  
down, and spake unto the wo-  
men which resorted thither.

14 And a certain woman

ματι

PARAPHRASE.

the Ministry of the Gospel; and therefore not only Ordain'd him then  
as seems probable) but also took and Circumcis'd him, because of the  
Jews who were in those Quarters: for they knew All that his Father  
was a Gentile, and that Timothy therefore had not been Circumcis'd;  
and while he continu'd so, the said Jews would not have convers'd with  
him, or at least would not have hearken'd to, or benefited by his Preach-  
ing; so Zealous were they for Circumcision and the Law, and consequent-  
ly such an Aversion had they to persons Uncircumcis'd. 4 And as they  
went thro' the Cities, they deliver'd them (x) the Decrees for to keep,  
that were ordain'd of the Apostles and Elders which were at Jerusalem.  
And so were the Churches establish'd in the Faith, and increas'd in  
number daily. 6 Now when they had gone throughout Phrygia, and  
the Region of Galatia, and were forbidden of the Holy Ghost to preach  
the Word in Asia, 7 after they were come to Mysia, they assay'd to  
go into Bithynia: but the Spirit suffer'd them not.

8 And they passing by Mysia, came down to Troas. 9 And a Vi-  
sion appear'd to Paul in the Night: There stood a Man of Macedonia,  
and pray'd him, saying, Come over into Macedonia, and help us.  
And after he had seen the Vision, immediately we (whence it ap-  
pears that Luke join'd himself to Paul and his Company at Troas) endea-  
our'd to go into Macedonia; assuredly gathering, that the Lord had  
call'd us for to preach the Gospel unto them. 11 Therefore loosing  
from Troas, we came with a straight course to Samothracia, and the  
next day to Neapolis; 12 and from thence to Philippi, which is the  
chief, or First City of that part of Macedonia, and a Colony: and we  
were in that City abiding certain days.

13 And on the Sabbath we went out of the City by a River-side,  
where was allow'd to be an Oratory, or place for Prayer, viz. for the use  
of the Jews and Jewish Proselytes: and we sat down, and spake unto  
the Women which resorted thither. 14 And a certain Woman, nam'd

III.  
Paul comes to  
Troas, where Luke  
joins him; and  
thence to Philip-  
pi.

IV.  
Lydia is convert-  
ed, and her House  
hold.

(x) Chap. 15. 28.

Q

Lydia,

## TEXT.

## TRANSLATION.

ματι Λυδία, πορφυρέπωλις πόλεως  
Θυατείρων, σεβομένη τὸν Θεόν, ἡ-  
κουεν· ἥς ὁ Κύριος διένοιξε τὴν  
καρδίαν, ὥστε ἔχειν τοῖς λαλῦμένοις  
ἐκ τῆς Παύλου. 15 Ὡς δὲ ἐβα-  
πτίσθη, καὶ ὁ οἶκος αὐτῆς, παρε-  
χέλεσε λέγῃσα· Εἰ κερείχαστό με  
πιστῆν τῷ Κυρίῳ (εἰ), εἰσελθόντες εἰς  
τὸν οἶκόν μου, μένατε. Καὶ ᾤρεσά-  
σατο ἡμᾶς.

16 Ἐγένετο δὲ πορευομένων ἡμῶν  
εἰς ὠροσευχήν, παιδίσκη πινῶ ἔχουσαν  
πνεῦμα Πύθωνος, ἀπαγγέλλουσα ἡμῖν, ἥτις  
ἐργασίαν πολλὴν παρέιχε τοῖς κυρίοις  
αὐτῆς, μανιευομένη. 17 Αὕτη κα-  
τακολυθίσασα τῷ Παύλῳ καὶ ἡμῖν,  
ἔκραζε λέγῃσα· Οὗτοι οἱ ἄνθρωποι  
δούλοι τοῦ Θεοῦ ὑψίστου εἰσιν, οἵτινες κα-  
ταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 Τῷ-  
το δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπο-  
νήεις δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ  
πνεύματι εἶπε· Παράγγελλω σοι ἐν τῷ  
ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐ-  
τῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ι-  
δόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ  
ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι  
τὸν Παῦλον καὶ τὸν Σίλαν, ἔλκυσαν εἰς τὴν  
ἀγορὰν ὅπου τὸς ἄρχοντας. 20 Καὶ  
προσλαβόντες αὐτοὺς τοῖς στρατηγοῖς,  
εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκταράσσου-

nam'd Lydia, a seller of purple,  
of the city of Thyatira, which  
worshipp'd God, heard us,  
whose heart the Lord open'd,  
that she attended unto the  
things which were spoken by  
Paul.

15 And when she was bap-  
tiz'd, and her household, she be-  
sought us, saying, If ye have  
judg'd me to be faithful to the  
Lord, come into my house, and  
abide there. And she constrain'd  
us.

16 And it came to pass, as  
we went to \* the place of  
prayer, a certain damsel, pos-  
sessed with a spirit of divina-  
tion, met us, which brought  
her masters much gain by sooth-  
saying:

17 The same follow'd Paul  
and us, and cry'd, saying, These  
men are the servants of the  
most high God, which shew  
unto us the way of salva-  
tion.

18 And this did she many  
days. But Paul being griev'd  
turn'd and said to the spirit,  
I command thee in the name  
of Jesus Christ to come out of  
her. And he came out the same  
hour.

19 And when her masters  
saw that the hope of their  
gains was gone, they caught  
Paul and Silas, and drew them  
into the market-place, unto the  
rulers.

20 And brought them to  
the \* officers of the soldiery,  
saying, These men, being

TEXT.

TRANSLATION.

οι ἡμῶν τὴν πόλιν, Ἰουδαῖοι καὶ ἑσραῖται· 21 καὶ καταγγέλλουσι ὅτι ἂν οὐκ ἔξεστιν ἡμῖν ὑπακούειν, ὅδε ποιῆν, Ῥωμαίοις οὐσι. 22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγὶ ἐκείνοις αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν. 23 Πολλὰς τε ὅστις αὐ-

Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the \* officers of the soldiery rent off their cloaths, and commanded to beat *them*.

23 And when they had laid

τοῖς

P A R A P H R A S E.

Lydia, a Seller of Purple, Originally of the City of Thyatira, who, being a Jewish Proselyte, worshipp'd the true God, heard us: whose Heart the Lord open'd, that she attended unto the things which were spoken by Paul, inasmuch that she became a Convert. 15 And when she was baptiz'd, and her Household, she besought us, saying, If ye have judg'd me to be faithful to the Lord, come into my House and abide there. And she constrain'd us.

16 And it came to pass one day, as we went to the Place of Prayer, a certain Damsel possess'd with a Spirit of Divination, i. e. with a Devil by whom she was enabled to tell strange things, whether to come or otherwise, met us, which brought her Masters much Gain by Soothsaying, or thus Divining: 17 The same follow'd Paul and us, and cry'd, saying, These Men are the Servants of the Most High God, which shew unto us the way of Salvation. 18 And this did she many days. But Paul being griev'd, turn'd and said to the Spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour. 19 And when her Masters saw that the hope of their Gains was gone, they caught Paul and Silas, and drew them into the Market-place, in Court of Judicature, unto the Civil Rulers of the City. 20 And these, as it seems, not thinking fit to concern themselves with the matter, brought them to the Officers of the Roman Soldiery that was there, saying, These Men, being Jews, do exceedingly trouble our City, 21 and teach Customs which are not lawful for us to receive, neither to observe, being a Colony of the Romans, and invested with the Privilege of Roman Citizens. 22 And the Multitude rose up together against them: and the Officers of the Soldiery commanded the proper Under-officers of the Place to rent off their cloaths, i. e. the cloaths of Paul and Silas, and commanded to beat them, viz. with Rods. 23 And when they had laid

V.  
Paul and Silas  
are put into pri-  
son.

## TEXT.

## TRANSLATION.

τοῖς πληγαῖς, ἔβαλον εἰς φυλακὴν, παραγγέλλοντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς. 24 Ος πᾶρ᾽ ἡλείαν τοιαύτην εἰληφώς, ἔβαλεν αὐτούς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τῆς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας ᾠδοῦντες ᾠδοῦντες ᾠδοῦντες τῷ Θεῷ ἐπικροῶντο δὲ αὐτῶν οἱ δέσμοιοι.

26 Ἀφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τῆς δεσμωτηρίου. ἀνεῳχθῆσαν τε πᾶρ᾽ ἀρχὴν αἱ θύραι πάνσαι, καὶ πάντων τὰ δεσμά ἀνέστη.

27 Ἐξυπνῶν δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, πασάμενος μάχαραν, ἔμελλεν ἑαυτὸν ἀναρεῖν, νομίζων ἐκπεφυγῆναι τῆς δεσμῆς. 28 Εφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων. Μηδὲν πρᾶξῃς σεαυτῷ κακόν· ἅπαιτες γὰρ ἐσμεν οὐράδε.

29 Αἰτήσας δὲ φῶτα εἰσῆλθοντες, καὶ ἐντρομέμενοι γενόμενοι προσέειπεν τῷ Παύλῳ καὶ τῷ Σίλᾳ. 30 Καὶ παρακαλῶν αὐτούς ἔξω, ἔφη. Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

31 Οἱ δὲ εἰπόν. Πίσθυσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τῷ Κυρίῳ, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

many stripes upon them, they cast *them* into prison, charging the jaylor to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas pray'd, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were open'd, and every one's bands were loos'd.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have kill'd himself, supposing that the prisoners had been fled.

28 But Paul cry'd with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he call'd for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be sav'd?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be sav'd, and thy house.

32 And they spake unto him the word of the Lord, and unto all that were in his house.

TEXT.

TRANSLATION.

33 Καὶ πῤαλαβὼν αὐτοὺς ἐν ὀκείνῃ  
τῇ ὥρᾳ τῆς νυκτός, ἔλυσεν ὧπὴ τῶν  
πληγῶν· καὶ ἐβαπτίσθη αὐτοὺς καὶ οἱ αὐτοὶ  
πάντες πῤαχρῆμα. 34 Αναβάζων τε  
αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε  
μέσσην, καὶ ἡγαλλιάσατο πανοικίᾳ  
πισθικῶς τῷ Θεῷ.

33 And he took them the  
same hour of the night, and  
wash'd *their* stripes; and was  
baptiz'd, he and all his, straight-  
way.

34 And when he had brought  
them into his house, he set  
meat before them, and rejoyc'd,  
believing in God with all his  
house.

35. Ημέ-

P A R A P H R A S E.

many stripes upon them, they cast them into Prison, charging the  
aylor to keep them safely. 24 Who having receiv'd such a charge,  
thrust them into the inner Prison, and made their Feet fast in the  
Stocks.

25 And at midnight Paul and Silas pray'd, and sang praises unto  
God: and the prisoners heard them. 26 And suddenly there was a  
great Earthquake, so that the foundations of the Prison were shaken:  
and immediately all the doors were open'd, and every one's bands were  
loos'd. 27 And the Keeper of the Prison awaking out of his sleep,  
and seeing the Prison-doors open, he drew out his sword, and would  
have kill'd himself, supposing that the prisoners had been fled. 28 But  
Paul cry'd with a loud voice, saying, Do thy self no harm; for we are  
all here. 29 Then he call'd for a light, and sprang in, and came trem-  
bling, and fell down before Paul and Silas; 30 and brought them out  
of the Inner prison, and said, Sirs, *I am convinc'd by what has been done*  
*here, viz. the Earthquake, Opening of the Doors without hands, Loosning*  
*of the Bands without hands, &c. that ye are the Servants of the Great*  
*and True God, and that ye are sent to shew us the way of Salvation, as*  
*the (y) Soothsaying Maid has said: Therefore what must I do to be Sav'd?*  
31 And they said, Believe on the Lord Jesus Christ; and thou shalt be  
sav'd, and thy House. 32 And they spake unto him the Word of the  
Lord, and to all that were in his House. 33 And he, *hereupon becom-*  
*ing a Convert*, took them the same hour of the night, and wash'd their  
stripes *with what was proper to allay the Pain of them, and to cure*  
*them*; and was baptiz'd, he and all his, straightway. 34 And when  
he had brought them into his House, he set meat before them, and re-  
joyc'd, believing in God with all his House.

VI.  
The *Jaylor* is  
converted.

(y) See v. 17.

35 And

## TEXT.

## TRANSLATION.

35 Ημέρας δὲ γινομένης ἀπέστειλαν οἱ στρατηγὶ τῆς ῥαβδύχου, λέγοντες· Απόλυσον τῆς ἀνθρώπους ἐκείνας. 36 Ἀπήγειλε δὲ ὁ δεσμοφύλαξ τῆς λόγους τούτους πρὸς τὸ Παῦλον· Ὅτι ἀπεστάλκασιν οἱ στρατηγὶ, ἵνα ἀπολυθῇτε· νῦν οὖν ἔξελθόντες, πορεύεσθε ἐν εἰρήνῃ. 37 Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντες, ἔβαλον εἰς φυλακὴν, καὶ νῦν χάρις ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἔξαγαγέτωσαν. 38 Ἀνήγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἄκυσαντες ὅτι Ῥωμαῖοί εἰσι. 39 Καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγόντες ἡρώτων ἔξελθῆναι τὴν πόλιν. 40 Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τῆς ἀδελφῆς, παρεκάλεσαν αὐτούς, καὶ ἔξῃλθον.

Κεφ. ιζ'. Διοδεύσαντες δὲ πρὸς Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἰὼ ἡ συναγωγὴ τῆς Ἰουδαίων. 2 Κατὰ δὲ τὸ εὐαγγέλιον πρὸς Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ὅτι σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν.

35 And when it was day, the \*officers of the soldiery sent the sergeants, saying, Let these men go.

36 And the keeper of the prison told this saying to Paul. The \*officers of the soldiery have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemn'd, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily, but let them come themselves, and fetch us out.

38 And the sergeants told these words unto the \*officers of the soldiery: and they fear'd when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desir'd them to depart out of the city.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

## Chap. XVII.

Now when they had pass'd thro' Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reason'd with them out of the scriptures;

TEXT.

TRANSLATION.

Διανοίγων ὃ ὅτι παρ' ἐμὲ ὁ Χριστὸς ἠνέστη ἐκ νεκρῶν, καὶ ὅτι ἐστὶς ὁ Χριστὸς Ἰησοῦς, ἐγὼ καταγγέλλω ὑμῖν. 4 Καὶ πυνεσθῶσιν αὐτῶν ἐπείσθη, καὶ συνεκκληρώθησαν πρὸς Παύλῳ καὶ πρὸς Σίλῳ, τῶν σεβομένων Ἑλλήνων πολὺ πλῆθος, καὶ τῶν κυρίων τε τῶν ὀνόματι ἑκ ὀλίγων.

3 Opening and alledging, that Christ must needs have suffer'd, and risen again from the dead: and that this Jesus whom I preach unto you is Christ.

4 And some of them believ'd, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 Ζηλώ-

PARAPHRASE.

35 And when it was day, the Officers of the Soldiery sent the Sergeants, saying, Let those men go. 36 And the Keeper of the Prison told this saying to Paul, The Officers of the Soldiery have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us Openly, and that Uncondemn'd, or without a fair previous Hearing, which is Contrary to the Equity of the Roman Law, especially toward Persons being Romans (z) as we are, and have cast us into Prison; and now do they go to thrust us out privily? I say verily, but let them come themselves, and fetch us out. 38 And the Sergeants told these words unto the Officers of the Soldiery: and they fear'd when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desir'd them to depart out of the City. 40 And they went out of the Prison, and entered into the House of Lydia: and when they had seen the Brethren, they comforted them, and departed from Philippi.

VII.  
Paul &c. being let out of prison, depart from Philippi.

Chap. XVII. Now when (a) they had pass'd thro' Amphipolis and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews. 2 And Paul, as his manner was, went in unto them, and three sabbath-days reason'd with them out of the Scriptures; 3 opening and alledging, that Christ must needs have Suffer'd, and risen again from the Dead: and that this Jesus whom I preach unto you is Christ. 4 And some of them, i. e. the Jews, believ'd, and consorted with Paul and Silas; and of the devout Greeks, i. e. of the Greeks that were Profelytes to the Jewish Religion, a Great multitude, and of the Chief women not a few.

VIII.  
They come to Thessalonica.

ANNOTATIONS.

(z) St Paul was a Roman, as being a Native of Tarsus, which had the Privilege of the Roman Freedom conferr'd upon it. See Chap. 22. 28. How Silas was a Roman, do's not appear from History, as I know of.

(a) From Luke's here using the word *They*, it appears that he went not with Paul from Philippi, but probably staid there.

5 But

## TEXT.

## TRANSLATION.

5 Ζηλώσαντες δὲ οἱ ἀπειθεῖς Ἰουδαῖοι, καὶ παραβόλοι οἱ τῶν ἀρεαίων πινὰς ἀνδρες ποιητοὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ὁπσιάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. 6 Μὴ εὗροντες δὲ αὐτοὺς, ἔσυσαν τὸν Ἰάσονα καὶ πινὰς ἀδελφοὺς ὅτι τὰς πολιτάρχας, βοῶντες· Ὅτι οἱ τὴν οἰκὸν ἀναστατούντες, ἔτοι καὶ ἐγὰρδε πάρεισιν. 7 Οὓς ὑποδέδεκται Ἰάσων καὶ ἔτοι πάντες ἀπέναντι τῶν δογμάτων Κάισαρ<sup>ος</sup> πρᾶττεσι, βασιλέα λέγοντες ἕτερον<sup>ῶν</sup>, Ἰησοῦ. 8 Ἐτάραξαν δὲ τὸ ὄχλον καὶ τὰς πολιτάρχας ἀκούοντάς ταῦτα. 9 Καὶ λαβόντες τὸ ἱκανὸν ὥστε τῷ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυε αὐτούς.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τὴν νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὴν Σίλαν εἰς Βέροιαν· οἵτινες ὡς ἐγγενέμενοι, εἰς τὴν σκυαγωγὴν τῶν Ἰουδαίων ἀπῆλθον. 11 Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδίδξαντο τὸ λόγον μὲν πάσης περὶ θυμίας, τὸ κατ' ἡμέραν ἀνακρίνοντες τοὺς γραφὰς, εἰ ἔχει ταῦτα ὁ ὁστος. 12 Πολλοὶ μὲν οὖν ἦσαν αὐτῶν ἐπίστευον, καὶ τῶν Ἑλληνίδων γυναικῶν καὶ τῶν εὐσημείων, καὶ ἀνδρῶν ὅτε οὐλίγοι.

5 But the Jews which believ'd not, mov'd with envy, took unto them certain lewd fellows of the baser sort, and gather'd a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turn'd the world upside down, are come hither also;

7 Whom Jason hath receiv'd: and these all do contrary to the decrees of Cæsar, saying, That there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews.

11 These were more *ingenious* than those in Thessalonica, in that they received the word with all readiness of mind, and search'd the scriptures daily, whether those things were so.

12 Therefore many of them believ'd: also of honourable women which were Greeks, and of men not a few.

TEXT.

TRANSLATION.

13 Ως δὲ ἔγνωσαν οἱ ἄπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατεσκήνησεν ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον καὶ αὐτοὶ, σαλεύοντες τὰς ὄχλους.  
14 Εὐθὺς δὲ τότε τὸ Παῦλον ἔξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἔδει, ἀλλὰ σίλας καὶ τιμόθεος ἐπέμεινον ἐκεῖ.  
15 Οἱ δὲ κατήγαγον αὐτὸν ἕως Ἀθηνῶν.

13 But when the Jews of Thessalonica had knowledge that the word of God was preach'd of Paul at Berea, they came thither also, and stirr'd up the people.  
14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and \* Timothy abode there still.  
15 And they that conducted Paul brought him unto A-

Αθηνῶν.

P A R A P H R A S E.

But the Jews which believ'd not, mov'd with envy, took unto them certain lewd Fellows of the baser sort, and gather'd a company, and set all the City on an uproar, and assaulted the house of Jason, and sought to bring them out to the People. 6 And when they found them not, they drew Jason, and certain Brethren, unto the Rulers of the City, crying, These that have as it were turn'd the World upside down, by unsettling the minds of men as to Religion, are come hither also; 7 whom Jason has receiv'd; and these All do contrary to the Decrees and Authority of Cesar, saying, That there is another King, one Jesus. 8 And they troubled the People, and the Rulers of the City, when they heard these things. 9 And when they had taken security of Jason, and of the other, they let them go.

10 And the Brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the Synagogue of the Jews. These were more ingenuous, or of a better Disposition, than those in Thessalonica, in that they receiv'd the Word with all readiness of mind, and search'd the Scriptures daily, whether those things which Paul taught were so agreeable to the Scripture as he said. 12 Therefore many of them, i. e. the Jews, believ'd: also of honourable women which were Greeks, and of men not a few. 13 But when the Jews of Thessalonica had knowledge that the Word of God was preach'd of Paul at Berea, they came thither also, and stirr'd up the People. 14 And then immediately the Brethren sent away Paul, to go as it were to the Sea: but Silas and Timothy abode there still. 15 And they that conducted Paul

IX.  
And thence to Berea.

R

brought

## TEXT

## TRANSLATION

Αθηνῶν· ἡ λαβόντες ἐν πολλῇ ᾧ ἔως τῆς  
Σίλας ἡ Τιμόθεον, ἵνα ὡς τάχιστα ἔλ-  
θωσι πρὸς αὐτὸν, ἐξήει.

16 Ἐν δὲ ταῖς Αθήναις ἐκδεχόμενος  
αὐτὸς ὁ Παῦλος, πρῶτον τιμωρετο τὸ πνεῦ-  
μα αὐτὸ ἐν αὐτῷ, θεωρεῖν κατείδωλον  
ἔσθαι τὴν πόλιν. 17 Διελέγετο μὲ οὖν  
ὡς τῇ συναγωγῇ τοῖς Ἰουδαίοις ἡ τοῖς  
σποδομένοις, ἡ ἐν τῇ ἀγορᾷ καὶ πᾶσαν  
ἡμέραν πρὸς τοὺς ᾠδῶν καὶ ᾠδῶν.

18 Τινὲς δὲ τῶν Ἐπικουρείων ἡ Στωϊ-  
κῶν φιλοσόφων συνεβάλλον αὐτῷ· καὶ  
πυνθίσαντες ἔλεγον· Τί αἰνέσεις ὁ ἀπερμολό-  
γος ὅτις λέγειν; Οἱ δὲ Ξένων δαιμο-  
νίων δοκῶν καὶ ἀκαταλόγων εἶναι. ὅτι τὸ Ἰησοῦν  
καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο.

19 Ἐπιλαβόμενοι τε αὐτὸν, ὅτι τὸ Ἀρεο-  
πάγον ἡγάγον, λέγοντες· Δυνάμεθα γινώ-  
σκειν τίς ἡ κατὰ αὐτὴν ἡ ὑπὸ σοῦ λαλο-  
μένη διδασκαλία; 20 Ξενίζοντα γὰρ πᾶν  
εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βυλό-  
μεθα ὅτι γινώσκω τί αἰνέσεις ταῦτα εἶναι.

21 (Ἀθηναῖοι δὲ πάντες ἡ οἱ ἐπιδημούν-  
τες ξένοι εἰς ἕδρην ἑτέρον εὐχάριτον, ἡ  
λέγειν τι ἡ ἀκούειν κατιότερον.)

22 Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ  
τοῦ Ἀρείου πάγου, ἔφη· Ἄνδρες Ἀθηναῖοι,  
καὶ πάντα ὡς δεισιδαιμονιστέρας ὑμᾶς  
θεωρῶ. 23 Περιερχόμενος γὰρ καὶ ἀνα-  
θεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον

them: and receiving a com-  
mandment unto Silas and Ti-  
mothy, for to come to him with  
all speed, they departed.

16 Now while Paul waited  
for them at Athens, his spirit  
was stirred in him, when he saw  
the city full of idols.

17 Therefore disputed he in  
the synagogue with the Jews,  
and with the devout persons,  
and in the market daily with  
them that met with him.

18 Then certain philoso-  
phers of the Epicureans, and of  
the Stoicks, encountered him:  
and some said, What will this  
babbler say? other some, He  
seemeth to be a setter forth  
of strange gods: because he  
preach'd unto them Jesus, and  
the resurrection.

19 And they took him, and  
brought him unto Areopagus,  
saying, May we know what  
this new doctrine, wherein  
thou speakest, is?

20 For thou bringest cer-  
tain strange things to our ears,  
whereof we would know  
these things mean.

21 (For all the Athenians  
and strangers which sojour-  
ned there, spent their time in  
nothing else, but either to tell  
or to hear some new thing.)

22 Then Paul stood in the  
midst of Areopagus, and said,  
Ye men of Athens, I perceive  
that in all things ye are super-  
stitious.

23 For as I pass'd by, and  
beheld your devotions, I found

TEXT.

TRANSLATION.

ἐν βωμῶν, ἐν ᾧ ἐπιγέγραπτο· Α-  
 γάτω Θεῷ. Οἱ οὖν ἀγνοῦντες εὐσε-  
 βῆτι, τῷτον ἐγὼ καταγγέλλω ὑμῖν.  
 24 Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον  
 καὶ πάντα τὰ ἐν αὐτῷ, ἔτι οὐ ἔρα-  
 καὶ τῆς Κύριος ὑπάρχων, ἐκ οὐ  
 χειροποιήτοις ναοῖς κατοικεῖ. 25 Οὐ-  
 χὲρ ἀνθρώπων ἀνθρώπων δεξα-  
 μένεται προσδοκῶμενός τι, αὐτὸς

an altar with this inscription,  
 TO THE UNKNOWN  
 GOD. Whom therefore ye  
 \* worship and know not, him  
 declare I unto you.  
 24 God that made the world,  
 and all things therein, seeing  
 that he is Lord of heaven and  
 earth, dwelleth not in temples  
 made with hands,  
 25 Neither is worshipp'd  
 with mens hands, as tho' he  
 needed any thing, seeing he  
 δίδυς

P A R A P H R A S E.

brought him unto Athens; and receiving a commandment unto Silas and  
 Timothy, for to come to him with all speed, they departed.  
 16 Now while Paul waited for them at Athens, his Spirit was stirr'd  
 in him, when he saw the City full of Idols. 17 Therefore disputed he  
 in the Synagogue with the Jews, and with the devout Persons, *i. e. the*  
*Greeks that were Profelytes to the Jewish Religion*; and also in the Mar-  
 ket daily with them that met with him, *being Heathens or Idolaters*.  
 18 Then certain Philosophers of the Epicureans, and of the Stoicks,  
 encountred him: and some said, What will this Babler say? other some,  
 He seemeth to be a setter forth of strange Gods; because he preach'd unto  
 them Jesus, and the Resurrection. 19 And they took him, and brought  
 him unto Areopagus, *or Mars-hill, where was their place of Judicature*,  
 saying, May we know what this new Doctrine, whereof thou speakest,  
 is? 20 For thou bringest certain strange things to our Ears: we would  
 know therefore what these things mean. 21 (For all the Athenians  
 and Strangers which sojourn there, spent their time in nothing else, but  
 either to tell or to hear some new thing.)  
 22 Then Paul stood in the midst of Areopagus, and said, Ye men of  
 Athens, I perceive that in all things ye are very Superstitious, *or much*  
*given to the Worship of Gods*. 23 For as I pass'd by, and beheld your  
 Devotions *or Deities*, I found an Altar with this Inscription, TO  
 THE UNKNOWN GOD. Whom therefore ye Worship and  
 know not, him declare I unto you. 24 God that made the World,  
 and all things therein, seeing that he is Lord of Heaven and Earth,  
 dwelleth not in Temples made with hands, *as if he stood in need of them*,  
 neither is confin'd to them by Images, or any other Human means;  
 neither is Worshipp'd with any thing made or offer'd to him by mens  
 hands, as tho' he needed any thing offer'd to him, seeing he gives to

X.  
 And thence to  
 Athens.

XI.  
 Paul's Discourse  
 before the Athe-  
 nian Judicature.

## TEXT.

## TRANSLATION.

Διδούς πᾶσι ζωὴν καὶ πολὺν καὶ πάντα. 26 Εποίησέ τι ἐξ ἐνὸς αἱματός· πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρῶτον τῆς γῆς, ὁρίσας ὁριζομένης χειρὸς, καὶ τὰς ὁριζούσας τῆς κατοικίας αὐτῶν. 27 Ζητεῖν δὲ Κύριον, εἰ ἄρα γε ψαφήσειαν αὐτὸν καὶ εὗρεν· καὶ τοι γὰρ ἐμακρὰν ἀπὸ ἐνὸς ἐχάστου ἡμῶν ὑπάρχοντα. 28 Εν αὐτῷ δὲ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμεν· ὡς καὶ πινες τῆς κατ' ὑμᾶς ποιητῆς εἰρήχασι· Τὸ γὰρ καὶ γινώσκοντες ἐσμεν. 29 Γεννῶμεν οὖν ὑπάρχοντες ἐκ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χρυσαπτεχνῆς καὶ ὀρυμμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τὸς μὲν δὲ χρόνους τῆς ἀγνοίας ὑπερδιδόν ὁ Θεός, ταῦν πᾶσι γὰρ λέγει τοῖς ἀνθρώποις πᾶσι πανταχῶς μετανοεῖν. 31 Διότι ἔστησεν ἡμέρας ἐν ἡμέρᾳ κρίνειν τὴν οἰκουμένην ἐν δικαιο-

giveth to all life, and bread, and all things;

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determin'd the times before appointed, and the bounds of their habitation:

27 That they should seek the Lord, if haply they should feel after him, and find him, tho' he be not far from every one of us:

28 For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by man and man's device.

30 And the times of this ignorance God \* overlooking, now commandeth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness.

## ANNOTATIONS.

(aa) See my Account of the *Plantation of the World* by the *Posterity of Adam* in the first Volume of my *Historical Geogr. of the O. T.*

(b) St Paul in the following Verse evidently refers to the Poet *Aratus*, *ἡ γὰρ ἡμεῖς ἐσμεν*, being the former part of the fifth Verse of *Aratus's Phenomena*, and no wonder St Paul should chiefly cite *Aratus*, he being his Countryman or a *Cilician*.

P A R A P H R A S E.

all life, and breath, and all things. 26 And whereas you have wrong notions concerning the Rise of Mankind, as if the different Nations thereof had different Originals, and were not descended All of One and the same Stock, which seems to have been one cause of Polytheism; I inform you the contrary, that there is but One God, who, as he made the World and all things therein, so has made of One Blood, i. e. of Adam, all Nations of Men, for to dwell on all the face of the Earth; and has determin'd the several Times, or remarkable Revolutions of Affairs in the World; which have not hapned, nor shall happen by Chance, but exactly as they were Before appointed by the Wisdom of the said Divine Providence. And whereas you have among you many erroneous and wild Stories (aa) concerning the Plantation of the World, ye are to know that the same was not done without the Disposal of the same hand of Providence, which determin'd also the Bounds of their Habitation, i. e. of the Countries inhabited by the several Nations of Men. 27 And the End of God's Works of Creation and Providence is this, that they, i. e. Men should seek after the Knowledge of the Lord, who thus made, and still governs them, if only they should take the pains to seek after the Knowledge of him in that Darkness of Ignorance, which they should involve themselves in by their Wickedness; and on account of which gross Darkness, such of them seek after God, may be said as it were to feel after him, as Men in the Dark do after any thing they would find: The End I say, of God's Works of Creation and Providence is this, that Men should seek after him, and find him; and tho' there is some Difficulty as things stand with the Gentile World in thus seeking and finding him, yet the Difficulty is almost wholly owing to Mens own Wickedness which has blinded them; for as for God himself, He is not (b) far from every one of Us: 28 For in whom we live, and move, and have our being; as certain also of your own Poets have said, For we are also his Offspring. 29 Forasmuch as we are the Offspring of God, we ought not to think that the Godhead is like unto Images of Gold, or Silver, or Stone, graven by man and man's Device. 30 And the Times of this gross Idolatrous Ignorance of the Gentile World, God graciously as it were overlooking, so as not to punish the Gentiles for the same, as he justly might, by wholly forsaking them, and giving them over to follow their own Vain and Sinful Imaginations, now by the preaching and light of the Gospel makes known Himself, and his Will, and true Religion, or way of Worship to all men, to the Gentiles as well as to the Jews; and in order to the Gentiles being Accepted by him unto Salvation, notwithstanding their long Continuance for many Ages in Idolatry and all other Sins, only commands All men every where to repent of their former Idolatry and Sins, and to embrace and live for the future according to the Gospel of Jesus Christ. 31 Which is indispensably necessary unto Salvation, because he has appointed a day in the which he will Judge the World in Righteousness,

## TEXT.

## TRANSLATION.

σώη, ὃν ἀνδρὶ ᾧ ὤρισε, πῖνιν πα-  
ραχρὸν πᾶσι, ἀναστήσας αὐτὸν ἐκ  
νεκρῶν.

32 Ακούσαντες δὲ ἀνέστασιν νε-  
κρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶ-  
πον· Ακουσόμεθα σὺ πάλιν ᾧ εἰ τέ-  
τα. 33 Καὶ ἔτις ὁ Παῦλος ἐξηλ-  
θεν ἐκ μέσθ' αὐτῶν. 34 Τινὲς δὲ  
ἄνδρες κολληθέντες αὐτῷ, ἐπίτευσαν·  
ὃ οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,  
καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἑτε-  
ροι σὺν αὐτοῖς.

Κεφ. ιη'. Μετὰ δὲ ταῦτα χει-  
ρθεῖς ὁ Παῦλος ἐκ τῆς Ἀθηνῶν, ἦλ-  
θεν εἰς Κόρινθον· 2 καὶ εὗρών τινα  
Ἰσθαῖον ὀνόματι Ἀκύλαν, Ποιπκὸν τῷ  
γένει, ὡροφάτως ἐληλυθότα ἐκ τῆς  
Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα  
αὐτοῦ, (ἡ γὰρ τὸ διαπτεχέαι Κλαύ-  
διον χωρίζεσθαι πάντας τὸς Ἰσθαῖους  
ἐκ τῆς Ῥώμης) ὡροσῆλθεν αὐτοῖς· 3 Καὶ  
διὰ τὸ ὁμότεχον εἶναι, ἔμενε παρ' αὐ-  
τοῖς, καὶ ἐργάζετο· ἦσαν γὰρ σκηνοποιοὶ  
καὶ τέχνη. 4 Διελέγετο δὲ ὃν τῇ  
συναγωγῇ καὶ πᾶν σάββατον, ἐπειγέ-  
τε Ἰσθαῖους καὶ Ἑλλήνας· 5 Ὡς δὲ  
κατήλθον ἐκ τῆς Μακεδονίας, καὶ τῆς  
Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ  
πνεύματι ὁ Παῦλος, ἀφ' ἧς μαρτυρο-  
μενος τοῖς Ἰσθαῖοις καὶ Χερσὸν Ἰουδαίου.

ness, by *that* man whom he  
hath ordain'd; whereof he hath  
given assurance unto all men,  
in that he hath rais'd him from  
the dead.

32 And when they heard of  
the resurrection of the dead,  
some mock'd: and others said,  
We will hear thee again of  
this matter.

33 So Paul departed from  
among them.

34 Howbeit certain men  
clave unto him, and believ'd  
among \* whom *was* Dionysius  
the Areopagite, and a woman  
nam'd Damaris, and others with  
them.

## Chap. XVIII.

After these things, Paul de-  
parted from Athens, and came  
to Corinth;

2 And found a certain Jew  
nam'd Aquila, born in Pon-  
tus, lately come from Italy,  
with his wife Priscilla (because  
that Claudius had commanded  
all Jews to depart from Rome,  
and came unto them).

3 And because he was of the  
same \* trade, he abode with  
them, and wrought (for by  
their \* trade they were tent-  
makers)

4 And he reason'd in the  
synagogue every sabbath, and  
persuaded the Jews, and the  
Greeks.

5 And when Silas and Ti-  
mothy were come from Mac-  
donia, Paul was press'd in spi-  
rit, and testify'd to the Jews  
that *Jesus was Christ*.

TEXT.

TRANSLATION.

Αντιπαρομύων δὲ αὐτῶν καὶ βλα-  
φημοῦντων, ἐκπιναζάμενος τὰ ἱμά-  
τια, εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν  
ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ,  
ἀπὸ τῆς νῦν εἰς τὰ ἔθνη πορεύσομαι.

6 And when they oppos'd themselves, and blasphem'd, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 Καὶ

PARAPHRASE.

32 And when they heard of the Resurrection of the Dead, some mock'd at it, as an absurd and impossible thing: and others said, We will hear thee again of this matter. 33 So Paul departed from among them. 34 Howbeit *his Discourse was not wholly ineffectual*: for certain men clave unto him, and believ'd; among whom was Dionysius the Areopagite, *i. e. One of the Judges of the Court on the Areopagus or Mars-hill*, and a woman, or (as the word may be render'd) *his Wife*, and Damaris, and others with them.

Chap. XVIII. After these things Paul departed from Athens, and came to Corinth; 2 and found a certain Jew nam'd Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome, *which was in the beginning of A. D. 52. according to the Bp. of Worcester*) and came unto them. 3 And because he was of the same Trade, he abode with them, and wrought (for by their Trade they were Tent-makers) 4 And he reason'd in the Synagogue every Sabbath, and perswaded, *i. e. us'd proper Arguments to perswade* the Jews, and *such of the Greeks as, being converts to the Jewish Religion, came to the Synagogue.* 5 And when Titus and Timothy were come from Macedonia, Paul was press'd, or urg'd by the Spirit, *i. e. either by his Own or by the Holy Spirit*, to try once more what Good he could do upon the Jews; and accordingly he testify'd again unto the Jews that Jesus was Christ. 6 And when they oppos'd themselves, and blasphem'd, or spoke Evil of Christ and his Doctrine, he shook his Raiment, in token of their Unworthiness to have the Gospel preach'd any more to them, and said unto them, (c) Your Blood be upon your own heads; I am Clean or Guiltless in that respect, *i. e. Your Destruction must be at your own doors; I am no ways Blamable for it, having discharged my Duty in reference to you*: from henceforth I will go and preach the Gospel unto the Gentiles only, that are in this City. 7 And

XII.  
The Event of St Paul's Discourse.

XIII.  
Paul comes to Corinth.

(c) Compare Ezek. 3. 18, 19. and 18. 13.

he

## TEXT.

## TRANSLATION.

7 Καὶ μεταβὰς ἐκῆθεν, ἦλθεν εἰς οἰκίαν πινὸς ὀνόματι Ἰούστου, σινομόνως τὸ θεόν, ὃ ἡ οἰκία αὐτοῦ συνουνοῦσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ἀρχισυνάγωγος ὅτις ἐπεισε τὸν Κουρίον σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ὁρίσαντο, καὶ ἐβαπτίζοντο. 9 Εἶπε δὲ ὁ Κύριος δι' ὀράματός· ὅτι οὐκ ἐπὶ τῷ Παύλῳ. Μὴ φοβού, ἀλλὰ λαλεῖ, καὶ μὴ σιωπήσῃς. 10 Διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθῆσεται σοὶ ὅτι χακῶσά σε· διότι λαὸς ὄντι μοι πολλοὶ οὗτοι τῇ πόλει ταύτῃ. 11 Ἐσχίσθη τὸ ἐνιαυτὸν καὶ μῆνας ἑξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

12 Γαλλίῳ δὲ ἀνθυπατεύοντι τῷ Ἀχαΐας, κατεπέστη ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες· Οὐκ ὡς τὸ νόμον τοῦ θεοῦ ἀναπειθήσει τὸν ἀνθρώπον σέβας τὸ θεόν. 14 Μέλλοντι δὲ ὁ Παῦλος ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίος πρὸς τοὺς Ἰουδαίους· Εἰ μὲν ἐν αὐτῷ ἀδίκημα τι ἢ ῥαδιουργία ποιηθῇ, ὡς Ἰουδαῖοι, καὶ λόγον αὐτῷ ἡγερόμην ὑμῶν. 15 Εἰ δὲ ζήτημά ἐστι πρὸς λόγον καὶ ὁριώμεται καὶ νόμος τοῦ κατὰ ὑμᾶς, ὅπως αὐτοῖς κριτῆς ᾗ ἐγὼ τῶν τούτων ἐβόλομαι ἐγώ. 16 Καὶ ἀπέλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

7 And he departed thence and entred into a certain man's house, nam'd Justus, one that worshipp'd God, whose house joyn'd hard to the synagogue.

8 And Crispus \*a chief ruler of the synagogue, believ'd on the Lord with all his house: and many of the Corinthians hearing, believ'd, and were baptiz'd.

9 Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, or hurt thee; for I have many people in this city.

11 And he continu'd there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was about to open his mouth, Gallio said unto the Jews, If these things were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment-seat.

TEXT.

TRANSLATION.

7 Επιλαβόμενοι δὲ πάντες οἱ Ἑλ-  
λῆες Σωθῆνιν τὸν ἀρχισυνάγωγον,  
τυπῶν ἑμπαροῦν τὴν βήμαίνον· καὶ  
οὐκ ἔτι τῶν τῶ Γαλλίῳ ἐμελεν.

18 Ὁ δὲ Παῦλος ἔτι παρο-  
ύσας ἡμέρας ἰσχυρὰς, τοῖς ἀδελ-  
φοῖς ὑποτασσάμενος, ἐξέπλει εἰς  
Συρίαν· καὶ σὺν αὐτῷ Πρίσκιλλα

17 Then all the Greeks took  
Sosthenes, \* a chief ruler of the  
synagogue, and beat him be-  
fore the judgment-seat: and  
Gallio car'd for none of those  
things.

18 And Paul *after this* tar-  
ry'd *there* yet a good while,  
and then took his leave of the  
brethren, and sail'd thence in-  
to Syria, and with him Priscilla

καὶ

PARAPHRASE

departed thence, and entred into a certain Man's house, nam'd Justus,  
the that Worthipp'd *the True God, being a Jewish Profelyte*, whose  
house joyn'd hard to the Synagogue. 8 And Crispus, a chief Ruler  
of the Synagogue, believ'd on the Lord with all his House: and many  
of the Corinthians, hearing, believ'd, and were baptiz'd. 9 Then spake  
the Lord to Paul in the night by a Vision, Be not afraid, but speak, and  
shalt not thy peace: 10 for I am with thee, and no man shall set on  
thee, to hurt thee: for I have much People in this City. 11 And he  
continu'd there a Year and six Months, teaching the Word of God  
among them.

12 And when (d) Gallio was the *Proconsul*, or Deputy-governor of  
Achaia, the Jews made Insurrection with one accord against Paul, and  
brought him to the Judgment-seat, 13 saying, This fellow perswadeth  
us to worship God contrary to the Law of *us Jews*. 14 And when  
Paul was now about to open his mouth, Gallio said unto the Jews, If it  
be a matter of wrong, or wicked lewdness, O ye Jews, reason would  
that I should bear with you: 15 But if it be a question of Words  
and Names, viz. *whether one Jesus be the Messias or Christ, (&c.)* and  
your Law, look ye to it; for I will be no Judge of such matters.  
And he drave them from the Judgment-seat. 17 Then all the  
Jews *there present* took Sosthenes, a chief Ruler of the Synagogue, as  
Crispus was, *but one who believ'd not, and so appear'd a chief manager  
against Paul*, and beat him before the Judgment-seat; and Gallio car'd  
for none, *i. e. took no notice* of those things.

18 And Paul after this tarry'd there yet a good while, and then took his  
leave of the Brethren, and Sail'd thence into Syria, and with him Priscilla

XIV.  
Gallio refuses to  
take notice of the  
Accusation of St  
Paul by the Jews.

XV.  
Paul departing  
from Corinth, re-  
turns into Syria.

(d) This Gallio was elder Brother of the famous *Annæus Seneca*, and was Pro-  
consul of Achaia in A. D. 53. according to the Bishop of Worcester.

S

and

## TEXT.

## TRANSLATION.

καὶ Ἀκύλας, χειράμεν<sup>Θ</sup> τὴν κεφαλὴν αὐτοῦ ἐν Κενχρεᾷ· εἶχε δὲ εὐχὴν.  
 19 Κατήντησε δὲ εἰς Ἐφεσον, καὶ κείνους κατέλιπεν αὐτοὺς· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις. 20 Ἐρωπώντων δὲ αὐτῶν ὅτι πλείονα χρόνον μένει παρ' αὐτοῖς, οὐκ ἐπένευσεν. 21 Ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν· Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀναχάμψω πρὸς ὑμᾶς, ἢ Θεῷ θέλοντος. Καὶ ἀνέχθη ὁ ἀπὸ τῆς Ἐφesoῦ. 22 Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς, καὶ ἀπασάμεν<sup>Θ</sup> τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

23 Καὶ ποιήσας χρόνον πνὴ, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ὁπσιπείζων πάντας τοὺς μαθητάς. 24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῆς γένεως, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, διωκτὴς ὢν ἐν ταῖς γραφαῖς. 25 Οὗτος ὡς κατεχημένος τὴν ὁδὸν τοῦ Κυρίου, καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. 26 Οὗτος τε ἤρξατο παρρησιάζεσθαι αὐτῇ τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτόν, καὶ ἀκριβέστερον

and Aquila, \* who had shorn his head in Cenchrea; for he had a vow.

19 And he came to Ephesus, and left them there: but he himself enter'd into the synagogue, and reason'd with the Jews.

20 When they desir'd him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this feast that \* is coming, in Jerusalem; but I will return again unto you, if God will. And he sail'd from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the Church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded

TEXT.

TRANSLATION.

ὡς ἔδεικτο τῷ τῷ Θεοῦ ὁδῷ. to him the way of God more perfectly.

7 Βουλομένου δὲ αὐτοῦ διαθεῖναι 27 And when he was disposed

PARAPHRASE.

And Aquila, who had shorn his head in Cenchrea, the Sea-port belonging to Corinth: for he had made a Vow of (e) Nazaritism, i. e. not to shave his head for a time; which Time being expir'd, he was to shave his head (e) according to the Law. 19 And he, i. e. Paul, came to Ephesus, and left them, i. e. Aquila and Priscilla, there at Ephesus, when he departed thence for Syria: but before he thus departed, he himself entered into the Synagogue, and reason'd with the Jews. 20 When they desired him to tarry longer time with them, he consented not: 21 but bade them Farewel, saying, I must by all means keep this Feast of the Passover (A. D. 54.) that is coming in Jerusalem; but I will return again unto you, if God will. And he sail'd from Ephesus. 22 And when he had landed at Cesarea on the Mediterranean Sea, and gone up thence, and visited the Church at Jerusalem, and kept the Feast there, he went down to Antioch, from whence he set forth.

SECTION IX.

Containing an Account of St Paul's Preaching the Gospel, From his Third Departure on that Design from Antioch A. D. 54. To his Return to Antioch A. D. 58. Which Particulars take up Chap. XVIII. 23 — XXI. 17.

23 And after He, i. e. Paul, had spent some time there, i. e. at Antioch, he departed, and went over all the Country of Galatia and Phrygia in order, strengthening all the Disciples. 24 And a certain Jew nam'd Apollos, born at Alexandria, an Eloquent man, and mighty in the Knowledge and Understanding of the Scriptures, came to Ephesus. This man was somewhat instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the Things of the Lord, knowing, and so having yet receiv'd only the Baptism of John, which call'd the Jews to Repentance, and to believe on Jesus, who should come after Him the Baptist. 26 And he began to spake boldly in the Synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly; and therefore they teaching him the necessity of Baptism according to the Institution of Christ, it is not in reason to be Doubted, but that he went forthwith Baptiz'd accordingly at Ephesus. 27 And when he was

I.  
Paul departs again from Antioch: And an Account of Apollos.

(e) See Numb. 6. 18.

## TEXT.

## TRANSLATION.

εἰς τὴν Ἀχαΐαν, ὅτε τρεῖς ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν. ὃς ὡς ᾤκησεν αὐτοὺς, συνέβαλετο πολὺ τοῖς πεπιστευκόσι διὰ τοῦ χάριτος. 28 Εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγετο δημοσίᾳ, ὅτι δεικνύς διὰ τοῦ γραφῶν, εἶπεν ὅτι Χριστὸν Ἰησοῦν.

Κεφ. ιθ'. Ἐγένετο δὲ ὡς πρὸς τὸν Ἀπολλὼν εἶπεν ὁ Κορίνθω, Παῦλον διελθόντα πρὸς ἀνωτεριὰ μέρη, ἐλθεῖν εἰς Ἐφεσον· καὶ εὐρών πινας μαθηταί· 2 εἶπε πρὸς αὐτούς· Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ' ὅθεν εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν. 3 Εἶπεν τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. 4 Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, πρὸς λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, ταῦτα, εἰς τὸν Χριστὸν Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 6 Καὶ ὅτι φέροντο αὐτοῖς τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς· ἐλάλου τε γλώσσας, καὶ ᾄδοντες ᾠδὰς. 7 Ἦσαν δὲ οἱ πάντες ἄνδρες ὥστε δεκάδυο.

pos'd to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who when he was come, helped them much which had believ'd thro' grace.

28 For he mightily convinc'd the Jews, and that publickly, shewing by the Scriptures, that Jesus was Christ.

## Chap. XIX.

And it came to pass, that while Apollos was at Corinth, Paul having pass'd thro' the upper parts, came to Ephesus, and finding certain disciples,

2 He said unto them, Have ye receiv'd the Holy Ghost since ye believ'd? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptiz'd? and they said, Unto John's baptism.

4 Then said Paul, John truly baptiz'd with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, Christ Jesus.

5 When they heard this, they were baptiz'd in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and psalm'd.

7 And all the men were about twelve.

TEXT.

TRANSLATION.

Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,  
παρρησιάζετο, ὅτι μῆνας τρεῖς δι-  
αγρόμενος καὶ πείθων τὰ ὡς τῆς  
βασιλείας τοῦ Θεοῦ. 9 Ὡς δὲ π-  
οὗτοι ἐσκληρύνοντο καὶ ἠπειθοῦν, κα-  
κολογούουσιν τὸ ὅδον οὐάπιν τῷ

8 And he went into the sy-  
nagogue, and spake boldly for  
the space of three months,\*dis-  
coursing and perswading the  
things concerning the kingdom  
of God.

9 But when divers were  
harden'd, and believ'd not, but  
spake evil of that way before

πλή-

P A R A P H R A S E.

dispos'd to pass into Achaia, the Brethren wrote, exhorting the Disci-  
ples to receive him: who when he was come, help'd (*thro' the Grace or  
Gifts of God vouchsaf'd unto him*) them much, who had Believ'd, thro'  
the Grace of God, *vouchsaf'd likewise unto them, both in Graciously mak-  
ing known the Gospel unto them, and also Graciously disposing their Hearts  
to embrace it when made known.* 28 For he mightily convinc'd the  
Jews, and that publicly, shewing by the Scriptures, that Jesus was  
Christ.

Chap. XIX. And it came to pass, that while Apollos was at Corinth  
in Achaia, Paul having pass'd thro' the upper parts of *Asia the Less*, large-  
ly so call'd, and particularly (*f*) *Galatia and Phrygia*, came to Ephesus;  
and finding certain Disciples, 2 he said unto them, Have ye receiv'd  
the Holy Ghost since ye Believ'd? And they said unto him, We have  
not so much as heard whether there be any Holy Ghost. 3 And he said  
unto them, Unto what *Baptism* then were ye baptiz'd, *since ye could not  
be baptiz'd with the Baptism Instituted by Christ, but ye must have heard  
of the Holy Ghost, his Name being mention'd in the Form prescrib'd to  
be us'd at his Baptism?* And they said, Unto John's Baptism. 4 Then  
said Paul, John verily baptiz'd with the Baptism of Repentance, saying  
unto the People, That they should believe on him which should come  
after him, that is, on Christ Jesus. 5 When they heard this, they were  
baptiz'd in the name of the Lord Jesus. 6 And when Paul had laid his  
hands upon them, the Holy Ghost came on them; and they spake with  
Tongues, and Prophesy'd. 7 And all the Men were about twelve.  
8 And he went into the synagogue, and spake boldly for the space of  
three months, discoursing and perswading, *i. e. endeavouring to persuade  
them to believe the things concerning the Kingdom of God, i. e. to be-  
lieve the Gospel.* 9 But when divers were harden'd, and believ'd not,  
but spake evil of That way, *viz. unto Salvation, i. e. of Christianity or*

II.  
Paul comes to  
Ephesus.

(f) See Chap. 18. 23.

## TEXT.

## TRANSLATION.

πλήθους, ἀποστὰς ἀπ' αὐτῶν, ἀφώρισε  
τὸς μαθητὰς, καθ' ἡμέραν διαλεγόμενος  
ἐν τῇ σχολῇ Τυράννου. 10 Τῷ δὲ  
ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντας τὸς κα-  
τοικοῦντας τὴν Ἀσίαν ἀκῶσαι τὸ λόγον τοῦ  
Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας.  
11 Δυνάμεις τε καὶ ταῖς τεχνάσας ἐποίη-  
σεν ὁ Θεὸς διὰ τῶν χειρῶν Παύλου. 12 Ὡστε  
καὶ ἐπὶ τοὺς ἀδενεῖντας ἐπιφέρειτο, ὥστε ὅ  
χρωτὸς αὐτῶν σφοδρία ἢ σιμικίνθια, καὶ  
ἀπαλλάσσεσθαι ἀπ' αὐτῶν τοὺς νόσους,  
τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχε-  
σθαι ἀπ' αὐτῶν.

13 Ἐπεχείρησεν δὲ πνῆς ὁπότε περι-  
ερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν  
ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πο-  
νηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες·  
Ορκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος  
κηρύσσει. 14 Ἦσαν δὲ πνῆς υἱοὶ Σκευᾶ  
Ἰουδαίου ἀρχιερέως ἐπὶ αὐτοῦ, οἱ τῷ τοιοῦτον-  
τες. 15 Ἀποκριθεὶς δὲ τὸ πνεῦμα τὸ  
πονηρὸν, εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ  
τὸν Παῦλον ὅτιπαμι· ὑμεῖς δὲ τίνας ἐστε;  
16 Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄν-  
θρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ  
κατακυριεύσας αὐτῶν, ἵχυσεν αὐτοὺς,  
ὥστε γυμνοὺς καὶ τήραυματισμένους ἐκφυ-  
γεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 Τῷ δὲ ἰγ-  
νέτο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι  
τοῖς κατοικοῦσι τὴν Ἐφεσον· καὶ ἐπέπεσε

the multitude, he departed  
from them, and separated the  
disciples, \*discourfing daily in  
the school of one Tyrannus.

10 And this continu'd by  
the space of two years; so that  
all they which dwelt in Asia  
heard the word of the Lord  
Jesus, both Jews and \*Gen-  
tiles.

11 And God wrought spe-  
cial miracles by the hands of  
Paul:

12 So that from his body  
were brought unto the sick,  
handkerchiefs or aprons, and  
the diseases departed from  
them, and the evil spirits went  
out of them.

13 Then certain of the  
\*Jews that went about, being  
exorcists, took upon them to  
call over them which had evil  
spirits, the name of the Lord  
Jesus, saying, We adjure you  
by Jesus, whom Paul preacheth.

14 And there were seven  
sons of one Sceva a Jew, and  
chief of the priests, which did  
so.

15 And the evil spirit an-  
swer'd and said, Jesus I know,  
and Paul I know; but who  
are ye?

16 And the man in whom  
the evil spirit was, leapt on  
them, and overcame them, and  
prevail'd against them, so that  
they fled out of that house  
naked and wounded.

17 And this was known to  
all the Jews and \*Gentiles alfo  
dwelling at Ephesus; and fear

TEXT.

TRANSLATION.

ἔπεσεν ἐπὶ πάντας αὐτούς, καὶ ἐμει-  
 αλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

8 Πολλοὶ τε τῶν πεπιστωκότων ἤρ-  
 οντο, ἱερομολογέμενοι καὶ ἀναγγέλ-  
 οντες τὰς πράξεις αὐτῶν. 19 Ἰθα-  
 ρὶ δὲ τὰ θεῖα ῥαζάντων, συνε-  
 γκαίντες τὰς βίβλους, κατέκαον ἐνώ-  
 ποι πάντων· καὶ συνεψήφισεν τὰς τιμὰς

fell on them all, and the name  
 of the Lord Jesus was magni-  
 fy'd.

18 And many that believ'd  
 came, and confess'd, and shew'd  
 their deeds.

19 Many also of them which  
 us'd \*magical arts, brought  
 their books together, and  
 burn'd them before all men:  
 and they counted the price of

αὐτῶν,

P A R A P H R A S E.

the Gospel, before the Multitude, he departed from them, and separated  
 the Disciples into a Company by themselves, discoursing and instructing  
 them daily in the private School of one Tyrannus. 10 And this con-  
 tinu'd by the space of two years; so that all they which dwelt in Asia  
 heard the Word of the Lord Jesus, both Jews and Gentiles. 11 And  
 God wrought special Miracles by the hands of Paul: 12 So that  
 from his body were brought unto the Sick, handkerchiefs or aprons,  
 and the diseases departed from them, and the evil Spirits went out of  
 them.

13 Then certain of the Jews that went about to cast Devils out of  
 Persons possess'd therewith, these Jews being Exorcists, i. e. such as did  
 cast out Devils, by Adjuring them to come forth in the Name of the God  
 of Abraham, &c. took upon them to call over them which had evil Spi-  
 rits, the Name of the Lord Jesus, saying, We adjure you by Jesus whom  
 Paul preaches, to come forth. 14 And there were seven Sons of one  
 Sceva a Jew, and chief among the Families of the Priests, which did so  
 by a certain man possess'd. 15 And the evil Spirit answer'd and said,  
 Jesus I know to have Authority in himself to cast me out, and Paul I  
 know to have Authority from Jesus to cast me out likewise; but who are  
 ye? i. e. I know you have no such Authority. 16 And the man in whom  
 the evil Spirit was, leapt on them, and overcame them, and prevail'd  
 against them, so that they fled out of that house naked and wounded.  
 17 And this was known to all the Jews and Gentiles also dwelling at  
 Ephesus; and Fear or Reverence for the Name of Jesus, and for Paul,  
 and the Disciples, fell on them all, and the Name of the Lord Jesus was  
 magnify'd. 18 And many that believ'd came, and, as a Token of their  
 true Repentance, confess'd, and shew'd their former Evil Deeds to St  
 Paul. 19 Many also of them which us'd magical Arts brought their  
 books together, and burn'd them before all men: and they counted the  
 price

III.

Jewish Exorcists  
 beat by a man  
 possess'd.

## TEXT.

## TRANSLATION.

αὐτῶν, καὶ εὗρον ἀργεῖα μυριάδας  
πέντε. 20 Οὕτω καὶ κράτος ὁ λόγος  
τῷ Κυρίῳ ἠύξανε καὶ ἰσχυεν.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔχε-  
το ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν  
τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς  
Ιερουσαλὴμ, εἰπὼν· Ὅπως μὲν τὸ γινέσθαι  
με ἔκδ', δεῦ με καὶ Ῥώμην ἰδεῖν.

22 Αποστείλας δὲ εἰς τὴν Μακεδονίαν  
δύο τῶν ἀκολουθούντων αὐτῷ, Τιμόθεον καὶ  
Ερρατον, αὐτοῖς ἐπέτελε ζῆλον εἰς τὴν  
Ἀσίαν. 23 Ἐγένετο δὲ καὶ τὸ κατὰ  
ἐκείνους ταραχὸς ὅκ' ὀλίγος καιρὸς ἐν  
ὁδῷ. 24 Δημήτριος γάρ τις οὐνόματι,

ἀργυροκόπος, ποίων ναὺς ἀργυρῶς Ἀρ-  
τέμιδος, πρῆρχετο τοῖς τεχνίταις ἐρ-  
γασίας ὅκ' ὀλίγην. 25 Οὓς συνα-  
θροίσας, καὶ τὴν καιρὸν ταῦτα ἐρ-  
γάτας, εἶπεν· Ἄνδρες, ὅτις αὖτε ὅτι ἐκ  
ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν  
ἔστι. 26 Καὶ θεωρεῖτε καὶ ἀκούετε ὅτι  
ἐν μόνον Εφέσῳ, ἀλλὰ σχεδὸν πάσης  
τῆς Ἀσίας ὁ Παῦλος ὅτι πείσας  
μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι  
ἐκ εἰσὶ θεοὶ οἱ ἀπὸ χειρῶν γινόμενοι.

27 Οὐ μόνον δὲ τούτο κινδυνεύει ἡ-  
μῖν τὸ μὲν εἰς ἀπελεγμὸν ἐλθεῖν,  
ἀλλὰ καὶ τὸ ἐν μεγάλῃ θεᾷ Ἀρτέμιδος  
ιερόν εἰς ὁδὸν λογιᾶσθαι, μέλλειν τε  
καταφρονεῖσθαι καὶ μεγαλειότητά αὐ-

them, and found it fifty thou-  
sand pieces of silver.

20 So mightily grew the  
word of God, and prevail'd.

21 After these things were  
ended, Paul purpos'd in the  
spirit, when he had pass'd thro'  
Macedonia and Achaia, to go  
to Jerusalem, saying, After I  
have been there, I must also  
see Rome.

22 So he sent into Macedo-  
nia two of them that ministr'd  
unto him, \* Timothy and Er-  
astus; but he himself stay'd in  
Asia for a season.

23 And the same time there  
arose no small stir about the  
way.

24 For a certain man, nam'd  
Demetrius, a silver-smith, which  
made silver shrines for Diana,  
brought no small gain unto the  
\* trades-men.

25 Whom he call'd together  
with the workmen of like oc-  
cupation, and said, Sirs, ye  
know that by this \* trade we  
have our wealth:

26 Moreover, ye see and  
hear, that not alone at Ephe-  
sus, but almost throughout all  
Asia, this Paul hath perswaded  
and turn'd away much peo-  
ple, saying, that they be no  
gods which are made with  
hands:

27 So that not only this our  
\* trade is in danger to be less-  
nought; but also that the tem-  
ple of the great goddess Diana  
should be despis'd, and her  
magnificence should be de-

TEXT.

TRANSLATION.

πῆς, ἡὼ ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. 28 Ακούσαντες δὲ, καὶ γινόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες· Μηγάλη ἡ Ἀρtemis Εφεσίων. 29 Καὶ ἐπλήσθη ἡ πόλις συγχύσεως· ὤρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρτάσμενοι Γάϊον καὶ Αἰτίταρχον Μακεδόνας, συνεκδήμιους τοῦ Παύλου. 30 Τῷ δὲ Παύλῳ βυλομήδου

stroy'd, whom all Asia, and the world-worshippeth.

28 And when they heard these sayings, they were full of wrath, and cry'd out, saying, Great is Diana of the Ephesians.

29 And the whole city was fill'd with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rush'd with one accord into the theater.

30 And when Paul would

εἰσελ-

PARAPHRASE.

price of them, and found it fifty thousand pieces of Silver. 20 So mightily grew the Word of God, and prevail'd.

21 After these things were ended, Paul purpos'd in the Spirit, *i. e.* resolv'd within himself, when he had pass'd thro' Macedonia and Achaia, to go to Jerusaleam, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministred unto

him, Timothy and Erastus; but he himself stay'd in Asia for a season. 23 And the same time there arose no small stir about that way, *i. e.* about Christianity.

24 For a certain man, nam'd Demetrius, a Silver-smith, which made Silver shrines for Diana, brought no small gain unto the Trades-men. 25 Whom he call'd together with the workmen of like Occupation, and said, Sirs, ye know that by this Trade we have our wealth: 26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turn'd away much People from worshipping the Gods of the Gentiles, and so from having any use of the Shrines or Images we make for our Gods, saying, that They be no Gods which are made with hands: 27 So that not only this our Trade is in danger to be set at nought; but also that the Temple of the great Goddess Diana should be despis'd, and Her Magnificence should be destroy'd, whom all Asia and the World worshippeth.

28 And when they heard these sayings, they were full of wrath, and cry'd out, saying, Great is Diana of the Ephesians. 29 And the whole City was fill'd with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's Companions in travel, they rush'd with one accord into the Theater, with an intention to put Gaius and Aristarchus to the wild Beasts there. 30 And when Paul would have entred

T

in

IV.  
Demetrius raises  
an Uproar.

## TEXT.

## TRANSLATION.

εἰσελθεῖν εἰς τὸν δῆμον, ὅς κ' εἶον αὐτὸν οἱ μαθηταί. 31 Τινὲς δὲ καὶ τῶν Ἀσιάρχων ὄντες αὐτοῦ φίλοι, πέμψαντες πρὸς αὐτόν, παρεχέμεν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

32 Ἄλλοι μὲν οὖν ἄλλο π' ἔκραζον· ἡ γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους ὅς κ' ἤδεισαν πίος ἔνεκεν συνεληλύθει.

33 Ἐκ δὲ τοῦ ὄχλου περιβίβασαν Ἀλέξανδρον, περιβαλλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.

34 Επιγρόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ὅτι ὡρας δύο κρίζοντων· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.

35 Κατασείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γὰρ ὅστις ἀνθρώπου ὅς ἐ γινώσκει τὴν Ἐφεσίαν πόλιν νεωκίῃν ἔσσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τῆς Διοπετῆς;

36 Ἀναπύρρητων οὖν ὄντων τούτων, λέγον ὅτι ὑμᾶς κατασφαλύντες ὑπάρχειν, καὶ μηδὲν περιπετὲς ποιεῖν.

37 Ἡγάγετε γὰρ τύς ἀνδρες τύτεις, καὶ ἱεροσύλους, καὶ βλασφημῆντας καὶ θεὸν ὑμῶν.

38 Εἰ μὲν οὖν Δεμήτριος καὶ οἱ σὺν αὐτῷ τεχνί-

have entred into the people, the disciples suffer'd him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater.

32 Some therefore cry'd one thing, and some another: for the assembly was confus'd, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice, about the space of two hours, cry'd out, Greater Diana of the Ephesians.

35 And when the town-clerk had appeas'd the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesses.

38 Wherefore if Demetrius and the \*tradesmen which are

TEXT.

TRANSLATION.

ταί τε πάλιν λόγοι ἔχουσιν, ἀγ-  
 ραῖοι ἀγροῦται, καὶ ἀνδράποδοι ἐ-  
 πι' ἐγκαλείσασαν ἀλλήλοις. 39 Εἰ  
 δὲ τι περὶ ἑτέρων ἐπιζητῶτε,

with him, have a matter against  
 any man, \* it is term-time, and  
 the judges sit; let them implead  
 one another.

39 But if ye enquire any  
 thing concerning other matters,

οἱ

P A R A P H R A S E.

unto the People, the Disciples suffer'd him not. 31 And certain of  
 the chief of Asia, *i. e. certain of the Prefects or Governors of the Games  
 and Sports, which made a part of the Worship of the Gentile Gods, and  
 the Care of them were entrusted to their Priests: Certain of these, who  
 were his Friends, sent unto him, desiring him that he would not ad-  
 venture himself into the Theater.* 32 Some therefore cry'd one thing,  
 and some another: for the Assembly was confus'd, and the more part  
 knew not wherefore they were come together. 33 And they drew one  
 Alexander out of the Multitude, the Jews putting him forward, *either  
 to plead the Common cause against Images, or to expose him to the Peoples  
 Rage, because he was turn'd Christian.* And Alexander beckned with the  
 hand, and would have made his defence unto the People. 34 But when  
 they knew that he was a Jew, all with one voice, about the space of  
 two hours, cry'd out, Great is Diana of the Ephesians. 35 And when  
 the Town-clerk, or Recorder, had appeas'd the People, he said, Ye men  
 of Ephesus, what man is there that knoweth not how that the City of  
 the Ephesians is a worshipper of the great Goddess Diana, and of the  
 image which fell down from Jupiter, *according to the Fabulous Accounts  
 of the Heathens?* 36 Seeing then that these things are such in our Opi-  
 nion, that they cannot be spoken against, ye ought to be quiet, and to  
 do nothing rashly. 37 For ye have brought hither *into the Theater,*  
 with an intention to punish them, these Men, who are neither Robbers  
 of Churches, or Temples, nor yet have been prov'd to be Blasphemers of  
 our Goddesses. 38 Wherefore if Demetrius, and the Tradesmen which  
 are with him, have a matter of Complaint against any Man for injuring  
 their Trade, it is Term-time, and the Judges sit; let them implead or en-  
 quire their Actions one against another. 39 But if ye would enquire any  
 thing concerning other matters, *than those relating to private Injuries  
 between*

A N N O T A T I O N S.

V 37. † It is τῶν Θεῶν, and not Θεῶν, in Alex. and some other MSS. and it is  
 not to be doubted but that it is the Original Reading; there being no Reason  
 for changing Θεῶν into Θεῶν, but there being an obvious one for changing Θεῶν  
 to Θεῶν, as being accounted a Mistake by some Person that knew not, that  
 it was us'd by the Greeks for a Feminine as well as Masculine.

## T E X T.

## TRANSLATION.

οὐ τῇ ἐνόμῳ ἐκκλησίᾳ ὁπλιυθήσεθ·  
 40 Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι  
 χάσις ὡς ἡ σήμερον, μηδενὸς αἰ-  
 τίας ὑπάρχοντος ὡς ἡ διωκόμεθα  
 ἀποδύναμι λόγον τῆς συκοφῆς ταύ-  
 της. Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν  
 ἐκκλησίαν.

Κεφ. κ'. Μετὰ δὲ τὸ παύσαθαι τὸ  
 ῥόρυον, προσκαλεσάμενος ὁ Παῦλος  
 τοὺς μαθητὰς καὶ ἀσπασάμενος, ἐξῆλθε  
 πορευθῆναι εἰς τὴν Μακεδονίαν. 2 Διελ-  
 θὼν δὲ τὰ μέρη ἐκεῖνα, καὶ ἄρα χαλῆσας  
 αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ελ-  
 λάδα. 3 Ποιήσας τε μῖνας τερεῖς.

Γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν  
 Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συ-  
 ρίαν, ἐγένετο γνώμη ὅτι ὑποσφύρειν διὰ  
 Μακεδονίας. 4 Συνείπετο δὲ αὐτῷ ἄ-  
 χρις τῆς Ἀσίας Σώπατρος Βεροιαῖος· Θεσ-  
 σαλονικῆαν δὲ, Αἰσαρχος καὶ Σεκουνδός,  
 καὶ Γάϊος Δερβᾶνος καὶ Τιμόθεος· Ἀσιανοὶ  
 δὲ, Τυχικός καὶ Τρόφιμος. 5 Οὗτοι  
 προελθόντες ἔειπον ἡμῶς ἐν Τρωάδι.  
 6 Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ ταῖς  
 ἡμέραις τῶν ἀζύμων ἀπὸ Φιλίππων,  
 καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωά-  
 δα ἄχρις ἡμερῶν πέντε, ὅτε διετείφα-  
 μεν ἡμέρας ἐπτά.

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συν-  
 κληθέντων τῶν καὶ ἐκείνων ἄρτον, ὁ Παῦλος

it shall be determin'd in a law-  
 ful assembly.

40 For we are in danger to  
 be \* accus'd of a riot for what  
 is done to day; there being  
 no cause whereby we may  
 give an account of this con-  
 course. And when he had thus  
 spoken, he dismiss'd the as-  
 sembly.

## Chap. XX.

And after the uproar was  
 ceas'd, Paul call'd unto him the  
 disciples, and embrac'd them,  
 and departed for to go into  
 Macedonia.

2 And when he had gone  
 over those parts, and had given  
 them much exhortation, he  
 came into Greece,

3 And there abode three  
 months. And when the Jews  
 laid wait for him, as he was  
 about to sail into Syria, he pur-  
 pos'd to return through Mac-  
 donia.

4 And there accompany'd  
 him into Asia, Sopater of Be-  
 rea; and of the Thessalonians,  
 Aristarchus, and Secundus; and  
 Gaius of Derbe, and \* Tim-  
 thy; and of Asia, Tychicus and  
 Trophimus.

5 These going before, ac-  
 curre'd for us at Troas.

6 And we sail'd away from  
 Philippi, after the days of un-  
 leaven'd bread, and came unto  
 them to Troas, in five days,  
 where we abode seven days.

7 And upon the first day of  
 the week, when \* we came to-  
 gether to break bread, Paul

TEXT.

TRANSLATION.

ἐλέγχετο αὐτοῖς, μέλλων ἑξίεσθαι  
ἐπαύριον· ἠρέτεινέ τε ἢ λόγον  
ἔχρι μεσονυχτίς. 8 Ἦσαν δὲ λαμ-  
πάδες

preach'd unto them, ready to de-  
part on the morrow; and conti-  
nu'd his speech until midnight.  
8 And there were many

PARAPHRASE.

between Man and Man, as concerning the Dishonour done to Diana by Paul, it shall be determin'd in a Lawful Assembly. 40 For we are in danger to be accus'd of a Riot for what is done to day; there being no good cause, whereby we may give a *satisfactory* Account of this Concourse, to the Superior Roman Magistrates. And when he had thus spoken, he dismiss'd the Assembly.

Chap. XX. And after the uproar was ceas'd, Paul call'd unto him the Disciples, and embrac'd them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3 and there abode three months.

And when the Jews laid wait for him to take away his Life, as he was about to Sail into Syria, upon Notice thereof, he alter'd his Intention of Sailing directly from Greece towards Syria; and in order to avoid the said Jews, he purpos'd to go rather round about, and to return to Syria thro' Macedonia. 4 And there accompany'd him into Asia, Sosater of Berea; and of the Theffalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. 5 These going before, tarry'd for us at Troas. 6 And we (g) sail'd away from Philippi after the days of Unleaven'd Bread, i. e. *Pas-* over-time or *Easter*, and came unto them to Troas, in five days, where we abode seven days.

7 And upon the first day of the week, i. e. the Lord's-day, when We came together to Celebrate Divine Service, and particularly to break bread, i. e. to receive the Sacrament of the Lord's Supper, which was then receiv'd at least every Lord's-day; insomuch that the whole Divine Service is here, and elsewhere, denoted by Receiving the Sacrament, as being the Principal part thereof; Paul preach'd unto them, ready to depart on the morrow; and continu'd his Speech until midnight. 8 And there

V.  
Paul go's from Ephesus unto Macedonia and Greece.

VI.  
Paul returns toward Syria thro' Macedonia, and thence Sails to Troas.

VII.  
Paul at Troas celebrates the Lord's Supper, and raises Eutychus to life.

ANNOTATIONS.

V. 7. † So it is read, and not μεσημέριον, in Alex. Cant. and several other MSS. and in Vulg. Syr. and Ethiop. Versions, and in Chrysost. It is not to be doubted, but μεσημέριον was first only a marginal note in some Copy.

(g) By St Luke's using here again the word *We*, it appears that here he join'd Paul again, and consequently that he had tarry'd here at Philippi, All the time between St Paul's leaving Philippi afore, Chap. 16. ult. and coming thither now.

V. 15.

## TEXT.

## TRANSLATION.

πάδες ἱκαναὶ εἰς τὸ ὑπὲρ ὧν ἦσαν  
 συνηγμένοι. 9 Καθήμενος δὲ τις  
 νεανίας ὀνόματι Εὐτυχὸς ὅτι τῆς θυ-  
 εῖδος, καταπεσέμενος ὑπὸ βαθεῖ,  
 ἀφελεγμένος ὁ Παῦλος ὅτι πλεον,  
 κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν  
 ἀπὸ τοῦ τρίτου ἑτάφου καὶ ἦρθη νε-  
 κρὸς. 10 Καταβὰς δὲ ὁ Παῦλος  
 ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν  
 εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ  
 αὐτοῦ εἰς αὐτὸν ὄσιν. 11 Αναβὰς δὲ,  
 καὶ κλάσας ἄρτον καὶ γευσάμενος,  
 ἐφ' ἡμέραν τε ὁμιλήσας ἄχρις αὐ-  
 γῆς, ἔπειτα ἔξῃλθεν. 12 Ἡγάγον δὲ  
 τὸν σωθῆντα ζῶντα, καὶ παρεκλήθησαν  
 ὁ μετεῖως.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ  
 πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσίαν, ἐκῆθεν  
 μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· ὅ-  
 τι ὅτι ἦν διατεταγμένος, μέλλον αὐτὸς  
 περὶ εἶναι. 14 Ὡς δὲ συνέβη αὐτὸν ἡμεῖς εἰς  
 τὴν Ἀσίαν, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς  
 Μιτυλήνην. 15 Καὶ ἐκῆθεν ἀπὸ πλε-  
 σανίης, τῇ ἐπίσει κατηντήσαμεν ἀντι-  
 κρὺ Χίου· τῇ δὲ ἐπείρα παρεβάλομεν εἰς  
 Σάμον· καὶ τῇ ἐχομένῃ ἤλθομεν εἰς Μί-  
 λητον. 16 Ἐκρινε γὰρ ὁ Παῦλος προ-  
 πλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γίνῃ αὐ-  
 τῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε  
 γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς

lights in the upper chamber  
 where they were gather'd to-  
 gether.

9 And there sat in a win-  
 dow a certain young man nam'd  
 Eutychus, being fallen into a  
 deep sleep: and as Paul was  
 long preaching, he sunk down  
 with sleep, and fell down from  
 the third loft, and was taken  
 up dead.

10 And Paul went down,  
 and fell on him, and embracing  
 him, said, Trouble not your-  
 selves; for his life is in him.

11 When he therefore was  
 come up again, and had broken  
 bread, and eaten, and talk'd  
 a long while, even till break-  
 of day, so he departed.

12 And they brought the  
 young man alive, and were not  
 a little comforted.

13 And we went before on  
 ship, and sail'd unto Asia,  
 there intending to take in  
 Paul: for so had he appoint-  
 ed, minding himself to go  
 afoot.

14 And when he met with  
 us at Assos, we took him in,  
 and came to Mitylene.

15 And we sail'd thence,  
 and came the next day over  
 against Chios; and the next  
 day we arriv'd at Samos; and  
 the next day we came to Mi-  
 letus.

16 For Paul had determin'd  
 to sail by Ephesus, because he  
 would not spend the time in  
 Asia: for he hasten'd, if it were  
 possible for him, to be at

TEXT.

TRANSLATION.

ἐν τῇ κοῖτῃ γινώσκει εἰς Ἱερουσόλυμα.

Jerusalem the day of Pentecost.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας

17 And from Miletus he sent to Ephesus, and call'd the elders of the church.

Ἐφεσον, μετεκλήσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons;

18 Ὡς δὲ παρεγένοντο αὐτῷ, εἶπεν αὐτοῖς· Ὑμεῖς

οἶσατε, ἀπὸ τοῦ πρώτου ἡμέρας ἀφ' ἧς

ἦλθον εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν

ἔλαλτον ἐκ παντός·

19 Serving the Lord with all humility of mind, and with

19 δουλεύοντες τῷ κυρίῳ μετὰ πάντης ταπεινοφροσύνης, καὶ

κυρίῳ μετὰ πάντης ταπεινοφροσύνης, καὶ

πολλῶν

PARAPHRASE.

ere were many lights in the upper chamber where they were gather'd together. 9 And there sat in a Window a certain Young Man nam'd Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the Window where he sat, which was on the third Loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him, whereupon the young man's Life was restor'd to him, said, Trouble not your selves; for his Life is in Him. 11 When he therefore was come up again into the upper Chamber, and had broken Bread, and eaten, i. e. receiv'd the Lord's Supper, and talk'd a long while, even till break of day, so he departed. 12 And before his Departure they brought the Young man perfectly Alive and recover'd, and were not a little comforted. 13 And We, i. e. Luke with some others, went before to Ship, and came unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we Sail'd thence, and came the next day over against Chios; and the next day arriv'd at Samos; and the next day we came to Miletus. 16 For Paul had determin'd to Sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

VIII.  
Paul comes to Assos, and thence to Miletus.

17 And from Miletus he sent to Ephesus, and call'd the Elders, i. e. Governors or Bishops of the Church of Asia, of which Ephesus was the Metropolis. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons; 19 serving the Lord with all hu-

IX.  
Paul's Discourse to the Elders of the Church in Asia.

15. † Μεινάντις ἐν Τρωαδίᾳ is not read in Alex. and some other MSS. nor in Latin and Ethiop. Version, or Beda. It is not agreeable to sense.

mility

## TEXT.

## TRANSLATION.

πολλῶν δακρύων καὶ πειρασμῶν, τῶν  
 συμβάντων μοι ὅς τ᾽ αὖς ὀπιβυλάς τ'  
 Ἰερουσαλὴν. 20 Ὡς ὅσδ' ἐν ὑπερτελείᾳ  
 τῶν συμφερόντων, τῷ μὴ ἀναγνῶλαι  
 ὑμῶν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ'  
 οἴκους. 21 Διαμαρτυρόμενος Ἰε-  
 ρουσαλὴν τε καὶ Ἑλληνιστὴν εἰς τὸ Θεὸν  
 μετάνοιαι, καὶ πίστιν τὴν εἰς τὸ Κύριον  
 ἡμῶν Ἰησοῦν Χριστόν. 22 Καὶ νῦν ἰδὺς,  
 ἐγὼ δεδεσμένος τῷ πνεύματι, πορεύο-  
 μαι εἰς Ἱερουσαλὴν, τὰ ἐν αὐτῇ συνα-  
 τήσονται μοι μὴ εἰδώς. 23 Πλὴν ὅτι  
 τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρ-  
 τύρει, λέγον, ὅτι δεσμά με καὶ θλί-  
 ψεις κολύβησιν. 24 Ἀλλ' ὁδοῦνός λό-  
 γον ποιῶμαι, ὅσδ' ἔχω τὴν ψυχὴν μου  
 μὴ ἐμαυτῷ, ὡς πελευῶμαι τὸ δρόμον  
 μου μετὰ χαρᾶς, καὶ τὴν ἀρχονίαν ὑμῶν  
 ἔλαβον ὡς τῷ Κυρίῳ Ἰησοῦ, ἀρ-  
 μαρτύρασθαι τὸ εὐαγγέλιον τοῦ χάριτος  
 τοῦ Θεοῦ. 25 Καὶ νῦν ἰδὺς, ἐγὼ οἶδα  
 ὅτι ἐκέπ' ὁφείδει τὸ πρὸς ὅσον μου  
 ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων  
 τὴν βασιλείαν τοῦ Θεοῦ. 26 Διὸ μαρ-  
 τύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι  
 καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων.  
 27 Οὐ γὰρ ὑπερτελείω τῷ μὴ  
 ἀναγνῶλαι ὑμῖν πάντα τὰ βιβλία  
 τοῦ Θεοῦ. 28 Προσέχετε οὖν ἑαυτοῖς,  
 καὶ παντὶ τῷ ποιμνίῳ, ὅς ἐστι ὑμᾶς τὸ

many tears and temptations, which befel me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shew'd you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Gentiles, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 \* But that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have receiv'd of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the

TEXT.

TRANSLATION.

πνεῦμα τὸ ἅγιον ἔθετο ὀπισκόπους,  
ποιμνίσαι τὴν ἐκκλησίαν τῆς Θεοῦ, ἣν  
ἀντιποιήσατο διὰ τοῦ ἰδίου αἵματος.  
29 Εγὼ γὰρ οἶδα τῷτο, ὅτι ἐπελεύ-  
σονται μετὰ τὴν ἀφίξιν μου λύκοι βα-  
ρύνειν ὑμᾶς, μὴ φοιδομένοι τῆς ποιμνίας.

Ghost hath made you over-  
seers, to feed the Church of  
God, which he hath purchas'd  
with his own blood.  
29 For I know this, that af-  
ter my departing shall grievous  
wolves enter in among you,  
not sparing the flock.

30 Καὶ

PARAPHRASE.

nility of mind, and with many tears and temptations, which beset me  
by the lying in wait of the Jews: 20 And how I kept back nothing  
that was profitable to you for to know unto Salvation, but have shew'd  
you, and have taught you publickly, and from house to house; 21 testi-  
fying both to the Jews, and also to the Gentiles, the Necessity of Repen-  
tance toward God, and Faith toward our Lord Jesus Christ. 22 And  
now behold, I go bound in the Spirit unto Jerusalem, i. e. I go to Jeru-  
salem according to the Resolution with my self formerly taken, Ch. 19. 21.  
and which I will not break, not knowing more particularly the things  
that shall befall me there; 23 but only in general, that I shall be appre-  
hended and bound as a Prisoner; for thus much the Holy Ghost (b) wit-  
nesses unto me in every City, by the means of some there that are endu'd  
with the Gift of Prophecy, saying by them, That Bonds and Afflictions  
shall abide me, i. e. shall fall upon me as soon as I come to Jerusalem. 24 But  
none of these things move me, neither count I my life dear unto my  
self, so that I might finish my course with joy, and the ministry which  
I have receiv'd of the Lord Jesus, to testify the Gospel of the Grace of  
God. 25 And now, behold, I know that ye all, among whom I have  
been preaching the Kingdom of God, shall see my face no more.  
26 Wherefore I take you to witness this day, that I am pure (i) from  
the Blood of all Men. 27 For I have not shunn'd to declare unto you  
all the Counsel of God. 28 Take heed therefore unto your selves, and  
all the flock, over the which the Holy Ghost hath made you Over-  
seers, or Bishops, to feed and govern the Church of God, which he has  
purchas'd with his Own Blood, i. e. with the Blood of Jesus, who is  
very God as well as very Man. 29 For I know this, that after my De-  
parting, shall False Teachers, like grievous (k) Wolves, enter in among  
you, not sparing to tear and devour as it were the Flock. 30 Also of  
your

ANNOTATIONS.

(b) See Chap. 21. 4. 11. And the like had been told him afore now, as ap-  
pears from what he here says.

(i) See my Paraph. on Chap. 18. 6.

(k) Matth. 7. 15.

U

(l) See

## TEXT.

## TRANSLATION.

30 Καὶ ἔξ ὑμῶν αὐτῶν ἀναστήσονται  
ἄνδρες λαλοῦντες διεσπασμένα, τοῦ  
ἀποσῶν τὴν μαθηταῖς ὀπίσω αὐτῶν.

31 Διὸ ρηγορεῖτε, μνημονεύοντες ὅτι  
τελειῖαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσά-  
μην μὲν δακρύων νυκτῶν ἕνα ἔχοντα.

32 Καὶ παντὶ παρρησίᾳ ὑμᾶς,  
ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τοῦ χά-  
ριτος αὐτοῦ, τῷ διωκτῶν ἐποικοδο-  
μῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν οὐ  
τοῖς ἡγιασμένοις πάνσιν.

33 Ἀργυρίου  
ἢ χρυσοῦ ἢ ἱματισμῶν οὐδενὸς ἐπεθύ-  
μησα.

34 Αὐτοὶ δὲ γινώσκετε ὅτι  
ταῦς χρείαις μου, καὶ τοῖς ὅσι μετ' ἐμὲ  
ὑπηρετήσῃς καὶ χεῖρες αὐτά.

35 Πάν-  
τα ὑπέδειξα ὑμῖν, ὅτι ἔγω κοπιῶντα  
δὲ ἀνπλαμβάνεσθαι τῶν ἀδενύντων,  
μνημονεύειν τε τοῦ λόγου τοῦ Κυρίου Ἰησοῦ,  
ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι διδοῦναι  
μᾶλλον ἢ λαμβάνειν.

36 Καὶ ταῦτα  
εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺ πάν-  
σιν αὐτοῖς προσεύξατο.

37 Ἰκανὸς  
δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ὅτι-  
πεσόντες ὅτι τὸ πρᾶχλον τοῦ Παύλου χα-  
τερίλκναι αὐτόν.

38 Οδυώμενοι μάλι-  
στα ὅτι τῷ λόγῳ τοῦ εἰρήνης, ὅτι ἔχέπ  
μέλλουσι τὸ πρῶτον αὐτῷ θεωρεῖν·  
προέπεμποι δὲ αὐτὸν εἰς τὸ πλοῖον.

Κεφ. κα'. Ως δὲ ἐγένετο ἀναχθῆ-  
ναι ἡμᾶς ἀποσπασθείσαι ἀπ' αὐτῶν,

30 Also of your own selves  
shall men arise, speaking per-  
verse things, to draw away dis-  
ciples after them.

31 Therefore watch, and  
remember that by the space of  
three years, I ceas'd not to  
warn every one night and day  
with tears.

32 And now, brethren, I  
commend you to God, and to  
the word of his grace, which  
is able to build you up, and to  
give you an inheritance among  
all them which are sanctify'd.

33 I have coveted no man's  
silver, or gold, or apparel.

34 Yea, you your selves  
know, that these hands have  
ministred unto my necessities,  
and to them that were with  
me.

35 I have shew'd you all  
things, how that so labouring  
ye ought to support the weak;  
and to remember the words of  
the Lord Jesus, how he said,  
It is more blessed to give than  
to receive.

36 And when he had thus  
spoken, he kneel'd down, and  
pray'd with them all.

37 And they all wept sore,  
and fell on Paul's neck, and  
kiss'd him;

38 Sorrowing most of all  
for the words which he spake,  
that they should see his face no  
more. And they accompany'd  
him unto the ship.

## Chap. XXI.

And it came to pass, that af-  
ter we were gotten from them,

TEXT.

TRANSLATION.

εἰς ἑαυτοὺς ἐμνήσαντες ἦλθομεν εἰς τὴν Κῶν,  
τῇ δὲ ἐξῆς εἰς τὴν Ρόδον, καὶ ἐκ  
ἐκεῖ εἰς Πάταρα. 2 Καὶ εὗρόντες  
πλοῖον ἀφ' Ἀπέρων εἰς Φοινίκιαν, ὅπου  
ἐβίβαντες ἀνέχθημεν. 3 Αναφθέν-  
τες δὲ τὴν Κύπρον, καὶ καταλιπόντες  
αὐτὴν ἐξ ὠκεανοῦ, ἐπλέομεν εἰς Συ-  
ρίαν, καὶ ἀπὸ τῆς Συρίας ἐκβάντες

and had lanch'd, we came with  
a straight course unto Coos,  
and the day following unto  
Rhodes, and from thence unto  
Patara.

2 And finding a ship sailing  
over unto Phenicia, we went  
aboard, and set forth.

3 Now when we had dis-  
cover'd Cyprus, we left it on  
the left hand, and sail'd into  
Syria, and landed at Tyre: for

§

P A R A P H R A S E.

your own selves shall Men arise, speaking perverse things, to draw  
away Disciples after them. 31 Therefore watch, and remember that  
by the space of three years, I ceas'd not to warn every One night and  
day with tears. 32 And now, Brethren, I commend you to God, and  
to the Word (1) of his Grace, which is able to build you up, or to di-  
rect you in the whole Duty of a Christian, and so, by your practising the  
same, to give you a Title to an Inheritance among all them which are  
Sanctify'd. 33 I have coveted no Man's Silver, or Gold, or Apparel.  
34 Yea, you your selves know, that these hands have minister'd to my  
Necessities, and to the Necessities of them that were with me. 35 I  
have shew'd you all these things, to instruct you by my Own example,  
how that so labouring ye ought to support the weak; and to remember  
the words of the Lord Jesus, how he said, It is (m) more Blessed to give  
than to receive. 36 And when he had thus spoken, he kneel'd down,  
and pray'd with them all. 37 And they all wept fore, and fell on Paul's  
neck, and kiss'd him; 38 Sorrowing most of all for the words which  
he spake, that they should see his face no more. And they accompany'd  
him unto the Ship.

Chap. XXI And it came to pass after we had gotten from them, and  
had lanch'd the Ship, directing its Course for Syria, we came with a  
straight course unto the Isle of Coos, and the day following unto Rhodes,  
and from thence unto Patara a Sea-port of Lycia. 2 And finding there  
a Ship sailing over unto Phenicia, we left the former Ship, and went  
aboard this, and set forth to Sea. 3 Now when we had discover'd Cy-  
prus, we left it on the left hand, and Sail'd into Syria, and landed at

X.  
Paul comes to  
Syria, first to Tyre,  
and then to Pro-  
lemais.

(1) See my Paraph. on Chap. 14. 3.

(m) This is no where recorded in the Gospels.

## TEXT.

## TRANSLATION.

ἔδωκε τὸ πλοῖον ἀποφορτίζομενον τὸν ῥύπον. 4 Καὶ ἀνευρόντες τῆς μαθηταῖς, ἐπεμείναμεν αὐτῷ ἡμέρας ἐπτά· οἵπνες τῷ Παύλῳ ἔλεγον· ὁ δὲ πνεύματος, μὴ αναβαίνειν εἰς Ἱερουσαλὴμ. 5 Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαπίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, περιεμπόντων ἡμᾶς πάντων οὐκ ἡλικίᾳ καὶ τέκνοις, ἕως ἔξω τῆ πόλεως· καὶ γέντες τὰ γόνατα ὑπὸ τῷ αἰγιαλῷ, προσκυζάμεθα. 6 Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον· οἱ αὖτε δὲ ὑπέστρεψαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλῆν διανύσαντες, ἀπὸ Τύρου κατήντησαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τῆς ἀδελφῆς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

8 Τῇ δὲ ἐπαύριον ἐξελθόντες οἱ παρὰ τῷ Παύλῳ, ἦλθομεν εἰς Καισάρειαν καὶ εἰσλθόντες εἰς τὸ οἶκον Φιλίππου ὃ ἐὺαγγελιστῆς, (ὃς ὅτις ἐκ τῶν ἐπτά) ἐμείναμεν παρ' αὐτοῦ. 9 Τότε δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες περιητεύουσαι. 10 Ἐπιμερόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθε πρὸς ἡμᾶς Ἰουδαῖος προφήτης ὀνόματι Ἀγάβος. 11 Καὶ ἰλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην ὃ Παύλος, δένοντας τε αὐτῷ τὰς χεῖρας καὶ τὰς πόδας, εἶπε· Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα,

there the ship was to unload her burden.

4 And finding disciples, we tarry'd there seven days: who said to Paul thro' the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplish'd those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneel'd down on the shore, and pray'd.

6 And when we had taken our leave one of another, we took ship; and they return'd home again.

7 And when we had finish'd our course, from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Caesarea; and we enter'd into the house of Philip the evangelist, (which was one of the seven) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarry'd there many days, there came down from Judea a certain prophet, nam'd Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews

TEXT.

TRANSLATION.

ἔστιν ἡ ζώνη αὐτῆς, ἣν ἔχω δούσῃ ἐν Ἱε-  
 ρουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς  
 χεῖρας ἐθνῶν. 12 Ὡς δὲ ἠκούσαμεν τῶν  
 λόγων, παρεκαλῶμεν ἡμεῖς τε καὶ οἱ ἐνὶ τόποι,  
 ἵνα μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.  
 13 Απεκρίθη δὲ ὁ Παῦλος· τί ποιεῖ-  
 τε, κλαίοντες καὶ σωθῆναι θέλοντες τὴν  
 καρδίαν; ἐγὼ γὰρ ἕμῳιόν δεξιῶμαι,

at Jerusalem bind the man that  
 owneth this girdle, and shall  
 deliver *him* into the hands of  
 the Gentiles.

12 And when we heard  
 these things, both we and they  
 of that place, besought him  
 not to go up to Jerusalem.

13 Then Paul answer'd,  
 What mean ye to weep, and  
 to break mine heart? for I am  
 ready not to be bound only,  
 ἀλλὰ

P A R A P H R A S E.

Tyre: for there the Ship was to unlade her Burden. 4 And finding  
 Disciples, we tarry'd there seven days: who said to Paul, thro' the Gift  
 of Prophecy vouchsaf'd by the Holy Spirit, that he should not go up to  
 Jerusalem, if he had a mind not to be Apprehended and Imprison'd.  
 5 And when we had accomplish'd those days, we departed, and went  
 our way, and they all brought us on our way, with Wives and Child-  
 ren, till we were out of the City: and we kneel'd down on the shore,  
 and pray'd. 6 And when we had taken our leave one of another, we  
 took Ship; and they return'd home again. 7 And when we had finish'd  
 our course, from Tyre we came to Ptolemais, and saluted the Brethren,  
 and abode with them one day.

8 And the next day we that were of Paul's Company departed, and  
 came unto Cesarea: and we enter'd into the house of Philip the (n) Evan-  
 gelist, (who was one of the (o) Seven) and abode with him. 9 And the  
 same Man had four Daughters, Virgins, who did Prophecy, according  
 to the Prediction of Joel, mention'd Chap. 2. 17. 10 And as we tarry'd  
 there many days, there came down from Judea a certain Prophet, nam'd  
 (p) Agabus. 11 And when he was come unto us, he took Paul's gir-  
 dle, and bound his own hands and feet, and said, Thus saith the Holy  
 Ghost, So shall the Jews at Jerusalem bind the Man that owneth this  
 girdle, and shall deliver him into the hands of the Gentiles. 12 And  
 when we heard these things, both we and they of that place, besought  
 him not to go up to Jerusalem. 13 Then Paul answer'd, What mean  
 ye to weep, and to break mine heart? for I am ready not to be bound

XI.  
 Thence to Cesa-  
 rea, and so to Je-  
 rusalem.

A N N O T A T I O N S.

(n) So styl'd as having been employ'd in preaching the Gospel, as Chap. 8.  
 26 See also *Ephes.* 4. 11. and 2 *Tim.* 4. 5. (o) Chap. 6. 5.  
 (p) See Chap. 11. 28.

only,

## TEXT.

## TRANSLATION.

ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοι-  
μως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰη-  
σοῦ. 14 Μὴ πειθομένους δὲ αὐτοῦ, ἡσυ-  
χάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυ-  
ρίου γινέσθω. 15 Μετὰ δὲ ταῖς ἡμέ-  
ραις ταύταις, ἀποσκευασάμενοι ἀνεβάνο-  
μεν εἰς Ἱερουσαλὴμ. 16 Συνῆλθον δὲ καὶ  
τις μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν,  
ἄγοντες παρ' αὐτοῦ ξενισθῆμεν, Μνάσωνί-  
ππιν Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17 Γε-  
νομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσ-  
μένως ἐδέξατο ἡμᾶς οἱ ἀδελφοί.

18 Τῇ δὲ ἑπτάσῃ εἰσῆλθὲν ὁ Παῦ-  
λος σὺν ἡμῖν πρὸς Ἰάκωβον· πάν-  
τες τε παρεγένοντο οἱ πρεσβύτεροι.  
19 Καὶ ἀπασάμενος αὐτοὺς, ἐξη-  
γῆτο κατὰ τὸ ἔχον ὧν ἐποίησεν  
ὁ Θεὸς αὐτῷ τοῖς ἔθνεσι διὰ τῆς δια-  
κονίας αὐτοῦ. 20 Οἱ δὲ ἀκούσαν-  
τες ἐδόξαζον τὸν Κύριον· εἰπόντες τε  
αὐτῷ· Θεωρεῖς, ἀδελφε, πόσαι μυ-  
ριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευ-  
κότων· καὶ πάντες ζηλωταὶ τῆς νόμου  
ἐπαρχίᾳ. 21 Κατηγόρησαν δὲ  
καὶ σοὶ, ὅτι ἀποστασίαν διδάσκεις  
ἀπὸ Μωσέως πρὸς κατὰ τὰ ἔθνη  
πάντας Ἰουδαίους, λέγων, μὴ δε-  
τέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς  
ἔθνεσι δειπατεῖν. 22 Τί οὖν ὅτι;  
πάντως δεῖ πληθεῖν συνεληθεῖν.

but also to die at Jerusalem for  
the name of the Lord Jesus.

14 And when he would not  
be persuaded, we ceas'd, say-  
ing, The will of the Lord be  
done.

15 And after those days, we  
pack'd up our things, and  
went up to Jerusalem.

16 There went with us also  
certain of the disciples of Cesa-  
rea, and brought us to one  
Mnason of Cyprus, an old dis-  
ciple, with whom we should  
lodge.

17 And when we were  
come to Jerusalem, the brethren  
receiv'd us gladly.

18 And the day following  
Paul went in with us unto  
James; and all the elders were  
present.

19 And when he had re-  
lated them, he declar'd particu-  
larly what things God had  
wrought among the Gentiles  
by his ministry.

20 And when they heard it,  
they glorify'd the Lord, and  
said unto him, Thou seest, bro-  
ther, how many thousands of  
Jews there are which believe,  
and they are all zealous of the  
law.

21 And they are inform'd  
of thee, that thou teachest all  
the Jews which are among the  
Gentiles, to forsake Moses, say-  
ing, That they ought not to  
circumcise their children, nei-  
ther to walk after the customs.

22 What is it therefore? the  
multitude must needs come to

TEXT.

TRANSLATION.

ακούσονται ὅτι ἐλήλυθας. 23 Τῶ-  
 οὖν ποίησον ὅ σοι λέγομεν· Εἰ-  
 ἡμῶν ἄνδρες τέσσαρες ἐχλὺ ἔχον-  
 ἐς ἐφ' ἑαυτῶν. 24 Τέτοις ὡσαύ-  
 τα ἑαὶ, ἀγιάσθη σὺ αὐτοῖς, καὶ δα-

gether: for they will hear that  
 thou art come.

23 Do therefore this that  
 we say to thee: we have four  
 men which have a vow on  
 them;

24 Them take, and purify  
 thy self with them, and be at

παύησον

PARAPHRASE.

only, but also to die at Jerusalem for the Name of the Lord Jesus.  
 14 And when he would not be perswaded, we ceas'd, saying, The will  
 of the Lord be done. 15 And after those days, we pack'd up our  
 things, and went up to Jerusalem. 16 There went with us also cer-  
 tain of the Disciples of Cesàrea, and brought us, *being come to Jerusa-*  
*lem*, to one Mnason of Cyprus, an old Disciple, with whom we should  
 lodge. 17 And when we were come to Jerusalem, the Brethren re-  
 ceiv'd us gladly.

SECTION X.

*Containing an Account of what befel St Paul, From his Coming to*  
*Jerusalem, To his being sent thence a Prisoner to Cesarea:*  
*Which Particulars take up Chap. XXI. 18 — XXIII. 3.*

18 And the day following Paul went in with us unto James *the Bi-*  
*shop of Jerusalem*; and all the Elders were present. 19 And when he  
 saluted them, he declar'd particularly what things God had wrought  
 among the Gentiles by his Ministry. 20 And when they heard it, they  
 glorify'd the Lord, and said unto him, Thou seest, brother, how many  
 thousands of Jews there are which Believe, and they are all zealous of  
 the Law. 21 And they are inform'd of thee, that thou teachest all the  
 Jews which are among the Gentiles, to forsake Moses, saying, That  
 they ought not to Circumcise their Children, neither to walk after the  
 customs. 22 What is it therefore *that will be the Event hereof, now*  
*thou art come? namely this*, the Multitude of Believers must needs come  
 together to be satisfy'd of this matter: for they will hear that thou art  
 come. 23 Do therefore this that we say to thee: we have four Men  
 which have (q) a Vow of Nazaritism on them; 24 them take, and per-  
 form the Rites prescrib'd by the Law in such a case, viz. purify thy self  
 with them, and be at charges for them, *providing such Sacrifices for them*

I.  
 St Paul is appre-  
 hended by the  
 Jews, and rescu'd  
 from them by  
 the Roman Cap-  
 tain Lyfias.

(q) Numb. 6. 2, 13, 18. and Chap. 18. 18.

## TEXT.

## TRANSLATION.

πάνησιν ἐπ' αὐτοῖς, ἵνα ξυρήσωνται ἡ κεφαλῇ· καὶ γινώσι πάντες ὅτι ὧν κατήχλωται, οὐδὲν σὺ οὐδέν ὄσιν, ἀλλὰ ποιχεῖς καὶ αὐτὸς τὸν νόμον φύλασσαι. 25 Περὶ δὲ τῆς πεπιτεωκότων ἐστῆναι ἡμεῖς ἐπετείλαμεν, κείμενοι μηδὲν ποιεῖν τηρεῖν αὐτὰς, εἰ μὴ φυλάσσεσθαι αὐτὰς τό, τι εὐδωλόφυτον, καὶ τὸ αἷμα, καὶ πικτόν, καὶ πορνείαν. 26 Τότε ὁ Παῦλος ἑξαλαβὼν τὴν ἀνδρα, τῇ ἐχομένῃ ἡμέρᾳ συνὲ αὐτοῖς ἀγιοθεῖς εἰσῆλθαι εἰς τὸ ἱερόν, ἀγαγὼν τὴν ἐκπλήρωσιν τῆς ἡμερῶν τῆ ἀγνισμοῦ, ἕως ὅτε περιωλέχθη ὑπὲρ εἰδὸς ἐκάστη αὐτῶν ἢ περιφορέα. 27 Ὡς δὲ ἔμελλον αἱ ἐπὶ αὐτῇ ἡμέρᾳ συντελεῖσθαι, οἱ δὲ τῆς Ἀσίας Ἰουδαῖοι Ἰεσαμίτιοι αὐτὸν ἐν τῷ ἱερῷ, συνέχον πάντα τὸ ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν, 28 κράζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· ὁ τὸς ἐστὶν ὁ ἄνθρωπος ὁ κατὰ τῆ λαῶν καὶ τῆ νόμου καὶ πόλεως πάντας πανταχοῦ διδάσκων· ἐπὶ τῇ καὶ Ἑλληνίας εἰσῆλθαι εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον. 29 (Ἦσαν γὰρ περιωρακότες Τρόφιμοι τὸν Εφῆσιον οἱ τῇ πόλει συν αὐτῷ, οἱ οἰόμενοι ὅτι εἰς τὸ ἱερόν

charges \*for them, that they may shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing, but that \*even thou thyself \*walkest orderly, and keepst the law.

25 As \*concerning the Gentiles which believe, we have written and concluded, that they observe no such thing, \*but only, that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the man, and the next day purifying himself with them, enter'd into the temple, to signify the accomplishment of the days of purification, until that an offering should be offer'd for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirr'd up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and he hath brought \*Gentiles also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they suppos'd that Paul had

TEXT.

TRANSLATION.

ἀνήγαγεν ὁ Παῦλος. ) 30. Ἐκ-  
 ῆθη τε ἡ πόλις ὅλη, καὶ ἐγένετο  
 ἀνδρομὴ τῷ λαῷ. καὶ ὀπλισθέντες  
 τῷ Παύλῳ, εἰλκον αὐτὸν ἔξω τῷ ἱε-  
 ροῦ· καὶ ὡς ἐκλείσθη αἱ θύραι.  
 Ζητοῦντων δὲ αὐτὸν ἀποκτεῖναι,  
 εἶβη φάσις πρὸς χιλιάρχῳ τῷ σωί-  
 τῳ, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ.

brought into the Temple.)  
 30 And all the city was  
 mov'd, and the people ran to-  
 gether: and they took Paul,  
 and drew him out of the Tem-  
 ple: and forthwith the doors  
 were shut.  
 31 And as they went about  
 to kill him, tidings came unto  
 the chief captain of the band,  
 that all Jerusalem was in an  
 uproar.

32 Os

P A R A P H R A S E.

the Law requires, that when the days of their Purification are ended,  
 they may shave their Heads: and, that by this thy Conformity to the Le-  
 gal Rites, All may know that those things whereof they were inform'd  
 concerning thee, are nothing True; but that even thou thy self walkest  
 orderly, and keepest the Law, and therefore art Far from teaching the  
 Jews, who are among the Gentiles, to forsake Moses or the Law. 25 As  
 concerning the Gentiles who Believe, thou knowest we have formerly  
 written and concluded, that they observe no such thing; but only,  
 that they keep themselves from things offer'd to Idols, and from Blood,  
 and from Strangled, and from Fornication. 26 Then Paul took the  
 next day, and the next day purifying himself with them, i. e. beginning the  
 rites to be perform'd in such a case, particularly the Separation of a Na-  
 tivity, enter'd into the Temple, to signify (s) his Observance of the Ac-  
 complishment of the days of Purification, until that an Offering should  
 be offer'd for every one of them, as the Law (s) requir'd at the end of  
 the said days of Purification. 27 And when the seven days of Purifi-  
 cation or Separation were almost ended, some of the Jews who were of  
 Asia, when they saw him in the Temple, stirr'd up all the People, and  
 laid hands on him, 28 crying out, Men of Israel, help: this is the  
 man that teacheth all Men every where against the People, and the Law,  
 and this place; and farther, has brought Gentiles also into the Temple,  
 and thereby has polluted this Holy place. 29 (For they had seen before  
 with him in the City, Trophimus an Ephesian, whom they suppos'd  
 that Paul had brought into the Temple.) 30 And all the City was  
 mov'd, and the People ran together: and they took Paul, and drew  
 him out of the Temple, and forthwith the doors were shut. 31 And  
 as they went about to kill him, tidings came unto the chief Captain of  
 the Band, that all Jerusalem was in an uproar. 32 Who immediately

(r) Chap. 15. 20, 29. (s) Numb. 6. 13.

## MOIT TEXT.

## TRANSLATION.

32 Ος ἐξαυτῆς ὠχλασάν τραπώ-  
 ζαι καὶ ἑκατοντάρχης, χατέδραμον  
 ἐπ' αὐτῆς. Οἱ δὲ ἰδόντες ὁ χιλιάρ-  
 χον καὶ τὴν τραπώζαν, ἐπαύσαντο  
 τύπτοντες ὁ Παῦλον. 33 Τότε ἐγγί-  
 σας ὁ χιλιάρχος ἐπελάβετο αὐτῶν, καὶ  
 ἐκέλευσε δεσφῆναι ἀλύσει διυσί. καὶ  
 ἐπυνθάνετο τίς αὐτὸν εἴη, καὶ τί ἐστὶ πεποιη-  
 κώς. 34 Ἄλλοι δὲ ἄλλο πείθον ἐν  
 τῷ ὄχλῳ· μὴ διωάμεν ὁ δὲ γινώσκων  
 τὸ ἀσφαλὲς ἄρ' ὁ θόρυβος, ἐκέλευ-  
 σεν ἄγεσθαι αὐτὸν εἰς ὁ πρεμφολιῶν.  
 35 Ὅτε δὲ ἐγένετο ὅτι τῶν ἀναβαθ-  
 μῶν, συνέβη βασιλεύσας αὐτὸν ὑπὸ  
 ὁ τραπωτῶν ἄρ' ὁ τῆν βίαν ὁ ὄχλος.  
 36 Ηκολούθει γὰρ τὸ πλῆθος τῶν λαῶν  
 κράζον· Αἶρε αὐτόν. 37 Μέλλων τι  
 εἰσαγαγεῖν εἰς ὁ πρεμφολιῶν ὁ Παῦ-  
 λος, λέγει τῷ χιλιάρχῳ· Εἰ ἔξεσι  
 μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη·  
 Ἑλληνιστὴ γινώσκεις; 38 Οὐκ ἄρα σὺ  
 εἶ ὁ Αἰγύπτιος ὁ πορὶ τέτων τῶν ἡμε-  
 ρῶν ἀναστατάσας καὶ ἐξαγαγὼν εἰς τὴν  
 ἔρημον τῶν τετρακιχλίδος ἀνδρας τῶν  
 σικαρίων; 39 Εἶπε δὲ ὁ Παῦλος·  
 Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρ-  
 σεῦς, ὁ Κιλικίας καὶ ἀσήμε πόλεως  
 πολίτης· Νομῶν δὲ αὐτῶν, ὅτι περὶ  
 μοι λαλήσας πρὸς ὁ λαόν. 40 Ἐπι-  
 τρέψαι δὲ αὐτῶν, ὁ Παῦλος ἐστὶς ὅτι

32 Who immediately took  
 soldiers and centurions, and  
 ran down unto them: and  
 when they saw the chief ca-  
 ptain and the soldiers, they left  
 beating of Paul.

33 Then the chief captain  
 came near, and took him, and  
 commanded him to be bound  
 with two chains; and demand-  
 ed who he was, and what he  
 had done.

34 And some cry'd one  
 thing, some another, among the  
 multitude: and when he could  
 not know the certainty for the  
 tumult, he commanded him to  
 be carry'd into the castle.

35 And when he came upon  
 the stairs, so it was that he was  
 born of the soldiers, for the vio-  
 lence of the people.

36 For the multitude of the  
 people follow'd after, crying  
 Away with him.

37 And as Paul was to be  
 led into the castle, he said unto  
 the chief captain, May I speak  
 unto thee? who said, Canst  
 thou speak Greek?

38 Art not thou that Egyp-  
 tian which before these days  
 mad'st an uproar, & leddest us  
 into the wilderness four thou-  
 sand men that were murderers?

39 But Paul said, I am a  
 man which am a Jew of Tar-  
 sus a city in Cilicia, a citizen  
 of no mean city: and I beseech  
 thee, suffer me to speak  
 unto the people.

40 And when he had given  
 him licence, Paul stood on the

TEXT.

TRANSLATION.

καὶ ἀναβὰς καθέσειε τῇ χει-  
ρὶ τοῦ λαοῦ. πολλὴ δὲ σιγὴ γένοι-  
το, ὡς ἐφώνησε τῇ Ἑβραϊδὶ δια-  
λέκτῳ, λέγων·

stairs, and becken'd with his  
hand unto the people: and  
when there was made a great  
silence, he spake unto them in  
the Hebrew tongue, saying,

Chap. XXII.

Κεφ. κβ'. Ἄνδρες ἀδελφοὶ καὶ πα-  
τέρες, ἀκούσατέ με τῆς πρὸς ὑμᾶς  
ὑπολογίας· 2 Ἀκούσαντες δὲ ὅτι  
τῇ Ἑβραϊδὶ διέλεκτῳ ὡς ἐφώνει

Men, brethren, and fathers,  
hear ye my defence which I  
make now unto you.

2 (And when they heard that  
he spake in the Hebrew tongue

αὐτοῖς,

P A R A P H R A S E.

ook Soldiers and Centurions, and ran down unto them: and when  
they saw the chief Captain and the Soldiers, they left beating of Paul.  
Then the chief Captain came near, and took him, and commanded  
him to be bound with two chains; and demanded who he was, and what  
he had done. 34 And some cry'd one thing, some another, among the  
multitude: and when he could not know the certainty for the tumult,  
he commanded him to be carry'd into the Castle. 35 And when he  
came upon the Stairs, so it was that he was born of the Soldiers, for  
the violence of the People. 36 For the multitude of the People fol-  
low'd after, crying, Away with him. 37 And as Paul was to be led  
unto the Castle, he said unto the chief Captain, May I speak unto thee?  
who said, Canst thou speak Greek? 38 Art not thou that Egyptian,  
who before these days, viz. A D. 55 (1) arose with a Party of Ruffians,  
and mad'st an Uproar, and leddest out into the Wilderness four thou-  
sand Men that were murderers? 39 But Paul said, I am a Man which  
am a Jew of Tarsus a City in Cilicia, a Citizen of no mean City: and I  
beseech thee, suffer me to speak unto the People. 40 And when he  
had given him licence, Paul stood on the Stairs, and becken'd with the  
hand unto the People: and when there was made a great silence, he  
spoke unto them in the Hebrew Tongue, saying,

Chap. XXII. Men, Brethren, and Fathers, hear ye my defence which  
I make now unto you. 2 (And when they heard that he spake in the  
Hebrew Tongue to them, For which Tongue they had a special esteem,  
being the Language of their Forefathers, and that wherein the Old  
Testament (except some very small part of it) was written, as also be-  
cause hereby they knew that he was Really a Jew by Descent, and not a

II. .  
Paul's Speech to  
the Jews.

(1) See more Note (a) on Chap. 24. 2.

## TEXT.

## TRANSLATION.

αὐτοῖς, μᾶλλον πρῆγοι ἡσυχίαν· καὶ  
 φησιν,) 3 Εγὼ μὲν εἰμι ἄνθρωπος Ἰου-  
 δαῖος, γεγεννημένος ἐν Ταρσῷ τῇ Κι-  
 λικίας, ἀναπαισθημένος δὲ ἐν τῇ  
 πόλει ταύτῃ ὑπὸ τοῦ πόδας Γαμα-  
 λιῆλ, πεπαιδευμένος ὑπὸ ἀκριβοῦς ὅ-  
 πατρός μου νόμου, ζηλωτὴς ὑπάρχων τοῦ  
 Θεοῦ, κατὰ πάντας ὑμεῖς ἐστε σήμερον.  
 4 Ὅς ταύτῃ τῇ ὁδῷ ἐδίωξα ἄκρι-  
 θανάτου, δεσμεύων καὶ παραδίδους εἰς  
 φυλακὰς ἀνδράς τε καὶ γυναῖκας.  
 5 Ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι,  
 καὶ πάντες οἱ ὑποβυτίται· ἅνθρωποι καὶ  
 ἐπιστολαὶ δεξιόμενοι πρὸς τοὺς ἀδελ-  
 φούς, εἰς Δαμασκὸν ἐπορευόμενοι, ἄξιον  
 καὶ τοὺς ἐκείσε ὄντας, δεδιμένους εἰς  
 Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. 6 Εἰ-  
 νετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι  
 τῇ Δαμασκῷ· ὥς μεσημβρία, ἔξαί-  
 φνης ὡς ὅτε ἔβρανε ὡς ἀστὴρ ὡς  
 ἰσχυρὸν ὥς ἐμὲ. 7 Ἐπεσὼν τι εἰς  
 τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λε-  
 γούσης μοι· Σαῦλ, Σαῦλ, τί με  
 διώκεις; 8 Εγὼ δὲ ἀπεκρίθην· Τίς  
 εἰ Κύριε; Εἶπέν τι πρὸς με· Εγὼ  
 εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ  
 διώκεις. 9 Οἱ δὲ σὺν ἐμοὶ ὄντες  
 τὸ μὲν ὥς ἐθάσαντο, καὶ ἐμφοβοὶ ἐγί-  
 νοντο· ἡ δὲ φωνὴ ὅσα ἤκουε ὅτι λα-  
 λήντος μοι. 10 Εἶπον δὲ· Τί ποιήσω,

to them, they kept the more  
 silence: and he saith,)

3 I am verily a man which  
 am a Jew, born in Tarsus  
 city in Cilicia, yet brought up  
 in this city at the feet of Ga-  
 maliel, and taught according  
 to the strictest manner of the  
 law of the fathers, and was  
 zealous towards God, as ye all  
 are this day.

4 And I persecuted this way  
 unto the death, binding and de-  
 livering into prisons both men  
 and women.

5 As also the high priest doth  
 bear me witness, and all the  
 estate of the elders: from whom  
 also I received letters unto the  
 brethren, and went unto Damascus,  
 to bring them which were there,  
 bound unto Jerusalem, for to be  
 punished.

6 And it came to pass, that  
 as I made my journey, and was  
 come nigh unto Damascus  
 about noon, suddenly there shone  
 from heaven a great light round  
 about me.

7 And I fell unto the ground,  
 and heard a voice saying unto  
 me, Saul, Saul, why persecutest  
 thou me?

8 And I answer'd, Who art  
 thou, Lord? And he said unto  
 me, I am Jesus of Nazareth,  
 whom thou persecutest.

9 And they that were with  
 me, saw indeed the light, and  
 were afraid; but they heard not  
 the voice of him that spake  
 to me.

10 And I said, What shall I

TEXT.

TRANSLATION.

Κύριε; ὁ δὲ Κύριος εἶπε πρὸς με·  
 Αναστὰς πορεύε· εἰς Δαμασκόν· καὶ  
 σοι λαληθήσεται ὧς πάντων ὧν τέ-  
 τακτά σοι ποιῆσαι. 11 Ὡς δὲ ἔκ ἐνέ-  
 βλεπον, ὅτι τὸ δόξας ἔφωτὸς ἐκείνῃ,

do, Lord? And the Lord said  
 unto me, Arise, and go into  
 Damascus, and there it shall be  
 told thee of all things which  
 are appointed for thee to do.  
 11 And when I could not  
 see, for the glory of that light,

χρυσ.

PARAPHRASE.

*Hellenist*, they kept the more silence: and he says:) 3 I am verily a  
 Man which am a Jew, born in Tarsus a City in Cilicia, yet brought up,  
 after I came to (u) sixteen or somewhat more years of Age, at the feet  
 of (w) Gamaliel, i. e. a Scholar of his in the Law; and accordingly I was  
 by him, being a Pharisee, taught according to the strictest manner of ob-  
 serving the Law, according to the Traditions or Expositions of the Law  
 by our Fathers, and was zealous towards God, as ye all are this day, viz.  
 thinking that I could not Better express my Zeal for God's Service, than  
 by being Zealous for the Observance of the Law. 4 And on this principle  
 I persecuted this way, i. e. Christianity, unto the Death, binding and de-  
 livering into Prisons both Men and Women. 5 As also the High  
 Priest (x) does, i. e. is ready to, or at least can bear me witness, and all  
 the Estate of the Elders, i. e. the whole Sanhedrin: from whom also I  
 receiv'd Letters unto the Brethren, and went to Damascus, to bring  
 them which were there, bound unto Jerusalem, for to be punish'd. 6 And  
 it came to pass, that as I made my Journey, and was come nigh unto  
 Damascus, about noon, suddenly there shone from Heaven a great  
 Light round about me. 7 And I fell unto the ground, and heard a  
 Voice saying unto me, Saul, Saul, why persecutest thou me? 8 And  
 I answer'd, Who art thou, Lord? And he said unto me, I am Jesus of  
 Nazareth, whom thou persecutest. 9 And they that were with me, saw  
 indeed the Light, and were afraid; and they (y) heard a Voice speaking  
 to me, but they heard not the Voice of him that spake to me so Di-  
 stinctly, as to know what it was he said unto me. 10 And I said, What  
 shall I do, Lord? And the Lord said unto me, Arise, and go into Da-  
 mascus, and there it shall be told thee of all things which are appointed  
 for thee to do. 11 And when I could not see for the Glory of that

ANNOTATIONS.

- (u) Or to be a young man, as appears from Chap. 26. 4.  
 (w) See Chap. 5. 24. (x) Chap. 9. 1, 2.  
 (y) Thus what is said Chap. 9. 7. is most naturally and easily Reconcil'd with  
 what is here said, concerning Paul's Companions bearing and not bearing the  
 Voice.

Light,

## TEXT

## TRANSLATION

χειραγωγούμενος ὑπὸ τῶν συνοδούντων μοι,  
ἦλθον εἰς Δαμασκόν. 12

Ἀνδρῆς τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον,  
μαρτυρούμενος ὑπὸ πάντων τῶν κατοι-  
κοούντων Ἰερουσαλὴν, 13

ἦλθὼν πρὸς  
με, καὶ ἐπιστὰς εἶπέ μοι· Σαῦλ ἀδελφεέ,  
ἀνάβλεψον. Καὶ γὰρ αὐτῇ τῇ ὥρᾳ ἀνέ-  
βλεψα εἰς αὐτόν. 14

Ὁ δὲ εἶπεν· Ὁ  
Θεὸς τῶν πατέρων ἡμῶν παρεχειρίσατό  
σι γινῶσθαι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸ  
δίκαιον, καὶ ἀκῶσαι φωνὴν ἐκ τοῦ στόματος  
αὐτοῦ. 15

Ὅτι ἔση μάρτυς αὐτοῦ πρὸς  
πάντας ἀνθρώπους, ὡς ἐώρακας καὶ ἤκου-  
σας. 16

Καὶ νῦν τί μέλλεις; ἀνα-  
στὰς βάπτισαι, καὶ σπύλῃσαι τὰς ἁμαρ-  
τίας σου, ὁππότε καλεσάμενος τὸ ὄνομα τοῦ  
Κυρίου. 17

Ἐγένετο δὲ μοι ὑποσπρέ-  
ψαντι εἰς Ἱερουσαλὴν, καὶ προσευχομένῳ  
ἐν τῷ ἱερῷ, γενέσθαι με ὡς ὀρατῶν. 18

καὶ ἰδεῖν αὐτὸν λέγοντά μοι·  
Σπῆνσον, καὶ ἐξέλθε ἐκ τῆς πίχνης τῆς Ἱερου-  
σαλὴμ· διότι οὐ πρὸς ἀδέξονται σε τὴν  
μαρτυρίαν πρὸς ἐμὴν. 19

Καὶ γὰρ εἶπον·  
Κύριε, αὐτοὶ ὅτι πάντες ὅτι ἐγὼ ἡμῖν  
φυλακίζων καὶ δέρων κατὰ τὰς συναγω-  
γάς τῆς περὶ ἐξουσίας ὅτι σὺ. 20

Καὶ  
ὅτι ἐξεχρεώτο τὸ αἷμα Στεφάνου τοῦ μάρ-  
τυρος σου, καὶ αὐτὸς ἡμῖν ὡφειλὴς, καὶ  
συμβολαῖον τῇ ἀναγνώσει αὐτοῦ, καὶ φυ-  
λάσας τὰ ἱμάτια τὰ ἀναρρίπνυν αὐτόν.

being led by the hand of them  
that were with me, I came into  
Damascus.

12 And one Ananias, a de-  
vout man according to the  
law, having a good report of  
all the Jews which dwelt there,

13 Came unto me, and stood,  
and said unto me, Brother Saul,  
receive thy sight. And the same  
hour I look'd up upon him.

14 And he said, The God of  
our fathers hath chosen thee,  
that thou shouldst know his  
will, and see that Just one, and  
shouldst hear the voice of his  
mouth.

15 For thou shalt be his  
witness unto all men, of what  
thou hast seen and heard.

16 And now why tarriest  
thou? arise, and be baptized,  
and wash away thy sins, calling  
on the name of the Lord.

17 And it came to pass, that  
when I was come again to Je-  
rusalem, even while I pray'd in  
the temple, I was in a trance;

18 And saw him saying un-  
to me, Make halt, and get thee  
quickly out of Jerusalem: for  
they will not receive thy testi-  
mony concerning me.

19 And I said, Lord, they  
know that I imprison'd, and  
beat in every synagogue them  
that believ'd on thee.

20 And when the blood of  
thy martyr Stephen was shed, I  
also was standing by, and con-  
senting unto his death, and  
kept the raiment of them that  
slew him.

TEXT

TRANSLATION.

21 Καὶ εἶπε πρὸς με· Πόρευ· ὅτι ἐγὼ  
εἶμι μακρὰν ἐξαποστέλλω σε.

21 And he said unto me, De-  
part: for I will send thee far  
hence unto the Gentiles.

22 Ἦκον δὲ αὐτοῦ ἄγει τέτε-  
τύ λόγῳ, καὶ ἐπέβη τὴν φωνὴν αὐ-  
τοῦ, λέγοντες· Αἶρε δὲ τὸν τῆς γῆς  
τοῦτον· ὅτι γὰρ κατὰ τὸν αὐτὸν ζῆν.

22 And they gave him au-  
dience unto this word, and  
then lift up their voices, and  
said, Away with such a fellow  
from the earth: for it is not fit  
that he should live.

23 Κραυγάζοντων δὲ αὐτῶν καὶ ῥί-  
πνυντων τὰ ἱμάτια, καὶ κενύοντων βαλ-  
λόντων εἰς τὸν αἶρα· 24 Ὁ δὲ κελεύσας

23 And as they cry'd out,  
and cast off their cloaths, and  
threw dust into the air,

αὐτὸν ὁ χιλιάρχος ἀγαγὰς εἰς τὴν

24 The chief captain com-  
manded him to be brought into

πρεμ-

PARAPHRASE.

Light, being led by the hand of them that were with me, I came into  
Damascus. 12 And one Ananias, a Christian indeed, but yet a devout  
Man according to the Law, which he still observ'd, and so having a good  
Report of all the Jews which dwelt there, 13 came unto me, and stood,  
and said unto me, Brother Saul, receive thy sight. And the same hour  
look'd up upon him. 14 And he said, The God of our Fathers hath  
chosen thee, that thou shouldst know his Will, and see that Just One,  
and shouldst hear the Voice of his mouth. 15 For thou shalt be his  
Witness unto all Men, of what thou hast seen and heard. 16 And now  
why tarriest thou? arise, and be baptiz'd, and wash away thy Sins,  
calling on the Name of the Lord. 17 And it came to pass, that when  
I was come again to Jerusalem, even while I pray'd in the Temple, I  
was in a Trance; 18 and saw him, i.e. Jesus, saying unto me, Make  
hast, and get thee out of Jerusalem: for they will not receive thy Te-  
limony concerning me. 19 And I said, Lord, they know that I im-  
prison'd, and beat in every Synagogue them that believ'd on thee.  
20 And when the Blood of thy Martyr Stephen was shed, I also was  
standing by, and consenting unto his death, and kept the raiment of  
them that slew him. 21 And he said unto me, Depart: for I will send  
thee far hence unto the Gentiles.

22 And they gave him Audience unto this Word, and then lift up  
their Voices, and said, Away with such a Fellow from the Earth: for  
it is not fit that he should live. 23 And as they cry'd out, and cast off  
their Cloaths in order to stone him, and threw dust into the Air, in token  
of their Rage against him; 24 the Chief Captain commanded him to

III.  
Paul being about  
to be scourg'd, is  
not, on account  
of his being a Ro-  
man.

be

## TEXT.

## TRANSLATION.

πρεβολιὸν, εἰπὼν μάστιγι ἀντά-  
 ζεσθαι αὐτόν· ἵνα ὅπτιγιῶ δι' ἡν αἰ-  
 πια ἔπας ἐπεφάνοιεν αὐτῷ. 25 Ὡς  
 δὲ ᾤχετο αὐτὸν τοῖς ἱμάσι, ἔπε-  
 ῶς τ' ἐστῶτα ἑκατόνταρχος ὁ Παῦ-  
 λος· Εἰ ἄνθρωποι Ρωμαῖοι καὶ ἀκατά-  
 κριτον ἔχετε ὑμῖν μαρτυρεῖν; 26 Ἀκού-  
 σας δὲ ὁ ἑκατόνταρχος, προσελθὼν  
 ἀπήγγελε τῷ χιλιάρχῳ, λέγων· Οὐ-  
 πὶ μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος  
 ἕως Ρωμαῖός ἐστι. 27 Προσελθὼν  
 δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε-  
 μοι, εἰ σὺ Ρωμαῖός εἶ; Ὁ δὲ ἔφη·  
 Ναί. 28 Ἀπεκρίθη τε ὁ χιλιάρχος·  
 Εγὼ πολλὰ κεφαλὰς τὴν πολιτείαν  
 ἔαυτῳ ἐκτησάμην. Ὁ δὲ Παῦλος  
 ἔφη· Εγὼ δὲ καὶ γέννημα. 29 Εὐ-  
 θεὸς οὖν ἀπέστησεν ἀπ' αὐτοῦ οἱ  
 μέλλοντες αὐτὸν ἀντάζειν. καὶ ὁ χι-  
 λιάρχος δὲ ἐφοβήθη, ὅπτιγις ὅτι  
 Ρωμαῖός ἐστι, καὶ ὅτι ἡν αὐτὸν δεδε-  
 κώς. 30 Τῇ δὲ ἐπαύριον βουλό-  
 μενος γινῶσθαι τὸ ἀσφαλές, τὸ πῶς  
 κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυ-  
 σεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέ-  
 λευσεν ἐλθεῖν τὰς ἀρχιερεῖς καὶ ὅλον  
 τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν  
 Παῦλον, ἔστησεν εἰς αὐτούς.

Κεφ. κγ'. Ἀπείσας δὲ ὁ Παῦ-  
 λος τῷ συνεδρίῳ, εἶπεν· Ἄνδρες

the castle, and bad that he should be examin'd by scourging: that he might know wherefore they cry'd so against him.

25 And as they bound him with thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and condemn'd?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answer'd, With a great sum obtain'd I this freedom. And Paul said, But I was free-born.

29 Then straightway they departed from him which should have examin'd him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accus'd of the Jews, he loosed him from his bands, and commanded the chief priests, and all their council to appear, and brought Paul down, and set him before them.

Chap. XXIII.

And Paul earnestly beholding the council, said, Men and

TEXT

TRANSLATION.

ἀδελφοί, ἐγὼ πάντῃ συνειδήσεως ἀγαθῇ  
 πολιτεύμεθα πρὸ Θεοῦ ἄχρι τούτης τῆς  
 ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνάνιας  
 ἐπάταξε τοῖς πρεσβυτέρῳ αὐτοῦ τύπειν  
 αὐτὸν τὸ στόμα. 3 Τότε ὁ Παῦλος  
 αὐτὸν εἶπε· Τύπειν σε μέλλει  
 ὁ Θεός, τοῖς κεκοιμημένοι· καὶ σὺ  
 κρίνεις κείνους με κατὰ τὸ νόμον, καὶ  
 παρανομῶν κελεύεις με τύπεισθαι;

brethren, I have liv'd in all  
 good conscience before God,  
 until this day.

2 And the high priest Ana-  
 nias commanded them that  
 stood by him, to smite him on  
 the mouth.

3 Then said Paul unto him,  
 God shall smite thee, thou  
 whited wall: for fittest thou  
 to judge me after the law, and  
 commandest me to be smitten  
 contrary to the law?

4 Οἱ

P A R A P H R A S E.

he brought into the Castle, and bad that he should be examin'd by  
 scourging: that he might know wherefore they cry'd so against him.  
 And as they bound him with thongs, Paul said unto the Centurion  
 that stood by, Is it lawful for you to scourge a Man that is a Roman,  
 and uncondemn'd? 26 When the Centurion heard that, he went and  
 told the Chief Captain, saying, Take heed what thou doest; for this  
 Man is a Roman. 27 Then the Chief Captain came, and said unto him,  
 Tell me, art thou a Roman? He said, Yea. 28 And the Chief Captain  
 answer'd, With a great Sum obtain'd I this Freedom, *i. e. the Privilege*  
*of a Roman Citizen.* And Paul said, But I was Free-born, *as being a*  
*Native of Tarsus, to which City was granted the Privilege or Freedom*  
*of Rome.* 29 Then straightway they departed from him which should  
 have examin'd him: and the Chief Captain also was afraid, after he  
 knew that he was a Roman, and because he had bound him. 30 On  
 the morrow, because he would have known the certainty wherefore he  
 was accus'd of the Jews, he loos'd him from his Bands, and commanded  
 the Chief Priests, and all their Council to appear, and brought Paul  
 down, and set him before them.

Chap. XXIII. And Paul earnestly beholding the Council, said, Men  
 and Brethren, I have liv'd in all good, *i. e. sincere* Conscience before  
 God, until this day; *never acting contrary to my Conscience, as God is my*  
*Witness, but sincerely following the Dictates of my Conscience, whether*  
*was Wrongly or Rightly inform'd.* 2 And the High Priest Ananias,  
 taking on the foregoing words of Paul as too great a Vindication of Him-  
 self, commanded them that stood by him, to smite him on the mouth.  
 Then said Paul unto him, God shall smite, *i. e. punish* thee, thou  
 whited wall, *i. e. Hypocrite:* for fittest thou to judge me after the Law,  
 and commandest me to be smitten contrary to the Law? 4 And they

Y

that

IV.  
 St Paul's Speech  
 before the Sanhe-  
 drin or Council.

## TEXT.

## TRANSLATION.

4 Οἱ δὲ πρῶτοι εἶπον· Τὸν ἀρχιερέα τῆς θεοῦ λοιδορεῖς; 5 Εἶπε δὲ ὁ Παῦλος· Οὐκ ἔδει, ἀδελφοί, ὅτι ὅτι ἀρχιερεὺς· λέγεσθαι γὰρ Ἀρχιερεὶς τῷ λαῷ σου οὐκ ἐρεῖς κακῶς. 6 Γινῆς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ὅτι σαδδουκαίων, τὸ δὲ ἑτέροι φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ φαρισαῖός εἰμι, υἱὸς φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7 Τῷ δὲ αὐτῷ λαλήσαντος, ἐγένετο εἰς τὸν πᾶν τῶν φαρισαίων καὶ τῶν σαδδουκαίων καὶ ἐσχίσθη τὸ πλῆθος. 8 Σαδδουκαῖοι μὴ γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μὴδὲ ἄγγελον, μὴτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. 9 Εγένετο δὲ κραυγὴ μεγάλη καὶ ἀναστάντες οἱ γραμματεῖς ἔτι μέρους τῶν φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εἰσέχομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησιν αὐτῷ, ἢ ἄγγελος, μὴ ἰσχυρομαχῶμεν. 10 Πολλῆς δὲ γεινομένης εἰσεως, ἐλάβη τὸν Παῦλον ὁ χιλιάρχος καὶ ἀφαιρῶν αὐτὸν ἀπὸ αὐτῶν, ἐκέλευσε τὸ τετρακτύδιον καταβᾶν ἄρπασαι αὐτὸν ἐκ μέσων αὐτῶν, ἵνα αἰνῇ πρὸς τὴν πρεμνοβολίαν. 11 Τῇ δὲ ὀπίσσω νυκτὶ ὀπίσθας αὐτοῦ ὁ Κύνιος

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I \*knew not, brethren, that he was the high priest: For it is written, Thou shalt not speak evil of the ruler of thy people.

6 But Paul \*knowing that the one part were Sadducees, and the other Pharisees, he cry'd out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead, I am call'd in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there arose a great \*clamour: and the scribes that were of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And \*the dissension growing great, the chief captain fearing lest Paul should have been pull'd in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him,

PARAPHRASE.

that stood by, said, Revilest thou God's High Priest? 5 Then said Paul, I knew (z) not, Brethren, that He was the High Priest: for bad I known so, under the Apprehension you have of me, as acting of my Self, and not by the more immediate Direction of the Holy Spirit, 'tis true I ought not to have said so; for it is written (*Exod. 22. 28.*) Thou shalt not speak Evil of the Ruler of thy People. Thus with admirable Sagacity and strict Truth does St Paul adapt his Answer to their Apprehension of Him, so as thereby to mollify them, who infer'd from hence that He excus'd what he had said; and yet at the same time Not to Acknowledge that he had Really said what He ought not, He being guided by the Holy Spirit to say what he did, and so not ty'd up in this Case to the fore-mention'd Precept, but authoriz'd by God thus to reprove the Injustice and Hypocrisy of the High Priest. 6 But Paul knowing that the one part of the Council were Sadducees, and the other Pharisees, he cry'd out in the Council, Men and Brethren, I am a Pharisee, the Son of a Pharisee, i. e. As my Father was a Pharisee, and my self Once in all respects: so I am still as to the Resurrection; and it is on account of the Hope and Resurrection of the Dead, i. e. for the Hope of the Resurrection, believ'd and maintain'd by the Pharisees, I am call'd in Question. 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. 8 For the Sadducees say that there is no Resurrection, neither Angel nor Spirit; but the Pharisees confess both. 9 And there arose a great Clamour: and the Scribes that were of the Pharisees part arose, and strove in Defence and Justification of Paul, saying, We find no Evil in this Man: but if a Spirit or an Angel hath spoken to him, let us not fight against God. 10 And the Dissension growing Great, the Chief Captain fearing lest Paul should have been pull'd in pieces of them, commanded the Soldiers to go down, and to take him by force from among them, and to bring him into the Castle. 11 And the Night following, the Lord

ANNOTATIONS.

(z) When St Paul here asserts of himself, that He *knew not* that the Person he spoke to, and who sat as his Judge, was *the High priest*, surely it is but becoming Christians to Believe him, tho' no other Reason could be given for so doing, but because He was an Inspir'd Person that said so in a Case where He had the Promise of the most immediate Assistance and Direction of the Holy Spirit, according to *Matth. 10. 19, 20. Mark 13. 11. Luke 12. 11, 12. and 21. 12—15.* But many Reasons might be given for Paul's not knowing him. And his Answer makes good our Lord's Promise in the forecited Texts.

## TEXT.

## TRANSLATION.

εἶπε· Θάρσῃ Παῦλε· ὥς ὃ διεμαρ-  
τύρω τὰ θεῖ ἐμὲ εἰς Ἱερουσαλὴμ, ἔγω-  
γε δεῖ καὶ εἰς Ρώμην μαρτυρῆσαι.

12 Γενομένης δὲ ἡμέρας, ποιήσαν-  
τες πινεσ τῇ Ἰουδαίῳ συστροφίῳ, ἀνεθε-  
μάτιζ' ἑαυτοὺς, λέγοντες μήτε φαγεῖν  
μήτε πίνειν ἕως ὃ σποκλείνωσι τὸ Παῦ-  
λον.

13 Ἦσαν δὲ πλείους πεσσεύ-  
κοντα οἱ αὐτῶν τὴν συνωμοσίαν πε-  
ποιηκότας. 14 Οἱ πινεσ προσελθόντες  
τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,  
εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυ-  
τοὺς, μηδενὸς γεύσασθ' ἕως ὃ σποκλεί-  
νωμεν τὸ Παῦλον.

15 Νῦν ὅν ὑμεῖς  
ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνε-  
δείῳ, ὅπως αὖτοι αὐτὸν καταγάγῃ  
πρὸς ὑμᾶς, ὡς μέλλοντα διαγινώσκειν  
ἀκριβέστερον τὰ θεῖ αὐτοῦ· ἡμεῖς δὲ,  
πρὸ ὃ ἐγγίσαι αὐτῷ, ἔτοιμοί ἐσμεν ὃ  
ἀνελεῖν αὐτόν.

16 Ἀκούσας δὲ ὁ υἱὸς  
τῆ ἀδελφῆς Παύλου καὶ ἐνέδραν, σφα-  
γνόμενος καὶ εἰσελθὼν εἰς τὴν πρεμβολήν,  
ἀπήγγειλε τῷ Παύλῳ.

17 Προσκα-  
λεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἐκείνου  
παύρων, ἔφη· Τὸν νεανίαν τούτον ἀπάλασε  
πρὸς τὸν χιλιάρχον· ἔχει γὰρ τι ἀπαγγέ-  
λαι αὐτῷ.

18 Ο ἰδοὺ ὅν παραλαβὼν  
αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ  
φησιν· Ο δέσμιος Παῦλος προσκα-  
λεσάμενός με ἠρώτησε τούτοις καὶ νεα-

and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had kill'd Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council, signify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, before he come near, are ready to kill him.

16 And when Paul's sister son heard of their lying in wait, he went and entred into the castle, and told Paul.

17 Then Paul call'd one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the Prisoner call'd me unto him, and pray'd me to bring this young

TEXT.

TRANSLATION.

ἵνα ἀγαγῇν πρὸς σε, ἔχοντά τι λα-  
λῆσά σοι. 19 Επιλαβόμενος δὲ  
τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ  
ἀπαχωρήσας κατ' ἰδίαν, ἐπηρώτητο·  
τί ἔστιν ὃ ἔχεις ἀπαγγεῖλά μοι;  
20 Εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέ-  
θεντο τῷ ἐρωτῆσαί σε ὅπως αὖριον  
πρὸς τὸ συνέδριον καταγάγῃς τὸν Παῦ-  
λον, ὡς μέλλοντες πᾶσι ἀκριβέστερον  
ἐπιρωτᾶν σε περὶ αὐτοῦ. 21 Σὺ  
μὴ περὶ αὐτοῦ· ἀλλ' αὐτοῖς· ὁ δὲ σκευεύουσι  
κατὰ αὐτὸν ἔξ αὐτῶν ἄνδρες πλείους

man unto thee, who hath some-  
thing to say unto thee.

19 Then the chief captain  
took him by the hand, and  
went *with him* aside privately,  
and *ask'd him*, What is that  
thou hast to tell me?

20 And he said, The Jews  
have agreed to desire thee, that  
thou wouldst bring down Paul  
to morrow into the council,  
as though they would enquire  
somewhat of him more per-  
fectly.

21 But do not thou yield  
unto them: for there lie in  
wait for him of them more than

πολλοί.

PARAPHRASE.

stood by him, and said, Be of good cheer, Paul: for as thou hast testi-  
fy'd of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and  
bound themselves under a Curse, saying, that they would neither eat  
nor drink till they had kill'd Paul. 13 And they were more than forty  
Men, which had made this conspiracy. 14 And they came to the Chief  
Priests and Elders, and said, We have bound our selves under a great  
Curse, that we will eat nothing until we have slain Paul. 15 Now  
therefore ye with the Council, signify to the Chief Captain, that he bring  
him down unto you to morrow, as tho' ye would enquire something  
more perfectly concerning him: and we, before he come near *the Coun-  
cil*, are ready to kill him. 16 And when Paul's Sisters Son heard of  
their lying in wait, he went and entred into the Castle, and told Paul.  
17 Then Paul call'd one of the Centurions unto him, and said, Bring  
this Young man unto the Chief Captain: for he hath a certain thing to  
tell him. 18 So he took him, and brought him to the Chief Captain,  
and said, Paul the Prisoner call'd me unto him, and pray'd me to bring  
this Young man unto thee, who hath something to say unto thee.  
19 Then the Chief Captain took him by the hand, and went with him  
aside privately, and ask'd him, What is that thou hast to tell me?  
20 And he said, The Jews have agreed to desire thee, that thou wouldst  
bring down Paul to morrow into the Council, as tho' they would en-  
quire somewhat of him more perfectly. 21 But do not thou yield unto  
them: for there lie in wait for him of them more than forty Men, which  
have

V.  
The Jews Design  
to kill Paul is  
made known to  
Isfas.

## TEXT.

## TRANSLATION.

τεσσαράκοντα, οἱ πινεσ ἀνεθεμάτισεν ἑαυ-  
τὸς μήτε φαγεῖν μήτε πίνειν ἕως ὃ  
ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι,  
προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.  
22 Ο ἄνθρωπε χιλιάρχος ἀπέλυσε τὸ νεα-  
νίαν, παραγγέλλας μηδενὶ ὀκλαλῆσαι  
ὅτι ταῦτα ἐνεφάνισας πρὸς με.

23 Καὶ προσκαλεσάμενος δύο πι-  
νὰς τῶν ἐκατοντάρχων, εἶπεν· Ετοι-  
μάσατε στρατώτας Ἀλκιοσίους, ὅπως  
πορεύωσιν ἕως Καισαρείας, καὶ ἱπ-  
πεὺς ἐδωμήκοντα, καὶ δεξιοκράτους  
Ἀλκιοσίους, ἀπὸ τρίτης ὥρας τῆς  
νυκτός· 24 κτήνη τε ὡς θάψῃσαι, ἵνα  
ἔπιβιβάσαντες τὸν Παῦλον Ἀλκιοσώσωσι  
πρὸς Φήλικα τὸν ἡγεμόνα· 25 Γρά-  
ψας ἑπιστολὴν διεπέμψεν τὸν τύπον

26 Κλαύδιος Λυσίας πρὸς κρα-  
τίσω ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν  
ἄνδρα τῦτον συλληφθέντα ὑπὸ τῶν  
Ἰουδαίων, καὶ μέλλοντα ἀναρῆσθαι ὑπὸ  
αὐτῶν, ὅπως οὐκ ἐπὶ στρατεύματι  
ἐξελόμενοι αὐτόν, μαθὼν ὅτι Ῥωμαῖός  
ἔστι. 28 Βυλόμηνος δὲ γινώσκων τὴν  
αἰτίαν δι' ἣν οἰκτάμενος αὐτοῦ, χα-  
τήραρον αὐτόν εἰς τὸ συνέδριον αὐ-  
τῶν· 29 Οἱ εὖρον ἐγκαλέμενοι πρὸς  
ζητημάτων τῶν νόμων αὐτοῦ, μηδὲν  
δὲ ἄξιον θανάτου ἢ δεισμῶν ἐγκλημα  
ἔχοντα. 30 Μιυθείσης δὲ μοι

forty men, which have bound  
themselves with an oath, that  
they will neither eat nor drink  
till they have kill'd him: and  
now are they ready, looking  
for a promise from thee.

22 So the chief captain let  
the young man depart, and  
charg'd him, See thou tell no  
man, that thou hast shew'd  
these things to me.

23 And he call'd unto him  
two centurions, saying, Make  
ready two hundred soldiers to  
go to Cesarea, and horsemen  
threescore and ten, and spee-  
men two hundred, at the third  
hour of the night:

24 And provide them beasts,  
that they may set Paul on, and  
bring him safe unto Felix the  
governor.

25 And he wrote a letter  
after this manner:

26 Claudius Lysias, unto  
the most excellent governor  
Felix, sendeth greeting.

27 This man was taken of  
the Jews, and should have been  
kill'd of them: then came I  
with a band of soldiers, and  
rescu'd him, having understood  
that he was a Roman.

28 And when I would have  
known the cause wherefore  
they accus'd him, I brought  
him forth into their council:

29 Whom I perceiv'd to be  
accus'd of questions of the  
law, but to have nothing laid  
to his charge worthy of death  
or of bonds.

30 And when it was told

ὅτι βούλομαι

TEXT.

TRANSLATION.

ἐπεβλήθη εἰς τὸ ἄνδρα μέλλειν ἔσεσθαι  
ὑπὸ τῶν Ἰουδαίων, ἐξ αὐτῆς ἐπέμψα πρὸς  
σε παραγγείλας καὶ τοῖς κατηγοροῖς λέ-  
γει τὰ πρὸς αὐτὸν ἐπὶ σὺ. Ἐρῶ σο.

me, how that the Jews laid wait  
for the man, I sent straightway  
to thee, and gave command-  
ment to his accusers also, to  
say before thee what *they had*  
against him. Farewel.

31 OI

PARAPHRASE.

have bound themselves with an Oath, that they will neither eat nor  
drink till they have kill'd him: and now are they ready, looking for a  
Promise from thee, *that thou wilt according to their Motion bring Paul*  
*down to them to Morrow.* 22 So the Chief Captain then let the Young  
man depart, and charg'd him, See thou tell no Man, that thou halt  
shew'd these things to me.

23 And he call'd unto him two Centurions, saying, Make ready two  
hundred Soldiers to go to Cesarea, and Horsemen threescore and ten,  
and Spearmen two hundred, at the third *Jewish* hour of the night, *an-*  
*swering to about our Nine at night:* 24 and provide them Beasts, that  
they may set Paul on, and bring him safe unto Felix the Governor.  
25 And he wrote a Letter after this manner: 26 Claudius Lyfias,  
unto the most excellent Governor Felix, sendeth greeting. 27 This  
Man was taken of the Jews, and should have been kill'd of them: then  
came I with a Band or Company of Soldiers, and rescu'd him, having un-  
derstood that he was a Roman. 28 And when I would have known  
the cause wherefore they accus'd him, I brought him forth into their  
Council: 29 Whom I perceiv'd to be accus'd of Questions of their  
Law, but to have nothing laid to his charge worthy of Death or of  
Bonds. 30 And when it was told me, how that the Jews laid wait for  
the Man, I sent straightway to thee, and gave commandment to his Ac-  
cusers also, to say before thee what they had against him. Farewel.

VI.  
Lyfias sends Paul  
with a Guard of  
Soldiers to Felix  
at Cesarea.

SECTION XI.

Containing an Account of St Paul, From his being sent a Prisoner  
from Jerusalem to Cesarea in A. D. 58, To his being sent like-  
wise a Prisoner from Cesarea to Rome Two years After, viz.  
A. D. 60. Which Particulars take up Chap. XXIII. 31.—  
XXVI. ult.

31 Then

## TEXT.

## TRANSLATION.

31 Οἱ μὲν ὅτι φραπίῳ καὶ τῷ δια-  
 τετραγμένῳ αὐτοῖς, ἀναλαβόντες τὸν  
 Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν  
 Ἀντιπατερίδα. 32 Τῇ δὲ ἐπαύριον ἐά-  
 σαντες τὰς ἵππους πορεύεσθαι σὺν αὐ-  
 τῷ, ὑπέσταντο εἰς τὴν παρεμβολήν.  
 33 Οἱ πῖνες εἰσελθόντες εἰς τὴν Καισάρ-  
 ρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγε-  
 μόνι, παρέστησαν καὶ τῷ Παύλῳ αὐτῷ.  
 34 Διαγνῶν δὲ ὁ ἡγεμὼν, καὶ ἐπερωτή-  
 σας ἐκ ποίας ἐπαρχίας ἐστίν, καὶ πυθόμενος  
 ὅτι Σὺν Κιλικίας. 35 Διακύσσομαι σε,  
 ἔφη, ὅταν καὶ οἱ κατηγοροί σου παρα-  
 γίνω. Εκέλευσε τε αὐτὸν ἐν τῷ ὄρμα-  
 τῷ αὐτοῦ Ἡρώδης φυλάσσεσθαι.

Κεφ. κδ'. Μετὰ δὲ πέντε ἡμέ-  
 ρας κατέβη ὁ ἀρχιερεὺς Ἀνδρίας  
 μετὰ τῶν πρεσβυτέρων, καὶ ῥήτο-  
 ρος Τερτύλλης πρὸς, οἱ πῖνες οὐδέ-  
 φάνισαν τῷ ἡγεμόνι κατὰ τὸν Παύ-  
 λον. 2 Κληθέντος δὲ αὐτοῦ, ἤρ-  
 ξατο κατηγορεῖν ὁ Τέρτυλλος, λέ-  
 γων. 3 Πολλῆς εἰρήνης τυγχάνοντες  
 ἡμεῖς σοί, καὶ κατορθωμάτων γινο-  
 μένων τῷ ἔθνει τέτρωται ἡμεῖς τῆς οἰ-  
 κουμένης, πάντῃ τε καὶ πανταχοῦ  
 ὑποδεχόμεθα, κράτι Φίλιξ, μὴ πά-  
 σης εὐχαριστίας. 4 ἵνα δὲ μὴ ὅτι  
 πλεῖόν σε ἐκόπισα, παραχελῶ ἀκούσαι  
 σε ἡμῶν σιωπῶν τῇ σὴ ὀπίσκειν.

31 Then the soldiers, as he was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and return'd to the castle.

33 Who when they came to Cesarea, and deliver'd the letter to the governor, presented Paul also before him.

34 And when the governor had read the letter, he ask'd of what province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

## Chap. XXIV.

And after five days, Ananias the high priest \*went down with the elders, and with a certain orator nam'd Tertullus, who inform'd the governor against Paul.

2 \* Namely, when he was call'd forth, Tertullus began to accuse him, saying,

3 Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence; we accept it always, and in all places, most noble Felix, with all thankfulness.

4 \* But, that I be not further tedious unto thee, I pray thee, that thou wouldst hear us of thy clemency a few words.

TEXT.

TRANSLATION.

5 Εὐρέντες γὰρ ἢ ἄνδρα τῷτον λοι-  
μὸν, καὶ κινουῦντα χάσιν πᾶσι τοῖς

5 For we have found this  
man a pestilent fellow, and a  
mover of sedition among all

Ισδαίους

PARAPHRASE.

31 Then the Soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. 32 On the morrow they of the Soldiers that were Foot-soldiers, left the Horsemen to go on with him, and they themselves return'd to the Castle at Jerusalem: 33 Who, viz. the Horsemen, when they came to Cesarea, and deliver'd the Letter to the Governor, presented Paul also before him. 34 And when the Governor had read the Letter, he ask'd of what Province he was. And when he understood that he was of Cilicia; 35 I will hear thee, said he, when thine Accusers are also come. And he commanded him to be kept in Herod's Judgment-hall.

I.  
Paul is safely  
brought to Cesarea.

Chap. XXIV. And after five days, Ananias the High-priest went down to Cesarea with the Elders, or several of the Sanhedrin, and with certain Orator, i. e. Pleader of Causes, nam'd Tertullus, who inform'd the Governor against Paul: 2 Namely, when He, i. e. Paul, was call'd forth, i. e. brought into Court, Tertullus began to accuse him, saying, seeing that by thee we enjoy great Quietness, particularly, inasmuch as thou hast (a) rid the Country of the Robbers and the Egyptian with his Ruffians, and other Seducers that lately infested it, and that very worthy Deeds are done unto this Nation by thy Providence; 3 We accept always, and in all places, most Noble Felix, with all thankfulness. But that I be no further tedious unto thee, I pray thee, that thou wouldst hear us of thy Clemency a few words. 5 For we have found this Man a Pestilent fellow, and a Ring-leader of the Heresy, which from this

II.  
Tertullus's Charge  
against St Paul in  
behalf of the  
Jews.

ANNOTATIONS.

(a) According to the Account given hereof by the Reverend and Learned Bp. Worcester, Dr. Lloyd, from Josephus the Jewish Historian (in the Appendix to Mr. Marshal's Chronological Tables) in A. D. 55. one Eleazar, who had been a notorious Robber for 20 years together, was taken by Felix, and sent Prisoner to Rome; and Abundance of other Robbers were also now taken and hang'd, and so the Country rid of them (Joseph. Lib. 20. Cap. 6.) But in the next year A. D. 56. the Country being rid of the Robbers, the Ruffians set up, and committed several murders, especially at the Festival times. And in A. D. 57. certain Seducers, under a pretence of Religion, drew Abundance of People into the Wilderness, feeding them up with Promises that God would give them Tokens of Liberty; but Felix immediately suppress'd them, as Fore-runners of Rebellion (Joseph. ib.) And A. D. 58. beginning, the Egyptian Magician, mention'd Acts 13. with the Ruffians he had got together, was now routed by Felix on Mount Olivet, the Egyptian saving himself by Flight. So that on all these accounts, Tertullus might truly say to Felix here, that By Thee we do enjoy great Quietness, and Very worthy Deeds are done unto this Nation by thy Providence.

Z

(b) Chap.

## TEXT.

## TRANSLATION.

Ιουδαίοις τοῖς χτ' οἰκουμενῇ, πρωτο-  
στάτῳ τε τῷ τῶν Ναζωραίων αἵρέσεως·  
ὃ ὅς κ' τὸ ἱερόν ἐπέειρασε βεβηλῶσαι,  
ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν  
ἡμέτερον νόμον ἠθελήσαμεν κρίνειν.  
7 Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος,  
μὲ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν  
ἀπήγαγε· 8 Κελεύσας τὸς κρα-  
τῆρας αὐτοῦ ἐρεῖν ὅτι σε παρ' ἡμῶν δι-  
σὴ αὐτὸς ἀνακρίνας πρὸ πάντων τῶ-  
ν ὀπιγῶναι ὃν ἡμεῖς κατηγοροῦμεν  
αὐτῷ. 9 Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι,  
φάσκοντες ταῦτα ὅπως ἔχουσιν.

10 Απεκρίθη δὲ ὁ Παῦλος,  
νεύσαντι αὐτῷ τῷ ἡγεμόνι λέ-  
γειν· Ἐκ πολλῶν ἐτῶν ὅτι σε κρι-  
τὴν τῷ ἔθνει τῷ τῷ ὀπιγῶναι, ἐν-  
θυμότερον τὰ πρὸς ἑμαυτὸν ἀπολο-  
γῆμαι· 11 δυναμὴν σε γινώσκω ὅτι  
καὶ πλείους εἰσὶ μοι ἡμέραι ἢ δεκάδιό,  
ἀφ' ἧς ἀνέβην ὑποκυκλῶσιν εἰς Ἱε-  
ρουσαλήμ. 12 Καὶ ὅτε ἐν τῷ ἱερῷ  
εὗρόν με πρὸς τινα ἀφ' ἡμετέρων,  
ἢ ὀπισθεῖν ποιῶντα ὅχλους, ὅτε  
ἐν ταῖς συναγωγαῖς, ὅτε κατὰ τὴν  
πόλιν· 13 οὔτε ᾤξασθαι διώ-  
μαι πρὸς ὃν νῦν κατηγοροῦσίν μοι.  
14 Ομολογῶ δὲ τῷ τό σοι, ὅτι κα-  
τὰ τὴν ὁδὸν ἐν ᾗ λέγουσιν αἵρεσιν,  
ὅπως λατρεύω τὸν πατέρα Θεῶν, π-

the Jews throughout the world,  
and a ringleader of the heresy  
of the Nazarenes:

6 Who also hath gone about  
to profane the temple: whom  
we took, and would have  
judg'd according to our law.

7 But the chief captain Ly-  
sias came upon us, and with  
great violence took him away  
out of our hands,

8 Commanding his accusers  
to come unto thee: by examin-  
ing of whom, thy self mayst  
take knowledge of all these  
things, whereof we accuse him.

9 And the Jews also assen-  
ed, saying, that these things  
were so.

10 Then Paul, after that the  
governor had beckned unto  
him to speak, answer'd, Foras-  
much as I know that thou hast  
been of many years a judge un-  
to this nation, I do the more  
cheerfully answer for my self:

11 Because that thou mayst  
understand, that there are yet  
but twelve days since I went  
up to Jerusalem for to wor-  
ship.

12 And they neither found  
me in the temple disputing  
with any man, neither raising  
up the people, neither in the  
synagogues, nor in the city:

13 Neither can they prove  
the things whereof they now  
accuse me.

14 But this I confess unto  
thee, that after the way which  
they call heresy, so worship I  
the God of my fathers, believ-

P A R A P H R A S E.

this Jesus of Nazareth, the Founder of the said Heresy, is call'd the Heresy of the Nazarenes: 6 Who also has gone about to (b) profane the Temple of Jerusalem, by bringing Gentiles into it; whom therefore we took, and would have judg'd according to our Law. 7 But the Chief Captain Lyfias came upon us, and with great violence took him away out of our hands, 8 commanding his Accusers to come unto thee: by examining of whom, thy self mayst take knowledge of all these things, whereof we accuse him. 9 And the Jews also, viz. the High Priest and the Elders (v. 1.) who came with Tertullus, assented to Tertullus's Accusation of St Paul, saying, that these things were so.

10 Then Paul, after that the Governor had beckned unto him to speak, answer'd, Forasmuch as I know that thou hast been of many (c) years, viz. five years and somewhat better, a Judge unto this Nation, i. e. Procurator of Judea, and so without doubt hast heard how things stand between the Jews and Christians, I do the more cheerfully answer for my self: 11 As also because that thou mayst understand very easily, upon Enquiry made, or Examination of proper Witnesses, that there are yet but Twelve days since I went up from (d) this place to Jerusalem for to worship God, probably by (e) celebrating the late Feast of Pentecost there. 12 And they neither found me in the Temple disputing with any Man, neither raising up the People, neither in the Synagogues, nor in the City: neither can they prove the things whereof they now accuse me. 14 But as for that part of their Accusation of me, as a Ring-leader of the Sect of the Nazarenes, this I confess unto thee, that after the Christian way which they call a Sect or Heresy, so worship I the God of my Fathers, viz. thro' Jesus Christ, believing all things which are written

III.  
St Paul's Answer, or Plea for Himself.

A N N O T A T I O N S.

(b) Chap. 21. 28.

(c) Namely, Felix was made Procurator or Governor of Judea (which he held together with Samaria and Galilee) by the Emperor Claudius, in A. D. 53. and it was A. D. 58. that St Paul made this his Speech or Plea before Felix.

(d) See Chap. 21. 8, 15, 16.

(e) I know the Bishop of Worcester makes St Paul come after the Feast of Pentecost: But since he mentions not his Authority for saying so; and since St Paul tells us expressly, Chap. 20. 16. that St Paul hastened, if it were possible for him, to be at Jerusalem the Day of Pentecost; and since St Paul himself says here that he came to Jerusalem for to worship, without any Intimation that he came Too late to keep the Feast of Pentecost; it seems, I think, most Reasonable to suppose that He did not come too late, and therefore that by his Coming to worship, is to be understood his Coming to keep the Feast of Pentecost, according to my Paraphrase.

## TEXT.

## TRANSLATION.

τεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ  
 ἐν τοῖς προφήταις γεγραμμένοις·  
 15 ἐλπίδα ἔχον εἰς τὸν Θεόν, ὡς  
 καὶ αὐτοὶ ἔτι προσδέχονται, ἀνά-  
 στασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων  
 τε καὶ ἀδίκων. 16 Ἐν τούτῳ δὲ αὐ-  
 τὸς ἀσκῶ, ἀποσκόπον συνείδησιν  
 ἔχειν πρὸς τὸν Θεόν καὶ τὰς ἀν-  
 θρώπους ἀβλαβὲς. 17 Δι' ἐπὶ  
 δὲ πλείονων παρεγνόμην ἐλεη-  
 μοσύνας ποιήσων εἰς τὸ ἔτι μὲν  
 καὶ προσφορὰς. 18 Ἐν οἷς εὗρον  
 με ἡγνισμένον ἐν τῷ ἱερῷ, ὃ μετὰ  
 ὄχλου, ὅδε μὲν θορύβου, πινὲς ὑπὸ τῷ  
 Ἀσίας Ἰσθαίου. 19 Οὐς ἔδει ὅτι σὺ  
 πρῆναι, καὶ κατηγορεῖν εἴ τι ἔχοιεν  
 πρὸς με. 20 Ἡ αὐτοὶ ἔτι εἰπά-  
 τωσαν εἴ τι εὖρον ἐν ἐμοὶ ἀδικήμα,  
 γάντος μὲν ὅτι τῷ συνεδρίῳ. 21 ἢ  
 πρὸς μίαν ταύτης φωνῆς, ἥς ἔκραξα  
 ἐγὼ ἐν αὐτοῖς. Ὅτι περὶ ἀναστά-  
 σεως νεκρῶν ἐγὼ κείνομαι σήμερον ὑφ'  
 ὑμῶν.

22 Ἀκούσας δὲ ταῦτα ὁ Φηλιξ  
 ἀνεβάλετο αὐτὸς, ἀκρίβετερον εἰδὼς  
 τὰ περὶ τῆς ὁδοῦ, εἰπὼν. Ὅταν Λυ-  
 σίας ὁ χιλιάρχος καταβῇ, ἀγνώ-  
 σμαι τὰ κατ' ὑμᾶς. 23 Διατα-  
 ξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖν  
 τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μη-

ing all things which are writ-  
 ten in the Law and the pro-  
 phets:

15 And have hope towards  
 God, which they themselves  
 also allow, that there shall be  
 a resurrection of the dead, both  
 of the just and unjust.

16 And \* therefore do I ex-  
 ercise my self to have always a  
 conscience void of offence to-  
 ward God, and toward men.

17 Now after many years I  
 came to bring alms to my na-  
 tion, and offerings.

18 Whereupon certain Jews  
 from Asia found me purify'd  
 in the temple, neither with  
 multitude, nor with tumult.

19 Who ought to have been  
 here before thee, and object, if  
 they had \* any thing against  
 me.

20 Or else let these same  
 here say, if they have found  
 any evil-doing in me, while I  
 stood before the council;

21 Except it be for this  
 one voice, that I cry'd stand-  
 ing among them, Concerning  
 the resurrection of the dead, I  
 am call'd in question by you  
 this day.

22 And when Felix heard  
 these things, having more per-  
 fect knowledge of *that* way, he  
 deferr'd them, and said, When  
 Lyfias the chief captain shall  
 come down, I will know the  
 uttermost of your matter.

23 And he commanded a  
 centurion to keep Paul, and to  
 let *him* have liberty, and that

TEXT.

TRANSLATION.

μηδὲνα κωλύειν τῷ ἰδῶν αὐτοῦ he should forbid none of his  
ἡ ἀπαρτεῖν, ἢ προσέρχεται αὐτῷ. acquaintance to minister, or  
come unto him.

24 Μετὰ

PARAPHRASE.

written in the Law and the Prophets, and consequently that the said Jesus  
is the Christ: 15 And also I have such hope towards God, which they  
themselves, that are of the Sect of the Pharisees, also allow, viz. that there  
shall be a Resurrection of the Dead, both of the Just and Unjust. 16 And  
therefore on consideration of this Resurrection to Happiness or Torment,  
as we have liv'd here Well or Ill, do I exercise my self to have always a  
Conscience void of Offence toward God, and toward Men. 17 Now  
after many years (viz. from A.D. 54. to A.D. 58.) i. e. about four years  
Absence, I came to bring the Alms of the Christians in other Nations to  
the Christians in my Nation, i. e. Judea, and their Free-will Offerings to  
the Service of God or promoting Christianity. 18 Whereupon being come  
to Jerusalem, certain Jews from (f) Asia found me purify'd in the Tem-  
ple, after the manner of their Nazarites, and in conformity to the Law  
in such a Case; neither with multitude wherein were Any Gentiles to  
profane the Temple, nor with Tumult made by me in order to raise any  
Sedition: 19 Who, viz. the Jews from Asia in the foregoing verse,  
ought to have been here before thee, and object, if they had any thing  
against me. 20 Or else let these same Jews who are here, and assented  
(v. 9.) to the Accusation of Tertullus against me as True, say, if they  
have found any Evil doing in me, prov'd and made out, while I stood  
the other day (as Chap. 23, 1, 2, &c) before the Council or Sanhedrin;  
21 except it be for this One voice, that some perhaps of the Jews here  
present being Saducees may think me Blame-worthy, viz. because that I  
cry'd standing among them, Concerning the Resurrection of the Dead,  
I am call'd in question by you this day.

22 And when Felix heard these things, having, on account of his hav-  
ing been (g) now many years Governor, more perfect knowledge of that  
way, i. e. of Christianity, and of the Merits of the Cause between the  
Christians and Jews, and consequently easily inferring that this Accusa-  
tion against St Paul proceeded chiefly, or wholly, from the Malice of the  
Jews, he deferr'd them as to his passing Sentence in the Case, and said,  
When Lysias (h) the Chief Captain shall come down hither, I will know  
the uttermost of your matter. 23 And he commanded a Centurion to  
keep Paul, and to let him have liberty, and, i. e. namely, that he should  
not keep him as a Close Prisoner, and should forbid none of his Ac-  
quaintance to minister or come unto him, i. e. to bring him what was

IV.  
What was done  
after by Felix.

(f) See Chap. 21. 26, 27.

(g) Compare verse 10.

(h) Chap. 21. 31. and 23. 26.

24 Μετὰ δὲ ἡμέρας πέντε παραλειόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ ἔσκη Ἰουδαίᾳ, μελεπέμφατο τὸν Παῦλον, καὶ ἤκουσεν αὐτὸν ὥστε εἰς Χριστὸν πιστεῶς.

25 Διαλεχόμενος δὲ αὐτὸν περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ ἑκ κρίματος ἔμελλοντος ἑσταῖ, ἐμφοβος γινόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν ἔχει πορεύεσθαι· χαρὸν δὲ μεταλαθὼν μετακλήσομαι σε.

26 Ἀμα δὲ καὶ ἐλπίζων ὅτι χρηματὰ δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος, ὡμίλει αὐτῷ. 27 Διετίας δὲ πληρωθείσης ἔλαβε διὰ δόχον ὁ Φῆλιξ Πόρχιον Φῆστον· γέλων τε χάριτας καὶ ἀγαθὰ τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

Κεφ. κέ'. Φῆστον οὖν ὀπίσθας τῇ ἐπαρχίᾳ, μετὰ πρεῖς ἡμέρας ἀέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας. 2 Ενεράνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρεσβυτεροὶ τῶν Ἰουδαίων καὶ τὸν Παῦλον, καὶ παρεκάλουν αὐτόν, 3 αὐτῶν οὖν χάριν καὶ αὐτὸν ὅπως μεταπέμψεται αὐτὸν εἰς Ἱερουσαλὴμ· ἐνεδρᾶν ποιεῖντες ἀνελεῖν αὐτόν καὶ τὴν ὁδόν. 4 Οὐ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον ὡς Καισαρείᾳ, αὐτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. 5 Οἱ γὰρ δυνατοὶ ἐν ὑμῖν,

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he discours'd of righteousness, temperance, and judgment to come, Felix trembled, and answer'd, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and commun'd with him.

27 But after two years, Porcius Festus came into Felix's room: and Felix willing to shew the Jews a pleasure, left Paul bound.

#### Chap. XXV.

Now when Festus was come into the province, after three days he went up from Cæsarea to Jerusalem.

2 Then the high priest, and the chief of the Jews inform'd him against Paul, and besought him,

3 And desir'd this favour against him, that he would send for him to Jerusalem, they lying in wait in the way to kill him.

4 But Festus answer'd, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said

P A R A P H R A S E.

*Requisite for him, or to discourse with him.* 24 And after certain days, when Felix came with his Wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the Faith in Christ. 25 And as he discours'd of Righteousness, or (as the Greek word may here more particularly signify) Justice, Temperance, or (as may here more particularly be denoted by the Greek word) Continency, and the Judgment to come, (i) adapting his Discourse to the State and Condition of Felix and Drusilla, Felix being guilty of great Injustice, not only in taking Bribes, as appears from the following verse, but also in several other respects; and so particularly in taking Drusilla to his Wife, who, had Unwarrantably left her former Husband, and marry'd Him an Uncircumcis'd Person, contrary to the Law of Moses, of which she as a Jewess profess'd Her self an Observer; and consequently Drusilla as well as Felix being notoriously guilty both of Injustice and Incontinency: Paul therefore adapting his Discourse to the Conditions of these two Great Persons, Felix touch'd with the Consciousness of his Own Guilt in these points, trembled, and answer'd, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also, being a Taker of Bribes, that Money should have been given him of Paul, that he might loose him, i. e. set him at Liberty: wherefore he sent for him the oftner, and command'd with him. 27 But after Paul had been a Prisoner two years, viz. A. D. 60, Porcius Festus, by the Appointment of the Roman Emperor Nero, came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound, i. e. a Prisoner, tho' he was satisfy'd he had done nothing to deserve Imprisonment.

Chap. XXV. Now when Festus was (k) enter'd upon his Government, and come into the Province, after three days he went up from Cesarea to Jerusalem. 2 Then the High Priest, and the chief of the Jews inform'd him against Paul, and besought him, 3 and desir'd this favour against him, that he would send for him to Jerusalem, they lying in wait in the way to kill him. 4 But Festus answer'd, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. 5 Let them

V.  
The Jews apply  
to Festus against  
Paul.

A N N O T A T I O N S.

(i) For of Felix we are inform'd by Tacitus, that he was One who *per omnem Levitiam & Libidinem jus regium servili ingenio exercuit*; so that St. Paul by Discourfing of Righteousness or Justice, admirably struck at his Cruelty and Injustice; and by his Discourfing of Temperance or Continency, admirably struck at his Incontinency or Lust. And particularly as to Drusilla his Wife, who being the Sister of Agrippa had been marry'd to the King of the Emiffens; and whilst she was his Wife, Felix falling in love with her, by the help of one Simon a Magician (not of Samaria, but another of Cyprus) obtain'd Her from her Husband's bed, she hereby transgressing the Law of Moses, as Josephus observes.

(k) So the Original likewise imports.

## TEXT.

## TRANSLATION.

φησὶ, συγκαταβάντες, εἴπῃ ὅτιν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖταισαν αὐτοῦ.

6 Διατείρας δὲ ἐν αὐτοῖς ἡμέρας † ἔνδεκα πλείους ὅκτω ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ὑπὲρ τῆς βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. 7 Παραγενόμενος δὲ αὐτῷ, διεξέφησαν οἱ ἀπὸ Ἱερουσολύμων μαλαβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτήματα φέροντες κατὰ τῷ Παύλῳ, ἀ ὅκ ἴσχυον ἀποδεῖξαι. 8 ἀπολογούμενος αὐτῷ, Ὅτι ἔτε εἰς τὸν ἴονον τῶν Ἰουδαίων, ἔτε εἰς τὸ ἱερόν, ἔτε εἰς Καισάρειαν ἡμαρτον. 9 Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις γέλων· χάριν καταθέσθαι, ἀποκρίψαις τῷ Παύλῳ εἶπε. Θέλεις εἰς Ἱερουσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρῖνεσθαι ἐπ' ἐμοῦ; 10 Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τῷ βήματι Καίσαρος ἐγὼς εἰμι, ὃ με δεῖ κρῖνεσθαι. Ἰουδαίους ὅθεν ἠδίκησα, ὡς καὶ σὺ χάλλιον ὅπτι νώσκεις. 11 Εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέποιθα, ὃ πρῶτον τῷ θεῷ ἀποθάνειν· εἰ δὲ ὅθεν ὅτιν ὦν ἔτοι κατηγοροῦσί μου, ὅδεός με δύνανται αὐτοῖς χάρισασθαι. Καίσαρα ὅπτι καλῶμαι. 12 Τότε ὁ Φῆστος

he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them \*no more than eight or ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answer'd for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answer'd Paul, and said, Wilt thou go up to Jerusalem, and there be judg'd of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judg'd: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus when he

TEXT

TRANSLATION.

συλλαλήσας μὲ τῷ συμβουλίῳ, ἀπε-  
κρίθη· Καίσαρα ὀπιλέχουσιν; ὅτι Καί-  
σαρα πορεύσῃ.

had conferr'd with the council,  
answer'd, Hast thou appeal'd  
unto Cesar? unto Cesar shalt  
thou go.

13 Ἡμερῶν δὲ διαλεγομένων πινῶν,  
Ἀγρίππας ὁ βασιλεὺς ἔβηνίκη χα-  
τήτηξ εἰς Καισάρειαν, ἀσπασόμενοι τῷ  
Φῆστοι. 14 Ὡς δὲ πλείους ἡμέρας

13 And after certain days,  
king Agrippa and Bernice  
came unto Cesarea to salute  
Festus.

14 And when they had been

δίετατον

PARAPHRASE.

them therefore, said he, which among you are able, go down with me,  
and accuse this Man, if there be any wickedness in him.

6 And when he had tarry'd among them no more than eight or ten  
days, he went down unto Cesarea, and the next day sitting in the Judg-  
ment-seat, commanded Paul to be brought. 7 And when he was come,  
the Jews which came down from Jerusalem stood round about, and laid  
many and grievous complaints against Paul, which they could not prove;  
8 while he answer'd for himself, Neither against the law of the Jews,  
neither against the Temple, nor yet against Cesar, have I offended any  
thing at all. 9 But Festus, willing to do the Jews a pleasure, answer'd  
Paul, and said, Wilt thou go up to Jerusalem, and there be judg'd of  
these things before me? 10 Then said Paul, *to prevent Festus's Grati-  
fying the Jews in sending him to Jerusalem, or delivering him to the  
Jews, I stand at Cesar's Judgment-seat, where I being a Roman ought  
to be judg'd: to the Jews have I done no wrong, as thou very well  
knowest.* 11 For if I be an Offender, or have committed any thing  
worthy of death, I refuse not to die: but if there be none of these  
things whereof these accuse me, no Man may deliver me unto them. I  
appeal unto Cesar. 12 Then Festus when he had conferr'd with the  
Council, answer'd, Hast thou appeal'd unto Cesar? unto Cesar shalt  
thou go.

VI.  
St Paul appeals  
unto Cesar.

13 And after certain days, King Agrippa and Bernice (of whom see  
*my Discourse before this Treatise of the Acts of the Apostles*) came to Ce-  
sarea to Salute Festus, *upon his Coming to the Government and into those  
Parts.* 14 And when they had been there many days, Festus declar'd

VII.  
Festus acquaints  
Agrippa with St  
Paul's Case.

ANNOTATIONS.

V. 6. † So Alex. and some other MSS. as also Vulg. Syr. and Ethiop. Versions,  
and Calaritan: which is doubtless the Original Reading, there being no Reason  
for changing the Common Reading into This, and there being an Obvious Rea-  
son for changing This into the Common Reading; viz. it being thought by  
some Injudicious Person an Expression not worthy of an *Inspir'd Writer*.

A a

Paul's

## TEXT.

## TRANSLATION.

διέπειβον ἔτι, ὁ φῆσθε πρὸ βασι-  
 λῆς αἰέθετο τοῦ καὶ τὸν Παῦλον, λέ-  
 γων· Ἄνθρωπος ἐστὶ καταλειμμένος  
 ὑπὸ Φήλικος δέσμιος· 15 περὶ  
 οὗ, γενομένου μου εἰς Ἱερουσόλυμα, ἐνε-  
 φάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύ-  
 τεροι τῆς Ἰουδαίας, αὐτόν μοι κατ'  
 αὐτὸ δίκην. 16 Πρὸς οὗς ἀπεκρί-  
 θην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις  
 χαίριζεσθαι πῖνα ἀνθρώπου εἰς ἀπό-  
 λειαν, εἰ μὴ ὁ κατηγορούμενος καὶ  
 πρὸς ὃν ἔχει τὰς κατηγορίας, τόπον  
 τε ἀπολογίας λάβοι· 17 Συναχθέντων οὖν αὐτῶν ἐν-  
 θάδε, ἀναβολῇ μὴδεμίαν ποιησά-  
 μενος, τῇ ἐξῆς καθίσας ἐπὶ τῷ βήμα-  
 τος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.  
 18 Περὶ οὗ γαρήντες οἱ κατήγοροι ἔ-  
 δεμίαν αὐτίαν ἐπέφερον ὡς ὑπενόησεν ἐγώ·  
 19 Ζητήματα δὲ πῖνα· 1. τῆς ἰδίας  
 δεισδαίμονίας εἶχον πρὸς αὐτόν, καὶ  
 2. περὶ τοῦ Ἰησοῦ περηνκώτος, ὃν ἔφα-  
 σκεν ὁ Παῦλος ζῆν. 20 Ἀπορούμενος  
 δὲ ἐγὼ εἰς τὸ πρὸς ταῦτα ζητήσιν, ἔλε-  
 γον, εἰ βύλοιτο πορεύεσθαι εἰς Ἱερουσα-  
 λὴμ, καὶ κείεσθαι πρὸς αὐτοὺς.  
 21 Τῷ δὲ Παύλῳ ὁππότε ἀλεσάμενος  
 τηρηθῆναι αὐτὸν εἰς τὴν τῷ Σεβαστῷ  
 διάλυσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως  
 οὗ πέμψω αὐτὸν πρὸς Καίσαρα.

there many days, Festus de-  
 clar'd Paul's cause unto the  
 king, saying, There is a certain  
 man left in bonds by Felix:

15 About whom, when I  
 was at Jerusalem, the chief  
 priests and the elders of the  
 Jews inform'd me, desiring to  
 have judgment against him.

16 To whom I answer'd, It  
 is not the manner of the Ro-  
 mans to deliver any man to  
 die, before that he which is ac-  
 cus'd have the accusers face to  
 face, and have licence to an-  
 swer for himself concerning the  
 crime laid against him.

17 Therefore when they  
 were come hither, without any  
 delay on the morrow I sat on  
 the judgment-seat, and I com-  
 manded the man to be brought  
 forth.

18 Against whom, when the  
 accusers stood up, they brought  
 none accusation of such things  
 as I suppos'd:

19 But had certain ques-  
 tions against him \* concerning  
 their own superstition, and  
 \* concerning one Jesus which  
 was dead, whom Paul affirm'd  
 to be alive.

20 And because I doubted  
 of such manner of questions, I  
 ask'd him whether he would  
 go to Jerusalem, and there be  
 judg'd of these matters.

21 But when Paul had ap-  
 peal'd to be reserv'd unto the  
 hearing of Augustus, I com-  
 manded him to be kept till I  
 might send him to Cesar.

TEXT.

TRANSLATION.

22 Αἰτίπας δὲ πρὸς τὸν Φῆστον ἔφη·  
Εὐχλόμην καὶ αὐτὸς τῷ ἀνθρώπῳ ἀκού-  
σαι. Ο δὲ· Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.  
23 Τῇ ὃν ἐπαύριον ἐλθόντος δὲ Αἰτίπ-  
πα καὶ τῆς Βερνίκης μετὰ πολλῆς φαιτα-  
σίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον  
αὐτῷ τε τοῖς χιλιάρχοις, καὶ ἀνδράσι  
τοῖς κατ' ἑξοχὴν ὄσι τῆς πόλεως, καὶ  
κελεύσαντος δὲ Φήστου, ἦχθη ὁ Παῦλος.

22 Then Agrippa said unto  
Festus, I would also hear the  
man my self. To morrow, said  
he, thou shalt hear him.

23 And on the morrow  
when Agrippa was come, and  
Bernice, with great pomp, and  
was entred into the place of  
hearing, with the chief captains  
and principal men of the city,  
at Festus's commandment Paul  
was brought forth.

24 Καὶ

P A R A P H R A S E.

Paul's Cause unto the King, saying, There is a certain Man left in bonds  
by Felix: 15 About whom, when I was at Jerusalem, the Chief Priests  
and the Elders of the Jews inform'd me, desiring to have Judgment of  
Death against him. 16 To whom I answer'd, it is not the manner of  
the Romans to deliver any Man to die, before that he which is accus'd  
have the Accusers face to face, and have licence to answer for himself  
concerning the Crime laid against him. 17 Therefore when they were  
come hither, without any delay on the morrow I sat on the Judgment-  
seat, and I commanded the Man to be brought forth. 18 Against whom  
when the Accusers stood up, they brought none Accusation of such  
things as I suppos'd, viz. of some Sedition against the Roman Govern-  
ment, or of some Breach of the Roman Laws: 19 But had certain Que-  
stions against him concerning their Own Superstition, or his own way  
of Worshipping God, and concerning one Jesus which was Dead, whom  
Paul affirm'd to be Alive. 20 And because I doubted of its being Fit  
or Proper for me to judge in such manner of Questions, I ask'd him  
whether he would go to Jerusalem, and there be judg'd of these matters.  
21 But, when hereupon Paul had appeal'd to be reserv'd unto the Hear-  
ing of Nero himself, our present Roman Emperor, One of whose Titles  
is that of Augustus, I commanded him to be kept here, till I might send  
him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the Man my  
self. To morrow, said he, thou shalt hear him. 23 And on the morrow  
when Agrippa was come, and Bernice, with great Pomp, and was en-  
tered into the place of hearing, with the Chief Captains and Principal  
Men of the City, at Festus's commandment Paul was brought forth.

VIII.  
At Agrippa's De-  
fire St Paul is  
heard again.

## TEXT.

## TRANSLATION.

24 Καὶ φησὶ ὁ Φῆψ· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπρόντες ἡμῖν ἄνδρες, θεωρεῖτε τῷτον· οὗτος ὁ πᾶν τὸ πλῆθος τῶν Ἰουδαίων εἰέτυχόν μοι ἐν τοῖς Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβόωντες μὴ δεῖν ζῆν αὐτὸν μᾶλλον. 25 Εὗρον δὲ χαταλόγον μὴδὲν ἄξιον θανάτου αὐτὸν περὶ τῆς ἀπορίας, καὶ αὐτοῦ δὲ τῆς ἐπιχειρήσεως τὸν Σεβαστὸν, ἔκρινεν ἀποπέμψαι αὐτόν. 26 Περὶ οὗ ἀσφαλὲς ἐστὶν γράψαι τῷ κυρίῳ ὅτι ἔχω. διὸ παρήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ὅτι σὺ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης γινώσκῃς γράψαι. 27 Ἀλογον γὰρ μοι δοκεῖ, πέμπειν δέσμιον, μὴ καὶ τοὺς κατ' αὐτὸν ἀπίαις σημαίνει.

Κεφ. κς'. Ἀγρίππας δὲ παρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεταί σοι ὡς σεαυτῷ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἑκτείνας τὴν χεῖρα. 2 Περὶ πάντων ὧν ἐγὼ καλοῦμαι, ὡς Ἰουδαίου, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριοι, μέλλων ἀπολογεῖσθαι ὅτι σοὶ σήμερον. 3 Μάλιστα γνώτω ὅτι τα σὺ πάντων τῶν κατὰ Ἰουδαίους ἐσθλῶν τε καὶ ζητημάτων. διὸ δέχομαι σὺ, μακροθρόμως ἀκοῦσαί μου.

24 And Festus said, King Agrippa, and all men which are here present with us, we see this man, about whom all the multitude of the Jews have \* apply'd to me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself had appeal'd to Augustus, I have determin'd to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

## Chap. XXVI.

Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretch'd forth the hand, and answer'd for himself,

2 I think my self happy, king Agrippa, because I shall answer for my self this day before thee, \* concerning all the things whereof I am accus'd of the Jews:

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

TEXT.

TRANSLATION.

4 Τὸ μὲν ἐν βίωσιν μου ἔκ νεότητος,  
 ἡ ἀπ' ἀρχῆς γενομένη ἐν τῷ ἔθνει μου ἐν  
 Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι·  
 5 Προγινώσκοντές με ἀναγὰν, (ἐὰν θέ-  
 λωσι μαρτυρεῖν) ὅτι ἔην ἡ ἀκριβεστά-  
 τιν αἵρεσιν ἡ ἡμετέρας θρησκείας ἑξ-  
 ἡσα φαρισαῖος. 6 Καὶ νῦν ἐπ' ἐλπίδι  
 ἡ ἐπὶ τῆς πατέρας ἐπαγγελίας γενο-  
 μένης ὑπὸ τοῦ Θεοῦ, ἔσθκα κρινόμενος.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews.

5 \* Who know me from the beginning, (if they would testify) that after the most straitest sect of our religion, I liv'd a Pharisee.

6 And now I stand, and am judg'd for the hope of the promise made of God unto our fathers:

7 Εἰς

P A R A P H R A S E.

24 And Festus said, King Agrippa, and all Men which are here present with us, ye see this Man, about whom all the Multitude of the Jews have apply'd to me, both at Jerusalem, and also here, crying that he ought not to live any longer. 25 But when I found that he had committed nothing worthy of Death, and that he himself had appeal'd to Augustus, I have determin'd to send him. 26 Of whom I have no certain thing to write unto my Lord *the Emperor, having heard no one Crime yet prov'd against him.* Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that after Examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a Prisoner, and not withal to signify the Crimes laid against him.

Chap. XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretch'd forth the hand, and answer'd for himself, 2 I think my self happy, King Agrippa, because I shall answer for my self this day before thee, concerning all the things whereof I am accus'd of the Jews: 3 Especially, because I know thee to be expert in all Customs and Questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of Life from my Youth, which was at the first among mine own Nation at Jerusalem, know all the Jews. 5 Who know *this* of me from the beginning, (if they would testify) that after the most straitest Sect of our Religion, I liv'd a Pharisee. 6 And now I stand, and am judg'd for the hope of the Promise made of God unto our Fathers; *I affirming that God has made Good That his (principal) Promise of the Messiah by the Coming of Jesus, as he has evidently prov'd by having Rais'd him up from the Dead; whereas on the Contrary the Unbelieving Jews deny Jesus to be*

IX.  
 St Paul's Speech  
 or Plea before  
 King Agrippa.

## TEXT.

## TRANSLATION.

7 Εἰς τὴν τὸ δωδεκάφυλον ἡμῶν οὐ  
 ὀκτινεία νυκτὰ καὶ ἡμέραν λατρεύον·  
 ἐλπίζει καταντῆσαι· ὅτι ἥς ἐλπί-  
 δει ἐγκαλῶμαι, βασιλεῦ Ἀγρίπ-  
 πα, ὑπὸ τῶν Ἰουδαίων. 8 Τί ἄπι-  
 στον κρίνεται πρὸ ὑμῖν, εἰ ὁ Θεὸς νε-  
 κρὸς ἐγείρει; 9 Ἐγὼ μὲν οὖν ἔδοξα  
 ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Να-  
 ζωραίου δεῖν πολλά οἰαντὰ πρᾶξαι.  
 10 Ὅτι ἐποίησα οὐκ ἱεροσολύμοις· καὶ  
 πολλὰς τῶν ἁγίων ἐγὼ φυλακαῖς κα-  
 τέκλεισα, τιμὴν ὡς τῇ ἀρχιερέων  
 ἔχουσαν λαβών· αἰαυμένων τε αὐ-  
 τῶν κατήνεκα ψῆφον. 11 Καὶ κα-  
 τὰ πάσας τοὺς συναγωγὰς πολλάκις  
 τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφη-  
 μῶν, θεωρῶν τε ἐμμανόμηνος αὐ-  
 τοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἕξω  
 πόλεις. 12 Ἐν οἷς καὶ πορεύμενος  
 εἰς τὴν Δαμασκὸν μετ' ἔχουσας καὶ  
 ὀπίτροπὸν τῆς πόλεως τῇ ἀρχιερέων,  
 13 ἡμέρας μίας, κατὰ τιμὴν ὁδὸν  
 εἶδον, βασιλεῦ, ὑρατόθην ὑπὲρ τιμὴν  
 λαμπρότητα τοῦ ἡλίου, περιλάμπαν  
 με ὥς καὶ τὰς σὺν ἐμοὶ πορευομένους.  
 14 Πάντων δὲ καταπεσόντων ἡμῶν  
 εἰς τὴν γῆν, ἤκουσα φωνὴν λαλῶσαν  
 πρὸς με, καὶ λέγουσαν τῇ Ἑβραϊδὶ δια-  
 λέκτῳ· Σαῦλ, Σαῦλ, τί με διώκεις;  
 σκληροὶ σοὶ πρὸς κέντρα λακτίζεις.

7 Unto which promise our  
 twelve tribes instantly serving  
 God day and night, hope to  
 come : \* concerning which  
 hopes sake, king Agrippa, I  
 am accus'd of the Jews.

8 Why should it be thought  
 a thing incredible with you,  
 that God should raise the dead?

9 I verily thought with my  
 self, that I ought to do many  
 things contrary to the name of  
 Jesus of Nazareth.

10 Which thing I also did  
 in Jerusalem : and many of the  
 saints did I shut up in pri-  
 son, having receiv'd authority  
 from the chief priests ; and  
 when they were put to death,  
 I gave my voice against them.

11 And I punish'd them oft  
 in every synagogue, and com-  
 pell'd them to blaspheme ; and  
 being exceedingly mad against  
 them, I persecuted them, even  
 unto strange cities.

12 Whereupon as I went  
 to Damascus, with authority  
 and commission from the chief  
 priests ;

13 At midday, O king, I  
 saw in the way a light from  
 heaven, above the brightness  
 of the sun, shining round about  
 me, and them which journey'd  
 with me.

14 And when we were all  
 fallen to the earth, I heard a  
 voice speaking unto me, and  
 saying in the Hebrew tongue,  
 Saul, Saul, why persecutest  
 thou me ? It is hard for thee  
 to kick against the pricks.

TEXT.

TRANSLATION.

15 Εγώ δὲ εἶπον· Τίς εἶ, Κόρει; Οὐδὲν  
 εἶπον· Εγώ εἰμι Ἰησοῦς ὃς σὺ διώκεις·  
 16 Ἀλλὰ ἀνάστη, καὶ στήθι· ὅτι τὸς  
 ποδας σὺ εἰς τὴν γῆν ἐφύλευσας,  
 ἀρχιεπιστάδω σε ἀντιτίθειν καὶ

15 And I said, Who art  
 thou, Lord? And he said, I am  
 Jesus whom thou persecutest.  
 16 But rise, and stand upon  
 thy feet: for I have appear'd  
 unto thee for this purpose, to  
 make thee a minister and a

P A R A P H R A S E.

the Messias or Christ, and to be Risen from the Dead: 7 Unto which Promise of the Messias our Twelve Tribes instantly or earnestly serving God day and night, hope therefore to come, as thinking the Fulfilling of that promise still future: concerning which Hopes sake, King Agrippa, I am accus'd of the Jews, viz. for saying that there is no Room now for Hoping for the Coming of Christ, it being Already past, inasmuch as Jesus of Nazareth has been declar'd by God to be the Christ, as by many other evident Signs and Proofs, so especially by God's raising him from the Dead. 8 Why should it be thought a thing Incredible with the Sadducees among you, that God should raise the Dead; since the Resurrection includes nothing in it but what may be perform'd by the infinite Power and Wisdom of God? And hence the Pharisees among the Jews do acknowledge a Resurrection, tho' they, as well as the Sadducees, deny Jesus to be the Christ. 9 And I was once of the same Opinion, and accordingly I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the Saints, i.e. Christians there did I shut up in Prison, having receiv'd Authority from the Chief Priests; and when they were put to Death, I gave my Voice against them, or consented to, and approv'd of their Death. 11 And I punish'd them oft in every Synagogue, i.e. in every other place in Judea besides Jerusalem, where I found any; and by the Severity of the Punishments compell'd them to Blaspheme, i.e. to deny Jesus to be the Christ; and being exceedingly mad against them, I persecuted them even unto strange or Foreign Cities. 12 Whereupon as I went to Damascus, with Authority and Commission from the Chief Priests; 13 at midday, O King, I saw in the way a Light from Heaven, above the brightness of the Sun, shining round about me, and them which journey'd with me. 14 And when we were all fallen to the Earth, I heard a Voice speaking unto me, and saying in the Hebrew Tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks, i.e. to withstand or fight against God. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appear'd unto thee for this purpose, to make thee a Minister and

## TEXT.

## TRANSLATION.

μάρτυρα ὧν περ εἶδες, ὧν περ ὀφθί-  
 σομαι σοί· 17 Εξαμρύνυός σε ὅτι  
 τῷ λαῷ καὶ τοῖς ἑθνεῖς, εἰς οὓς νῦν σε  
 ἀποστέλλω, 18 ἀνοίξαι ὀφθαλμούς  
 αὐτῶν, τῷ ὁπιτρέψαι ἀπὸ σκοτὸς εἰς  
 φῶς, καὶ τῷ ἐξουσίας τῷ Σατανᾷ ὅτι  
 τὸν Θεόν, τῷ λαβεῖν αὐτοὺς ἀφαισιν  
 ἁμαρτιῶν, καὶ κληροῖν ὅτι τοῖς ἡγιασ-  
 μένοις, πιστῇ τῇ εἰς ἐμέ· 19 Οὕτως,  
 βασιλεῦ Ἀγρίππα, ἔκ ἐγείνομην ἀπει-  
 θῆς τῇ ὑφανίᾳ ὀπιστάς· 20 Ἀλλὰ  
 τοῖς ὅτι Δαμασκῷ ὡς τὸν καὶ Ἱερο-  
 σολύμοις, εἰς πάντων τε τῶν χώρων  
 τῆς Ἰουδαίας, καὶ τοῖς ἑθνεῖς, ἀπὸ γ-  
 γελον μετανοεῖν, καὶ ὁπιτρέφειν ὅτι  
 τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα  
 ποιεῖσθαι. 21 Ἐνεκα τούτων με  
 οἱ Ἰουδαῖοι συλλαβόμενοι ὅτι τῷ ἱε-  
 ρῷ, ἐπειρώτο διαχειρίσασθαι. 22 Ἐπι-  
 κουρίας οὖν τυχεῖν τῆς ὡς τῷ Θεοῦ,  
 ἄχρι τῆς ἡμέρας. Ταύτης ἔστηκα,  
 μαρτυρῶν μὲν μικρῷ τε καὶ μεγά-  
 λῳ, ὅτι ἐκ τῶν λέγων ὧν τε οἱ προ-  
 φῆται ἐλάλησαν μελλόντων γίνεσθαι,  
 καὶ Μωσῆος· 23 Εἰ πάντας ὁ Χρι-  
 στός, εἰ ὡς τῷ ἔξ ἀναστάσεως νε-  
 κρῶν φῶς μέλλει κατεγγέλλειν τῷ λαῷ  
 καὶ τοῖς ἑθνεῖς.

24 Ταῦτα δὲ αὐτῷ ἀπολογούμενος, ὁ  
 Φῆτος μεγάλη τῇ φωνῇ ἔφη· Μάνη,

witness both of these things  
 which thou hast seen, and of  
 those things in the which I  
 will appear unto thee;

17 Delivering thee from the  
 people, and from the Gentiles,  
 unto whom now I send thee.

18 To open their eyes, and  
 to turn them from darkness to  
 light, and from the power of  
 Satan unto God, that they may  
 receive forgiveness of sins, and  
 inheritance among them which  
 are sanctify'd by faith that is  
 in me.

19 Whereupon, O king A-  
 grippa, I was not disobedient  
 unto the heavenly vision:

20 But shew'd first unto  
 them of Damascus, and at Jeru-  
 salem, and throughout all the  
 coasts of Judea, and then to the  
 Gentiles, that they should re-  
 pent and turn to God, and do  
 works meet for repentance.

21 For these causes the Jews  
 caught me in the temple, and  
 went about to kill me.

22 Having therefore ob-  
 tain'd help of God, I continue  
 unto this day, witnessing both  
 to small and great, saying none  
 other things than those which  
 the prophets and Moses did say  
 should come:

23 That Christ should suffer,  
 and that he should be the first  
 that should rise from the dead,  
 and should shew light unto the  
 people, and to the Gentiles.

24 And as he thus spake for  
 himself, Festus said with a loud  
 voice, Paul, thou art beside thy

TEXT.

TRANSLATION.

Παῦλε· τὰ πολλὰ οἱ μαθήματα ἐς  
μανίαν διεπείπης. 25 Ο δὲ. Οὐ  
μνησόμενος, φησὶ, κράτιστε Φῆστε, ἀλλ'  
ἀληθείας καὶ σωφροσύνης ῥήματα  
ἀπορρήγχομαι. 26 Εἰς αὐτὸν ὃν  
λέγουσιν ὁ βασιλεὺς, ὡς ὅτι καὶ παρ'  
ῥησιαζόμενος λαλῶ· λαλῶν γὰρ  
αὐτὸν π. τέτταν ἔπειθομαι, ἔδην ἔ  
γὰρ ὅστιν ἐν γωνίᾳ περὶ αὐτοὺς τῶτο.

self: much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom \* therefore I speak freely: for I am perswaded that none of these things are hidden from him; for this thing was not done in a corner.

27 Πιστεύεις

PARAPHRASE.

and a Witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 delivering thee from the People of the Jews, and from the Gentiles, unto whom now I send thee, 18 to open their Eyes, and to turn them from Darkness, or Ignorance of God's Will and Worship, to Light, or the Knowledge thereof, and from the Power of Satan and Sin unto God and Holiness of Life, that they may receive Forgiveness of Sins, and Inheritance among them which are Sanctify'd by Faith that is in Me. 19 Whereupon, O King Agrippa, I was not disobedient unto the Heavenly Vision: 20 but shew'd first unto them of Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the Temple, and went about to kill me. 22 Having therefore obtain'd help of God, (according to v. 17.) I continue unto this day, witnessing both to Small and Great persons the Truth of the Gospel, viz. that Jesus is the Christ, and is Risen from the Dead (Ec.), and herein saying no other things than those which the Prophets and Moses did say should come: 23 viz. That Christ should suffer, and that he should be the first that should rise from the Dead, and should shew Light, i. e. the Gospel, unto the People, i. e. the Jews, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thy self: much Learning doth make thee mad. 25 But he said, I am not mad; most noble Festus; but speak forth the Words of Truth and Soberness. 26 For the King knows of these things (viz. of the Life, and Death, and Resurrection of Jesus) before whom, or to whom therefore I speak freely: For I am perswaded that none of these things are hidden from him; for this thing was not done

B b

X.  
The Discourse between St Paul and Festus and Agrippa, after St Paul had ended his Speech or Plea.

in

## TEXT.

## TRANSLATION.

27 Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς  
 προφήταις; οἶδα ὅτι πιστεύεις. 28 Ο  
 δὲ Ἀγρίππας πρὸς τὸ Παῦλον ἔφη· Ἐν  
 ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.  
 29 Ο δὲ Παῦλος εἶπεν· Εὐξάμην ἂν  
 πρὸ Θεοῦ, καὶ ἐν ὀλίγῳ, καὶ ἐν πολλῷ ἔμύ-  
 νοι σε, ἀλλὰ καὶ πάντας τὰς ἀκρόνιάς μου  
 σήμερον, γενέσθαι τοιούτους ὅποῖός καὶ γὰρ  
 εἰμι, παρεκτός τ' δεσμῶν τύπων.

30 Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ  
 βασιλεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ  
 συγκαθήμενοι αὐτοῖς. 31 Καὶ ἀναχωρή-  
 σαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες·  
 Ὅτι ἔστιν θαυμάσιος ἢ δεσμῶν πρᾶσ-  
 σις ὁ ἄνθρωπος ὗτος. 32 Ἀγρίππας δὲ πρὸς  
 Φίτωνα ἔφη· Ἀπολεύσας ἐδύνατο ὁ ἄν-  
 θρωπος ὕτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

Κεφ. κζ'. Ὡς δὲ ἐκείνη ἔσπο-  
 πλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, πρὸς δι-  
 δύν τὸν τε Παῦλον καὶ πέντας ἐτέρους  
 δεσμώτας ἐξαποπέμψαμεν, ὀνόματι Ἰου-  
 λίου, αὐτοῦ Στεβανίου. 2 Ἐπιβάν-  
 τες δὲ πλοίῳ Ἀδραμυττινῷ, μέλ-  
 λοντες πλεῖν τὰς κατὰ τὴν Ἀσίαν τό-  
 πους, ἀνήχθημεν, ὅστις οὖν ἡμῖν Ἀ-  
 ριστάρχης Μακεδόνιος Θεσσαλονικεὺς.  
 3 Τῇ τε ἐτέρᾳ κατήχησθαι εἰς Σι-  
 δῶνα. φιλαγρώπως τε ὁ Ἰούλιος πρὸς  
 Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς τοὺς  
 φίλους πορεύεσθαι ὅπως μελίας τυχεῖν.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talk'd between themselves, saying, This man doth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appeal'd unto Cesar.

## Chap. XXVII.

And when it was determin'd that we should sail into Italy, they deliver'd Paul and certain other prisoners unto one nam'd Julius, a centurion of Augustus's band.

2 And entring into a ship of Adramyttium, we launch'd, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touch'd at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends, to refresh himself.

4 Καὶ ἔτι

TEXT.

TRANSLATION.

4 Καὶ ἔπειτα ἀναχρίψας ὑπεπλώ-  
σαμεν πρὸς Κύπρον, ἀπὸ τῶς  
ἀνέμους εἶναι ἐναντίους. 5 Τότε, π  
πλάγῃ τὸ κατὰ πρὸς Κιλικίας

4 And when we had lanch'd  
from thence, we sail'd under  
Cyprus, because the winds were  
contrary.

5 And when we had fail'd  
καὶ

PARAPHRASE.

in a corner. 27 King Agrippa, believest thou the Prophets? I know  
that thou believest; *and therefore if thou wilt but act conformably to such  
thy Belief, thou canst not but believe also that Jesus is Christ.* 28 Then  
Agrippa said unto Paul, Almost thou perswadest me to be a Christian.  
29 And Paul said, I would to God, that not only thou, but also all that  
hear me this day, were both almost and altogether such as I am, ex-  
cept these Bonds, *i. e. were Christians, but not Prisoners for Christianity.*

30 And when he had thus spoken, the King rose up, and the Go-  
vernor, and Bernice, and they that sat with them. 31 And when they  
were gone aside, they talk'd between themselves, saying, This Man doth  
nothing worthy of Death, or of Bonds. 32 Then said Agrippa unto  
Festus, This Man might have been set at Liberty, if he had not ap-  
peal'd unto Cesar.

XI.  
Agrippa and Fe-  
stus (etc.) declare  
St Paul to have  
done nothing  
worthy of Imprisonment.

SECTION XII.

*Containing an Account of St Paul's Voyage from Cesarea in A. D.  
60. to Puteoli in Italy; and of his Journey thence to Rome,  
where he arriv'd about February in A. D. 61; and lastly, of his  
Kind Treatment there for Two years, viz. to the Ending of  
A. D. 62, where St Luke ends this his Treatise of the Acts of  
the Apostles.*

Chap. XXVII. And when it was determin'd that Paul should be sent  
to Rome, according to his Appeal, and consequently that He and We who  
accompany'd him should Sail into Italy, they deliver'd Paul and certain  
other Prisoners unto one nam'd Julius, a Centurion of Augustus's Band,  
*i. e. of a Band belonging to the Legion of Augustus.* 2 And entering into  
a Ship of (1) Adramyttium, we lanch'd, meaning to Sail by the Coasts  
of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.  
3 And the next day we touch'd at Sidon. And Julius courteously en-  
treated Paul, and gave him liberty to go unto his Friends, to refresh  
himself. 4 And when we had lanch'd from thence, we Sail'd under  
Cyprus, because the Winds were contrary. 5 And when we had Sail'd

1.  
St Paul is sent  
from Cesarea for  
Italy.

(1) Of this and all the other Places mention'd in this Voyage of St Paul, see  
Part 2d of my Historical Geogr. of the N. T.

## TEXT.

## TRANSLATION.

καὶ Παμφυλίαν ἀναπλεύσαντες, ἐκ-  
πλήρομεν εἰς Μύρα τῆς Λυκίας.

6 Καὶ ἐκεῖ εὐρὼν ὁ ἐκατόνταρχος  
πλοῖον Ἀλεξανδρινὸν πλεόν εἰς τὴν Ἰτα-  
λίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 Ἐν  
ἱκαναῖς δὲ ἡμέραις βραδυπλοῦντες, καὶ  
μόλις γενόμενοι ὑπὲρ τῆς Κρίδου, μὴ φο-  
σεῖντος ἡμᾶς ὁ ἀνέμους ὑπεπλεύσαμεν  
τὴν Κρήτην ὑπὲρ Σαλμώνιον. 8 Μόλις  
τε ὡς ἀπερχόμενοι αὐτῷ, ἤλθομεν εἰς  
τόπον πρὸς τὸ καλόμενον Καλὸς λιμένας,  
ὃ ἐστὶν ἡ πόλις Λασαία.

9 Ἰκανοὶ δὲ χρόνος ἀναγενομένου,  
καὶ ὅντος ἤδη ἐπισηφαλὺς τῷ πλοῷ,  
ἀφ' οὗ καὶ τὸ νηγεῖον ἤδη πρὸς ἐπι-  
θυμῆναι, πρὸς τὸν Παῦλον, 10 λέ-  
γων αὐτοῖς· ἄνδρες, θεωρῶ ὅτι μετὰ  
ὕβρεως καὶ πολλῆς ζημίας καὶ μόνον τῷ  
φόρτῳ καὶ τῷ πλοίῳ, ἀλλὰ καὶ τῶν  
ψυχῶν ἡμῶν μέλλειν ἔσεσθαι πλῆν.

11 Ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ  
καὶ τῷ ναυκλήρῳ ἐπέειπε μάλλον ἢ  
τοῖς ὑπὸ τῷ Παύλῳ λεγομένοις.

12 Ανευθέτως δὲ τῷ λιμένι ὑπάρ-  
χοντι ὡς ἐπὶ χειμασίαν, οἱ  
πλείους ἔθεντο βελὴν ἀναχθῆναι καὶ  
κεῖθεν, εἰ πως διώκοντο καταστήσαν-  
τες εἰς Φοίνικα ὡς ἐπὶ χειμάσει, λιμένας  
τῆς Κρήτης βλέποντα ὑπὲρ Λίβα καὶ  
ὑπὲρ Χῶρον. 13 Ὑποπνεύσαντι δὲ

over the sea of Cilicia and  
Pamphylia, we came to Myra  
a city of Lycia.

6 And there the centurion  
found a ship of Alexandria sail-  
ing into Italy; and he put us  
therein.

7 And when we had sail'd  
slowly many days, and scarce  
were come over against Cnidus,  
the wind not suffering us, we  
sail'd under Crete over against  
Salmone:

8 And hardly passing it,  
came unto a place which is  
call'd, The fair havens, nigh  
whereunto was the city of  
Lasea.

9 Now when much time  
was spent, and when sailing  
was now dangerous, because  
the fast was now already past,  
Paul admonish'd them,

10 And said unto them, Sirs,  
I perceive that this voyage will  
be with hurt and much damage,  
not only of the lading and ship,  
but also of our lives.

11 Nevertheless, the centu-  
rion believ'd the master and  
the owner of the ship, more  
than those things which were  
spoken by Paul.

12 And because the haven  
was not commodious to winter  
in, the more part advis'd to  
depart thence also, if by any  
means they might attain to  
Phenice, and there to winter;  
which is an haven of Crete,  
and lieth toward the south-  
west, and north-west.

13 And when the south-

Νότι,

TEXT.

TRANSLATION.

Νότῃ, δόξαντες τῆς εὐρυΐας κα-  
κρατημένοι, ἄρατες ἄνοι πρὸς Κρήτην.

wind blew softly, supposing  
that they had obtain'd *their*  
purpose, loosing *thence* they  
sail'd close by Crete.

14 Μετ' ὃ πολὺ δὲ ἔβρισε κατ'  
αὐτῆς ἄνεμος τυφονικός, ὃ καλόμενος  
Εὐρακύλων. 15 Συναρπασθεὶς δὲ

14 But not long after there  
arose against it a tempestuous  
wind, call'd \*Euraquilon.

15 And when the ship was

τῷ

PARAPHRASE.

over the Sea of Cilicia and Pamphylia, we came to Myra a City of Lycia.

6 And there the Centurion found a Ship of Alexandria Sailing into Italy; and he put us therein. 7 And when we had Sail'd slowly many days, and scarce were come over against Cnidus, a City of Doris in Caria at the South-west point of the Lesser Asia, the Wind not suffering us to steer our Course directly on Westward toward Italy, we Sail'd under Crete over against the Promontory of the Eastern Coast thereof call'd Salmone: 8 and hardly passing it, came unto a place which is call'd, The Fair Havens, nigh whereunto was the City of Lafea.

II.  
Paul Changes Ship,  
and then sails on.

9 Now when much time was spent, since our first setting out from Caesarea, and when Sailing was now Dangerous, because the Month of Tisri (answering to our September partly, and partly to October, on (m) the month of which began the yearly Fast of Expiation for the Sins of the People of Israel, was now already past, either wholly or Great part of it, and so the Time of the Michaelmas-Flowers upon the Sea was come, Paul admonish'd them, 10 and said unto them, Sirs, I perceive that this Voyage will be with hurt and much damage, not only of the Lading and Ship, but also of our Lives. 11 Nevertheless, the Centurion believ'd the Master and the Owner of the Ship, more than those things which were spoken by Paul. 12 And because the Haven was not commodious to Winter in, the more part advis'd to depart thence also, if by any means they might attain to Phenice, and there to Winter; which is an Haven of Crete, and lieth toward the South-west, and North-west. And when the South-wind blew softly, supposing that they had obtain'd their purpose, loosing thence they Sail'd close by Crete.

III.  
He foretells the  
Danger of the  
Voyage.

14 But not long after there arose against it a tempestuous wind, call'd Euraquilon, i. e. the North-east wind. 15 And when the Ship was

IV.  
A great Tempest  
arises.

ANNOTATIONS.

(m) See Levit. 23. 27, 29.

V. 14. † So it is read, and not Εὐρακύλων, in Alex. MS. and in Vulg. latin version, that is, in the most Ancient MS. and most Ancient Version; not to mention the Ethiopick Version.

caught,

## TEXT.

## TRANSLATION.

τῷ πλοίῳ, καὶ μὴ διωαμένῃ ἀντοφ-  
θαλμεῖν τῷ ἀνέμῳ, ὁπιδόντες ἐφερό-  
μεθα. 16 Νησίον δὲ π ὑποδραμόνιες  
καλέσμενοι Κλαύδιον, μόλις ἰχύσαμεν  
ὡκυρατεῖς γινέσθαι τὸ σκάφος. 17 Ἡ  
ἄραντες, βοηθείας ἐχρῶντο, ὑποζαν-  
νύτες τὸ πλοῖον· φοβόμενοι τε μὴ  
εἰς τὸ Σύρπον ἐκπέσωσι, χαλάσαντες τὸ  
σκεῦος, ὅπως ἐφέροντο. 18 Σφοδρῶς  
δὲ χειμαζομένοι ἡμῶν, τῇ ἐξῆς ἐκβο-  
λὴν ἐποιῶντο. 19 Καὶ τῇ τρίτῃ αὐ-  
τόχειρες σκεῦος τῷ πλοίῳ ἐρρίψαμεν.  
20 Μήτε δὲ ἡλίου, μήτε ἀστρῶν ἐπιφαι-  
νόντων ὅτι πλείονας ἡμέρας, χειμῶνός  
τε ἐκ ὀλίγου ὅπκειμένῃ, λοιπὸν ὡφθη-  
ρεῖτο πᾶσα ἐλπίς ὅτι σωζέσθαι ἡμᾶς.

21 Πολλῆς δὲ ἀσιτίας ὑπαρχούσης,  
τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν,  
εἶπεν. Εἰδὲ μὲν, ὦ ἄνδρες, πειθαρχή-  
σαντάς μοι, μὴ ἀνάγκησθαι ἀπὸ τῆς Κρή-  
της, κερδύσαι τε τὸ ὕβριν ταύτην καὶ  
τὴν ζημίαν. 22 Καὶ ἑαυτὸν παραμυῶ  
ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδε-  
μία ἔσται ἐξ ὑμῶν, πληὸν τῷ πλοίῳ.  
23 Παρέστη γάρ μοι τῇ νυκτὶ αὕτη  
ἄγγελος τῷ Θεῷ ὃς ἐμὲ, ὃ καὶ λα-  
τρεύω, 24 λέγων· Μὴ φοβῆσαι Παῦ-  
λε· Κώσας σε δεῖ πρᾶσθαι· καὶ  
ἰδού, κεχάριστά σοι ὁ Θεὸς πάντας τὰς  
πλέοντας μετ' σὺν. 25 Διὸ εὐθυμεῖτε

caught, and could not bear up  
into the wind, we let her drive.

16 And running under a  
certain island which is called  
Clauda, we had much work  
to come by the boat:

17 Which when they had  
taken up, they us'd helps, un-  
dergirding the ship; and fear-  
ing lest they shall fall into  
the quicksands, \* they struck  
sail, and so were driven.

18 And we being exceed-  
ingly toss'd with a tempest, the  
next day they lightened the ship.

19 And the third day we  
cast out with our own hands  
the tackling of the ship.

20 And when neither sun  
nor stars in many days appear'd,  
and no small tempest lay on  
us, all hope that we should be  
sav'd was then taken away.

21 But after long abstinence,  
Paul stood forth in the midst  
of them, and said, Sirs, ye  
should have hearkned unto me,  
and not have loos'd from Crete,  
and have gain'd this harm and  
loss.

22 And now I exhort you  
to be of good cheer: for there  
shall be no loss of any man's life  
among you, but of the ship.

23 For there stood by me  
this night, the angel of God,  
whose I am, and whom I serve,

24 Saying, Fear not, Paul:  
thou must be brought before  
Cesar: and lo, God hath given  
thee all them that sail with  
thee.

25 Wherefore, Sirs, be of

TEXT.

TRANSLATION.

αἰσθάνεσθε· πιστεύω γὰρ τῷ Θεῷ ὅτι ἕτως ἔσται  
καθ' ὃν πρόπον λελάλησά μοι. 26 Εἰς  
ἡσίοι δὲ πινὰ δει ἡμᾶς ἐκπλεῖν.

27 Ὡς δὲ πενταρησκαδεκάτῃ νύξ  
ἦλθετο, ἀφ' ἧς ἡμεῖς ὡς τῷ  
Ἀδριατικῇ, κατὰ μέσον τῆς νυκτὸς ὑπε-  
ρῶσω οἱ ναῦται θεωσαμένοι πρὸς αὐ-  
τοῖς χώραν. 28 Καὶ βολίσαν-  
τες, εὗρον ὀργυὰς εἴκοσι· βραχὺ

good cheer: for I believe God,  
that it shall be even as it was  
told me.

26 Howbeit, we must be  
cast upon a certain island.

27 But when the fourteenth  
night was come, as we were  
driven up and down in \* the  
Adriatick sea, about midnight  
the shipmen deem'd that they  
drew near to some country:

28 And sound'd, and found  
it twenty fathoms: and when

δε

PARAPHRASE.

caught, i. e. driven along with the said Wind, and could not bear up  
into, i. e. resist the Wind, by all the means that could be us'd, we let  
her drive. 16 And running under a certain Island which is call'd  
Clauda, we had much work to come by the Boat: 17 which when  
they had taken up, they us'd helps to preserve the Ship from splitting,  
namely, by undergirding the Ship by proper means; and fearing lest  
they should fall into the Quicklands, they struck Sail, and so were  
driven. 18 And we being exceedingly toss'd with a Tempest, the  
next day they lightned the Ship, flinging out some of the Goods that were  
therein; 19 and the third day we cast out with our own hands the  
 tackling of the Ship. 20 And when neither Sun nor Stars in many days  
appear'd, and no small Tempest lay on us, all hope that we should be  
sav'd was then taken away.

21 But after long Abstinence, Paul stood forth in the midst of them,  
and said, Sirs, ye should have hearkned unto me, and not have loos'd  
from Crete, and so have run your selves into what is all you have gain'd  
thereby, viz. this Harm and Loss. 22 And now I exhort you to be of  
good cheer: for there shall be no loss of any Man's life among you, but  
of the Ship. 23 For there stood by me this night, the Angel of God,  
whose I am, and whom I serve, 24 saying, Fear not, Paul; thou  
must be brought before Cesar: and lo, God has given Thee, i. e. for thy  
 sake will preserve all them that Sail with thee. 25 Wherefore, Sirs, be  
of good cheer: for I believe God, that it shall be even as it was told me.  
26 Howbeit, we must be cast upon a certain Island.

27 But when the fourteenth night was come, as we were driven up  
and down in the Adriatick Sea, about midnight the Shipmen deem'd,  
i. e. perceiv'd or guess'd that they drew near to some Country; 28 and  
sound'd, i. e. try'd the Depth of the Water, and found it twenty fa-  
thoms:

V.  
St Paul acquaints  
them in the Ship  
of what shall come  
to pass.

VI.  
The ship draws  
nigh to land.

## TEXT.

## TRANSLATION.

δὲ ἀφ' ἧσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυὰς δεκαπέντε. 29 Φοβούμεοί τε μήπως εἰς τραχεῖς τόπους ὀκπέσωσιν, ἐκ ὀρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤχοντο ἡμέραν γινέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων ἡ σκάφην εἰς τὴν θάλασσαν, θεωροῦσι ὡς ἐκ θεωρίας μελλόντων ἀγκύρας ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ ἐκδοιτάρχῃ καὶ τοῖς γραπώταις· Ἐὰν μὴ ἔτοι μείνωσιν οἱ τῷ πλοίῳ, ὑμεῖς σωθῆναι ἔδιδάσθε. 32 Τότε οἱ γραπῶται ἀπέκοψαν τὰ χοινία τῆς σκάφης, καὶ ἔιασαν αὐτὴν ὀκπεσεῖν. 33 Ἀχρὶ δὲ ἔμελλεν ἡμέρα γίνεσθαι, ἤρξατο ὁ Παῦλος ἀπαντᾶς μετὰ λαβεῖν τροφῆς, λέγων· Τεσσαρεσκαίδεκά τιμὴ σήμερον ἡμέραν θεωροῦντες, ἄσιτοι ἀφ' ἡμεῶν, μηδὲν θεωροῦμενοι. 34 Διὸ παρακαλῶ ὑμᾶς θεωροῦντες τροφῆς· τὸ τοῦ τοῦ ὑμετέρας σωτηρίας ὑπάρχει. Ἐδίδως γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς πεσεῖται. 35 Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. 36 Εὐθυμοὶ δὲ γινόμενοι πάντες, καὶ αὐτοὶ προσελάβοιτο τροφῆς. 37 Ἡμεῖς δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, διακόσιαι ἐβδομήκοντα ἕξ.

they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and with'd for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, we cannot be sav'd.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

TEXT.

TRANSLATION.

38 Κορεσθέντες δὲ προφῆς, ἐκέφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸ σῖτον εἰς τὴν θάλασσαν.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 Οτε δὲ ἡμέρα ἐγένετο, ἣ ᾗν ἔκ ἐπερίγνωσκον· κόλπον δὲ πῖνα κατενόησαν.

39 And when it was day, they knew not the land: but they discover'd a certain creek

ἔχοντα

P A R A P H R A S E.

thoms: and when they had gone a little further, they founded again, and found it fifteen fathoms. 29 Then fearing lest they should have fallen upon Rocks, they cast four Anchors out of the Stern or hinder part, and wish'd for the day, *that they might discern the Shore.* 30 And as the Shipmen were about to flee out of the Ship, when they had let down the Boat into the Sea, under colour as tho' they would have cast Anchors out of the fore part of the Ship, 31 Paul said to the Centurion, and to the Soldiers, Except these abide in the Ship, ye cannot be sav'd. 32 Then the Soldiers cut off the ropes of the Boat, and let her fall off. 33 And whilst the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continu'd fasting, having taken nothing; *i. e. as we commonly say, nothing to speak of, have (n) made no set or full Meal, but have contented your selves to take a morsel now and then, when absolute Necessity forced you.* 34 Wherefore, I pray you to take some meat; for this is for your health: for there shall not an hair fall from the head of any of you. 35 And when he had thus spoken, he took Bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were in all in the Ship, Two hundred threescore and sixteen Souls. 38 And when they had eaten enough, they lightened the Ship, and cast out the Wheat into the Sea.

39 And when it was day, they knew not the Land: but they discover'd

VII.

All in the Ship get Safe to Land; but the Ship is broken.

A N N O T A T I O N S.

(\*) Thus this Passage in Hesiod, — ἐν δὲ π σῖτον Ἡσίοις — is expounded by Tzetzes, Διὰ τὴν μὲν δὲ ἐν τοῖς κακοῖς τὴν σῖτον αὐτῶν ἡμεῖν, ἀλλ' ἐνὶ πλὴν ἐ πειθυμένους ἰδοῖεν ἐν αἵματι, ἐπὶ αὐτοῖς μὲν δὲ σῖτον ἰδοῖεν. Besides, the former part of the Verse is capable of another Rendering, viz. *Expecting the Fourteenth day, which is To day* (i. e. as Dr Hammond observes) solicitously attending the Fate of the Fourteenth day, as the Critical day, *ye have continu'd fasting, having taken Nothing*, namely, All that day, and till that Time of Night of the said day.

## TEXT.

## TRANSLATION.

ἔχοντα αἰγάλοι, εἰς ὃν ἐβηλεύσαντο, εἰ δύναμις, ἐξώσας τὸ πλοῖον. 40 Καὶ τὰς ἀγκύρας ὡς ἐκλόντες εἶον εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῆς πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ, κατέτειχον εἰς τὸν αἰγάλον. 41 Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπέκειλαν τὴν ναῦν· καὶ ἡ μὲν ὀρώρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ ὀρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 Τῶν δὲ στραπτῶν βεβλή ἐγένετο ἵνα τὸς δεσμώτας ἀποκτείνωσι, μήτις ἐκκολυμβήσας ἀφύγῃ. 43 Ο δὲ ἐκατόνταρχος, βεβλόμενος ἀφασῶσαι τὸν Παῦλον, ἐκέλευσε τε τὸς διωαμένους κολυμβᾶν, ἀπορρίψαντας ὀρώρας ὅππῃ τὴν γῆν ἴξίεναι. 44 Καὶ τὸς λοιπὸς, ὅς μὴ ὅππῃ σαιίσιν, ὅς δὲ ὅππῃ πινῶν τῶν ἀπὸ τῆς πλοῖος· καὶ ὅπως ἐγένετο πάντα ἀσφαλῶς ὅππῃ τῇ γῇ.

Κεφ. κη'. Καὶ ἀσφαλῆες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. 2 Οἱ δὲ βάρβαροι πρῶτον ἔτι πλεονάζοντες φιλοφροσύναν ἡμῖν· ἀνάφαντες δὲ πυρρὰν, ὡς οὐ λαβόντο πάντας ἡμᾶς, ἀπὸ τοῦ ὕδατος τὸν ἐφεστῶτα, καὶ ἀπὸ τοῦ ψύχους.

with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loos'd the rudderbands, and hois'd up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remain'd unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship: and so it came to pass that they got all safe to land.

## Chap. XXVIII.

And when they were got safe to land, then they knew that the island was call'd Melita.

2 And the barbarous people shew'd us no little kindness: for they kindled a fire, and receiv'd us every one, because of the present rain, and because of the cold.

TEXT.

TRANSLATION.

3 Συπρέφανίθη δὲ τῷ Παύλῳ φρυ-  
γίων πλῆθος, καὶ ἐπιθάντας ἐπὶ τῇ  
πρυμνῇ, ἔχθονα ἐκ τῆς θερμῆς ἐξελθῶ-  
σα κατῆψε τὴν χειρὸς αὐτοῦ. 4 Ὡς  
δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ  
θελόν ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον  
ἑαυτοῖς ἀλλήλους· Πάντως φονεὺς ὅστις  
ὁ ἄνθρωπος ἔστος, ὃν ἀλασθέντα  
ἐκ τῆς θαλάσσης ἡ δίκη ζῆν ἔκεί-  
σεν. 5 Ὁ μὲν οὖν, ἀποτινάξας τὸ θη-  
εῖον εἰς τὸ πῦρ, ἔπαθεν ὅθεν κακόν.

3 And when Paul had ga-  
ther'd a bundle of sticks, and  
laid them on the fire, there  
came a viper out of the heat,  
and fastned on his hand.

4 And when the barbarians  
saw the venomous beast hang  
on his hand, they said among  
themselves, No doubt this man  
is a murderer, whom though he  
hath escap'd the sea, yet ven-  
geance suffereth not to live.

5 And he shook off the  
beast into the fire, and felt no  
harm.

6 Οἱ

P A R A P H R A S E.

a certain Creek with a Shore, into the which they were minded, if it  
were possible, to thrust in the Ship. 40 And when they had taken up  
the Anchors, they committed themselves unto the Sea, and loos'd the  
Rudder-bands, and hois'd up the Main-sail to the Wind, and made to-  
ward shore. 41 And falling into a place where two Seas met, they  
ran the Ship aground; and the forepart stuck fast, and remain'd un-  
moveable, but the hinder part was broken with the violence of the  
Waves. 42 And the Soldiers counsel was to kill the Prisoners, lest  
any of them should swim out, and escape. 43 But the Centurion, will-  
ing to save Paul, kept them from their purpose, and commanded that  
they which could swim should cast themselves first into the Sea, and  
get to Land: 44 and the rest, some on Boards, and some on broken  
pieces of the Ship: and so it came to pass that they got all safe to Land.

Chap. XXVIII. And when they were got safe to Land, then they  
knew from the Inhabitants, that the Island was call'd Melita, now com-  
monly Malta. 2 And the Inhabitants, esteem'd a Barbarous or less Ci-  
viliz'd People, shew'd us no little Kindness: for they kindled a Fire,  
and receiv'd us every one, because of the present rain, and because of  
the cold. 3 And when Paul had gather'd a bundle of Sticks, and laid  
them on the Fire, there came a Viper out of the bundle of Sticks which  
he had gather'd, or out of the Ground under, by reason of the Heat,  
and fastned on his hand. 4 And when the Barbarians saw the ve-  
nomous Beast hang on his hand, they said among themselves, No doubt  
this Man is a Murderer, whom tho' he hath escap'd the Sea, yet Ven-  
geance suffereth not to live. 5 And he shook off the Beast into the

VIII.  
They are courte-  
ously entertain'd  
by the Inhabi-  
tants of the Isle,  
being Malta.

## TEXT.

## TRANSLATION.

6 Οἱ δὲ προσεδόκων αὐτὸν μάλιν πίμπρασθαι, ἢ χαῖα πίππειν ἄφνω νεκρὸν. ὅτι πολὺ δὲ αὐτῶν προσδούκωντων, καὶ θεωρῶντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μετὰβαλλόμενοι ἔλεγον Θεὸν αὐτὸν εἶναι.

7 Εἰ δὲ τοῖς δεξιῇ τὸ τόπον ἐκεῖνον ὑπῆρχε χωρία τῇ πρώτῃ τῇ νήσῳ, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς, τρεῖς ἡμέρας φιλοφρονέας ἔξεισεν.

8 Εγένετο δὲ τὸ πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατεκεῖσθαι. πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἔπιθεῖς τοῖς χεῖρας αὐτοῦ, ἰάσατο αὐτόν. 9 Τύττω δὲ γινόμενα, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο. 10 Οἱ καὶ πολλὰς τιμαῖς ἐτίμησεν ἡμᾶς, καὶ ἀναγκασμένοι ἐπέβητο πρὸς τὴν χρεῖαν.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακόπῃ ἐν τῇ νήσῳ, Ἀλεξοδρείῳ, παρασήμεν Διοσκύροις. 12 Καὶ καταχθέντες εἰς Συρακῆσας, ἐπεμείναμεν ἡμέρας τρεῖς. 13 Ὅθεν ἀφελθόντες καταπλήσασαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν ὅπως γινόμενα νότον, δούτεράς τοις ἦλθομεν εἰς Ποπόλιν. 14 Οὗ ἐβλήθημεν ἀδελφοί, πρὸς ἐκλήθημεν ἐπ'

6 However, they look'd when he should have swollen, or fallen down dead suddenly: but after they had look'd a great while, and saw no harm come to him, they chang'd their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who receiv'd us, and lodg'd us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entred in, and pray'd, and laid hands on him, and heal'd him.

9 So when this was done, others also which had diseases in the island, came, and were heal'd:

10 Who also honour'd us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had winter'd in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarry'd there three days.

13 And from thence we \* fetch'd a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desir'd to tar.

TEXT.

TRANSLATION.

αὐτοῖς ὅτι μὴναι ἡμέρας ἐπὶ αὐ-  
τοῖς εἰς ἡμέραν ἤλθομεν. 15 Κα-  
τέβη οἱ ἀδελφοὶ ἀκούσαντες τὰς  
ῥήμας, ἐξῆλθον εἰς ἀπάντησιν ἡμῶν ἄχρις  
Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· ὅς  
ἐστιν ὁ Παῦλος, εὐχαιρήσας τῷ Θεῷ,  
ἐλαβε θάρσος. 16 Ὅτε δὲ ἤλθομεν  
εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε

ry with them seven days: and  
so we went toward Rome.

15 And from thence, when  
the brethren heard of us, they  
came to meet us as far as Appii-  
forum, and the Three taverns:  
whom when Paul saw, he  
thank'd God, and took cou-  
rage.

16 And when we came to  
Rome, the centurion deliver'd

τῷς

PARAPHRASE.

Fire, and felt no harm. 6 Howbeit, they look'd when he should have  
swollen, or fallen down dead suddenly: but after they had look'd a  
great while, and saw no harm come to him, they chang'd their minds,  
and said that he was a God.

7 In the same quarters were Possessions of the Chief man or Governor  
of the Island, whose name was Publius, who receiv'd us, and lodg'd us  
three days courteously. 8 And it came to pass, that the Father of Pub-  
lius lay sick of a Fever, and of a Bloody Flux: to whom Paul entred  
in, and pray'd, and laid his hands on him, and heal'd him. 9 So when  
this was done, others also which had Diseases in the Island, came, and  
were heal'd: 10 Who also honour'd us with many honours, and when  
we departed, they laded us with such things as were necessary.

11 And after three months we departed in a Ship of Alexandria,  
which had winter'd in the Isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, in the Isle of Sicily on its Eastern coast, we  
tarry'd there three days. 13 And from thence we Sail'd, not the shortest  
way thro' the Strait of Messina between Italy and Sicily, that being a  
dangerous passage, but we fetch'd a Compass, i. e. Sail'd round about  
along the South and West coast of Sicily, and so came to Rhegium at the  
North or South-point of Italy: and after one day the South-wind blew,  
and this being a Right wind to carry us toward Rome, we Sail'd and  
came the next day to Puteoli: 14 where we found Brethren, i. e. Chri-  
stians, and were desir'd to tarry with them seven days: and so we went  
toward Rome. 15 And from thence when the Brethren, i. e. Christians,  
heard of us, they came to meet us, some as far as Appii-forum, and others  
at a place call'd The Three Taverns: whom when Paul saw, he thank'd  
God, and took courage. 16 And when we came to Rome, the Centu-

IX.  
St Paul cures ma-  
ny in the Isle, of  
their Diseases.

X.  
St Paul &c. fail-  
ing from Malta  
comes to Rome.

rion

## TEXT.

## TRANSLATION.

τῆς δεσμῆς τῇ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπιτρέπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

17 Εἰσέτι δὲ μετὰ ἡμέρας τρεῖς συγκαλέσας τοὺς Παῦλον τῆς ὄψεως τῶν Ἰουδαίων ὁρώτους. Συνελθόντων δὲ αὐτῶν, ἔλεγεν πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθουσι τοῖς πατρώοις, δέσμιος ἔξ Ἱερουσαλὺμ ἡρώδῃ τῷ βασιλεὺς εἰς ταῖς χεῖρας τῆς Ῥωμαίων. 18 Οἵτινες ἀνακρίναντές με ἐβόλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑμᾶς ἀρᾶν ἐν ἐμοί. 19 Ἀντιπλερόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ὅτι συγκαλέσαι Κῆσάραν· ἔχων γὰρ τὴν ἐλπίδα ὅτι ἰσχυρὸς μὲν ἔχον πεισθῆναι. 20 Διὰ ταῦτα οὖν τὴν αἰτίαν παρακαλέσας ὑμᾶς ἰδεῖν καὶ ἀκούσασθαι. ἔνεκεν γὰρ τῇ ἐλπίδι τῷ Ἰσραὴλ ὅτι ἀλυσὶν ταύτῃ δεῖκεται. 21 Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὐκ ἔχομεν ἰστορίας οὐδὲ ἐπιστολὰς ἀπὸ τῆς Ἰουδαίας· οὐδὲ πρὸς ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι πρὸς σὺν παντὶ. 22 Ἀξιῶμεν δὲ ἰδεῖν σὺν ἀκούσασθαι ἀφ' ὧν φρονεῖς. ὅτι μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ὅτι ἡμῖν ὅτι πάντα ἡμεῖς ἀντιπλέγεται. 23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦγον

the prisoners to the captain of the guard: but Paul was suffer'd to dwell by himself, with a soldier that kept him.

17 And it came to pass, that after three days, Paul call'd the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, tho' I have committed nothing against the people or customs of our fathers, yet was I deliver'd prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examin'd me, would have let me go, because there was no cause of death in me.

19 But when the Jews spoke against *it*, I was constrain'd to appeal unto Cesar; not that I had any thing to accuse my nation of.

20 For this cause therefore have I call'd for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither receiv'd letters out of Judea concerning thee, neither any of the brethren that came shew'd or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came

TEXT

TRANSLATION.

πολλοὺς αὐτὸν εἰς τὴν ξενίαν πλεόνους· many to him into his lodging;  
οἷς ἐξέπρεπε ἀγαμαρτυρεῖν τὴν to whom he expounded and  
βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς testify'd the kingdom of God,  
καὶ ὡς τῷ Ἰησοῦ, ὅτι τῷ νόμῳ persuading them concerning  
Jesus, both out of the law of

Mo-

P A R A P H R A S E.

Prison deliver'd the Prisoners to the Captain of the Guard, *i. e.* to the Prefect of the Pretorian band, by whom they were committed to Prison: but Paul was suffer'd to dwell by Himself, *i. e.* (o) in an House hir'd by Him, with a Soldier that kept or guarded him; this Favour being shewn him, (as is probable) partly because he was accus'd of no Crime against the Roman Law, by Festus, and partly by means of the Centurion who brought him to Rome, and gave him the Character of a very Good and Pious man.

17 And it came to pass, that after three days, Paul call'd the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, tho' I have committed nothing against the People of the Jews, or Customs, *i. e.* Rites of the Law deliver'd to our Fathers, yet was I deliver'd Prisoner from Jerusalem into the hands of the Romans. 18 Who when they had examin'd me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrain'd to appeal unto Cesar, *namely* in order to provide for my Own Safety; not that I had any thing to accuse my Nation of, in respect to the Roman Government. 20 For this Cause therefore have I call'd for you, to see you, and to speak with you; *namely that I might acquaint you with the True Reason of my being brought hither a Prisoner*: because that it is for no other Reason, but for that Messiah and that Resurrection which is the Hope of Israel, that I am bound with this Chain. 21 And they said unto him, We neither receiv'd Letters out of Judea concerning thee, neither any of the Brethren, *i. e.* of the Jews that came lately from Judea, shew'd or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest concerning the Sect of the Nazarens or Christians: for as concerning this Sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his Lodging; to whom he expounded the Prophecys concerning the Messiah or Christ, and his Kingdom, and testify'd that the said Kingdom of Christ, that was foretold to be erected by God, was already begun; persuading, *i. e.* using proper and sufficient Arguments to persuade them concerning Jesus, that he was the said Christ, both out of the Law of Moses, and

XI.

Where he acquaints the Jews with the Cause of his being sent a Prisoner to Rome; and preaches the Gospel unto them.

(o) See v. 30.

## TEXT.

## TRANSLATION.

Μωσέως ἔς τῶν προφητῶν, ἀπὸ πρωΐ ἕως ἑσπέρας. 24 Καὶ οἱ μὲν ἐπί-  
 θοιτο τοῖς λεγόμενοις, οἱ δὲ ἠπίσταν.

25 Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλή-  
 λους, ἀπελύοντο, εἰπόντες ὅτι Παῦλος  
 ῥῆμα ἐν, ὅτι χαλῶς τὸ πνεῦμα τὸ  
 ἅγιον ἐλάλησε διὰ Ησαΐου τῷ προ-  
 φῆτῃ πρὸς τοὺς πατέρας ἡμῶν,

26 λέγον· Πορεύθητι πρὸς τὸν λαὸν  
 τῷτον, καὶ εἰπέ· Ακοῇ ἀκούσετε καὶ  
 ὃ μὴ σωῆτε· καὶ βλέποντες βλέψετε,  
 καὶ ὃ μὴ ἴδῃτε. 27 Επαχύνθη γὰρ ἡ

καρδία τῷ λαῷ τούτῳ· καὶ τοῖς ὡσὶ  
 βαρέως ἤκουσαν, καὶ τὰς ὀφθαλμούς  
 αὐτῶν ἐκάμμυξε· μήποτε ἴδωσι τοῖς  
 ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ  
 τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ  
 ἰάσωμαι αὐτούς. 28 Γνωστὸν οὖν ἔγω

ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σω-  
 τήριον τῷ Θεῷ, αὐτοῖς καὶ ἀκούσονται).

29 Καὶ ταῦτα αὐτῷ εἰπόντι, ἀπῆλ-  
 θον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ὡς  
 ἑαυτοῖς συζήτησιν.

30 Ἐμεινε δὲ ὁ Παῦλος διεπὶαν  
 ὅλην ἐν ἰδίῳ μισθώματι· καὶ ἀπεδέχετο  
 πάσας τὰς εἰσπορευομένας πρὸς αὐτόν.

31 κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ  
 διδάσκων τὰ ῥεῖα τοῦ Κυρίου Ἰησοῦ Χρι-  
 στοῦ μετὰ πάσης παρρησίας, ἀκαλύπτως.

Moses, and *out of* the prophets, from morning till evening.

24 And some believ'd the things which were spoken, and some believ'd not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet, unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is wax'd gross, and their ears are dull of hearing, and their eyes have they clos'd; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and receiv'd all that came in unto him;

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confi-  
 dence, no man forbidding him.

out of the Prophets, from morning till evening. 24 And some believ'd the things which were spoken, and some believ'd not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken *this* one word: Well, *i. e. Rightly* spake (*p*) the Holy Ghost by Esaias the Prophet, unto our Fathers, 26 Saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. 27 For the heart of this People is wax'd gross, and their ears are dull of hearing, and their eyes have they clos'd; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, *that believe not what I have spoken concerning Jesus being Christ, that this Prophecy of Esaias is verif'd by this your Unbelief, and that as the Salvation of God thro' Jesus Christ was to be preach'd first (q) unto you, according to Jesus's own Command; so upon your rejecting it, it is sent, i. e. is to be preach'd unto the Gentiles, and that they will hear it.* 29 And when he had said these words, the Jews departed, and had great Reasoning or Arguing among themselves, concerning what Paul had said as to the Truth of Christianity, or the Gospel's being no other than the will of God more fully made known by Jesus as the Christ.

30 And Paul *thus coming to Rome (as is afore related) about February A. D. 61. and in the seventh year of the Emperor Nero (as Bp Pearson proves in his Annals of St Paul) dwelt two years after, viz. to sometime in the Beginning of A. D. 63. in his own hir'd house, and receiv'd all that came in unto him; 31 preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no Man forbidding him.*

XII.  
St Paul dwells  
two years at Rome.

(p) *Isai. 9.*

(q) Compare Chap. 13. 46.

D d

STNOPSIS.

# S Y N O P S I S.

- I. The *Introduction*, with an Account of our Lord's *Ascension*, Chap. I. 1 - 14.
  - II. The *Election* of *Matthias* to be an *Apostle*, I. 15 - ult.
  - III. The *Descent* of the *Holy Ghost* at *Pentecost*, with what follow'd thereupon, Chap. II.
  - IV. *Peter* and *John* cure a *Lame Man*, with what follow'd thereupon, III. 1 - IV. 31.
  - V. The *Great Charity* of the *Primitive Christians*, with the *Exemplary Punishment* of *Ananias* and *Sapphira* in going about to trick or put a cheat on the *Apostles* in this respect, IV. 32 - V. 11.
  - VI. The *Apostles* perform great *Miracles*, whereby *Many* are converted: Whereupon the *Apostles* are apprehended and imprison'd, &c. V. 12 - ult.
  - VII. The *Ordination* of the first seven *Deacons*, with an Account of *St Stephen's* being Apprehended and put to Death, VI. 1 - VII. ult.
  - VIII. The *Dispersion* of the *Disciples* upon the *Persecution* at *Jerusalem*: *Philip* converts many in *Samarina*: *Peter* and *John* are sent thither to confirm the *New Converts*; with an Account of *Simon Magus*: *Philip* converts and baptizes the *Ethiopian Eunuch*, VIII. 4 - ult.
  - IX. *Peter* performs *Miracles* at *Lydda* and *Joppa*; and converts *Cornelius*, with what follow'd thereupon, IX. 32 - XI. 18.
  - X. Christianity is planted at *Antioch* in *Syria*, whither *Barnabas* is sent, XI. 19 - 24.
  - XI. *Herod* kills *James* the Son of *Zebedee*; and imprison's *Peter*, who is miraculously releas'd, with what follow'd thereupon; and an Account of *Herod's* Death, XII. 1 - 23.
- Before his Conversion, viz. { The Witnesses that ston'd *Stephen*, lay their Cloaths at *St Paul's* feet, VII. 58.  
 He makes Harveck of the Church, VIII. 1 - 3.

His Conversion, and Preaching at *Damascus* and *Jerusalem*, and being sent thence to *Tarsus*, IX. 1 - 31.

He is fetch'd from *Tarsus* to *Antioch* by *Barnabas*, XI. 25, 26.

He, together with *Barnabas*, carries Contributions from *Antioch* to *Jerusalem*, XI. 27-31.

He, with *Barnabas*, returns to *Antioch*, XII. 24, 25.

He (with *Barnabas*) is by the Direction of the *Holy Ghost* sent to preach among the *Gentiles*; with an Account of what pass'd from his First Departure from *Antioch* on this Design to his Return thither, viz. { He comes to *Cyprus*, and converts the Governor, XIII. 1-12.  
 Thence to *Perga*, and *Antioch* in *Pisidia*, with an Account of what pass'd there, XIII. 13-43.  
 Thence to *Iconium*, & *Lystra*, where curing a Cripple, they are esteem'd Gods, but afterwards *Paul* is ston'd, and rejoycing goes to *Derbe*, XIV. 1-20.  
 He returns thence to *Antioch* in *Syria*, XIV. 21-28.

He, with *Barnabas*, is sent to *Jerusalem* concerning the Dispute about the Necessity of Circumcision, with the Determination of the Council thereupon, XV. 1 - 35.

He and *Barnabas* part Company, and *Barnabas* sails to *Cyprus*, XV. 36 - 39.

He (with *Silas*) sets out a second time from *Antioch* to preach, with an Account of what pass'd till his Return thither, viz. { He goes thro' *Syria* and *Cilicia*; and thence to *Derbe* and *Lystra*, where he circumcises *Timothy*, and takes him along with him, XV. 40 - XVI. 5.  
 He goes thro' *Phrygia* and *Galatia*, and so to *Troas*, and thence to *Philippi* in *Macedonia*, where he converts *Lydia*, and calls out a Spirit of Divination, &c. XVI. 6 - ult.  
 He goes to *Thessalonica*, *Berea* and *Athens*, XVII.  
 He goes to *Corinth*, and sails thence to *Ephesus* and *Cesarea*; and so goes to *Jerusalem* and *Antioch*, XVIII. 1 - 22.  
 He goes thro' *Galatia* and *Phrygia* to *Ephesus*, where *Dionysius* makes an Uproar, XVIII. 23 - XIX. ult.  
 He goes to *Macedonia* and *Greece*; and returns thro' *Macedonia* to *Troas*, where he raises *Eutychus* so Life, XX. 1 - 11.  
 He goes thence to *Miletus*, where he sends to *Ephesus* for the Elders of the Church, XX. 13 - ult.  
 He comes to *Cesarea*, and so to *Jerusalem*, XXI. 1 - 17.

He is apprehended by the Jews at *Jerusalem*, and rescu'd by *Lyfias*, and sent to *Cesarea*, XXI. 18 - XXIII. ult.

What pass'd during his Stay or Imprisonment at *Cesarea*, XXIV. 1 - XXVI. ult.

He is sent from *Cesarea* to *Rome*, with an Account of his Voyage, and Kind Treatment at *Rome* for two years, XXVII. XXVIII.
- XIII. A short Account of *Priscilla* and *Aquila*, XVIII. 2, 3. and of *Apollos*, XVIII. 24 - XIX. 1.

F I N I S.

---

---

# THE PREFACE.

**A**LL that needs be here taken Notice of by way of Preface to the following Treatise, is this:

That in relation to the First Paragraph hereof I drew up the said Treatise while my Paraphrase on the Revelation of St. John was in the Press, which is since publish'd; and that my Paraphrase on the Gospels of St. Matthew and Mark are now in the Press.

That in reference to the Paragraph in the lower Part of Pag. 8. of this Treatise, where it is there said, I have drawn a prick'd Line from this Passage of St. Matthew, &c: The Reader is to know that the Printer in setting the Table has not exactly follow'd the copy sent him in such little Matters: but instead of a prick'd Line drawn from this Passage of St. Matthew, to the Column of St. Luke,

## The PREFACE.

*and that immediately under the Passage of St. Luke, which the foresaid Passage of St. Matthew do's come next after; the Printer has put a Continued black Line under the said Passage of St. Matthew, and made it to direct to the Passage of St. Luke which follows immediately after. So that although the Method used by the Printer is not exactly the same described in the Treatise as to that Particular, yet it comes to the same. And perhaps there may be some other such immaterial Variations between the Table and the Treatise; which I thought however Proper to advertise the Reader of here, that he might thereby be prevented from giving Himself any Needless Trouble about them.*

---

## ERRATA.

*Page 14. line 11. read, not initiated. ibid. l. 12. r. upon his Ministry. p. 16. l. 9 from bottom, r. published, in Eusebius. p. 18. l. 9 from bottom, r. use of It in. p. 22. l. 11. r. his New. p. 23. l. ult. r. on purpose. p. 24. l. 25. r. supposing it. ibid. l. 26. r. Christ's Ministry) not. p. 27. l. 2. dele tho. p. 42. l. p. nult. r. Saviour's Sermon. p. 46. l. 5. r. for which is. p. 55. l. 13. r. Chap. 18. 1. p. 65. l. 27. r. αὐτῶν p. 68. from bottom, r. τελευτῶν, and so elsewhere. p. 76. l. 5 from bottom, would have thee to do.*

A  
TREATISE  
Concerning the  
HARMONY  
OF THE  
*Four Gospels.*

I. **H**AVING already published the *Epistles* of the New Testament, (which I began with, as being more Difficult to be understood than the *Gospels*,) and the *Revelation of St. John* being now in the Press, I design (GOD willing)

to compleat this my Undertaking, by publishing in the like manner the Remaining Books of the New Testament, viz. the *Gospels* and *Acts of the Apostles*.

2. Now in order to a Right Understanding of each Gospel by it self, it is Necessary to have a Right Understanding of the Harmony of the four Gospels one with another. To this End there have been drawn up such Harmonies by Learned Persons, particularly and lately by Mr *le Clerc*, and Mr *Whiston*; and tho' these differ in some Particulars, yet their Harmonies are each of good Use in the Main. Both these Writers have set down the Text of each Gospel at large; which Method, as it is most serviceable in some Respects

I. The Author's Design to publish a Paraphrase on the four Gospels.

2. The Knowledge of the Harmony of the Gospels absolutely Necessary in order to know the true Sense of some Texts.

## A Treatise concerning the

spects, so is attended with Inconveniency in other Respects. For *hereby* each Chapter of the Gospels becomes broken into many Pages, and their Harmonies in the Whole become swell'd to a great Bulk; which Circumstances mightily hinder one from having (after All their Pains) an *easy* and *clear View* of the Harmony of the four Gospels.

3.  
The Harmony  
of the Gospels  
represented in  
a better View,  
by a Table  
than by a  
Book.

3. Hereupon I set my self to consider, whether this Inconveniency might not be remedy'd, by bringing the Harmony of the four Gospels into *one Table*, and so into *one Easy and Clear View*. I consider'd, that in the Gospel-history may be distinguish'd two things: One of a *more general Nature*, and so to be *first* known; the other of a *more particular Nature*, and consequently such as may be most fitly known *after* the former. By *That* of a *more general nature*, I mean the true *Series* or *Order of Time*, wherein the *several Passages* related in the four Gospels did *fall out*, and *succeed one to the other*. By *That* of a *more particular nature*, I mean the *particular Circumstances* of any *One Passage* related by *two or more* of the Evangelists.

As to the particular Circumstances of one and the same Passage, which are *differently related* by *different Evangelists*, and that sometimes so far differently, as to *seem to contradict* one the other; in order to shew the *HARMONY* of the *Evangelists* in these Cases, it is indeed *Necessary*, that the *seemingly different Particulars* be *set down at large*. And therefore This is most proper to be done in a *Paraphrase* so drawn up, as that it shall take in the several *seemingly different Particulars* related by the Evangelists, and at the same time shall shew, how they are to be *reconcil'd* one with the other. Wherefore I purpose to follow this most Useful Method, in drawing up *My Paraphrase* on each Gospel.

As for the *Series* or *Order of Time*, wherein the several Passages related in the Gospels did fall out, and succeed one the other, as the *HARMONY* of the *Evangelists* in this respect, may be brought into the Compass of *one Table*, so it is Best represented after this manner; because hereby it is represented in an *Easy and Clear View*, *All at Once*. For which Reason I drew up the *Table* hereunto belonging, and herewith now publish'd, which I proceed to Explain.

## Harmony of the Four Gospels.

3

4. The said TABLE then consists of *four larger Columns*, according to the number of the *four Gospels*, the several Columns belonging to the several Gospels according to that Order, wherein the Gospels stand in New Testament. The Passages of the several Gospels are *set down* within their respective Columns *in such Order*, as answers to (what I judge) the true *Order of Time*, wherein they fell out: Those Passages, which *stand above* or *afore* others in the same or different Columns, being such as *fell out before* the others; those Passages in different Columns, which stand *Even* or *in a Line* one with the other, being no other than the *same Passages* related by two or more Evangelists, and that perhaps with some Variety of Circumstances; One Evangelist taking notice of some Circumstances belonging to the same Passages, which are omitted by Another. Wherefore since such Variety of Circumstances do's not hinder, but that the said *Passages*, thus somewhat differently related by different Evangelists, are in reality the *Same*, and consequently were transacted at the *same Time*; hence the said Passages are placed (within their respective Columns) in the *same Line* one with the other, as being the most proper way to denote Their belonging to the *same Time*.

Some few Texts there are, which in themselves do *not* properly regard *Time*; and therefore they are placed according to the *Nature of the Matter*, which is contain'd therein. Such is the *Preface* or *Introduction* to St *Luke's Gospel*, contain'd in the four first Verses of the first Chapter: Which may likewise very fitly serve as a *Preface* or *Introduction* to the *Harmony of the Gospels* set forth in the Table. And therefore as it is placed in the *Column* belonging to St *Luke's Gospel*, so is it placed the *First* or *Highest* of all the Passages in the Table. In like manner the *Conclusion* to St *John's Gospel*, being the last Verse of the last Chapter thereof, may very fitly serve as a *Conclusion* to the whole *Harmony of the Gospels*: And therefore as it is placed in the *Column* belonging to St *John's Gospel*, so is it placed the *Last* or *Lowest* of all the Passages in the Table. Of the same Nature is the *Genealogy* of Christ, which in itself not having Regard to any peculiar *Time*, might *indifferently* be taken notice of,

4. A Description and Explanation of the TABLE drawn up by the Author, for that purpose, and herewith published.

either *before* the Birth of Christ, as it is by St *Matthew*; or *after* the Birth of Christ, as it is by St *Luke*. On which account there is no good Reason for *altering the Order*, wherein Christ's Genealogy stands in St *Matthew's* Gospel; and for placing it so as to *answer in Order of Place* to Christ's Genealogy, as it stands in St *Luke's* Gospel, (which is done by Mr *Le Clerc*,) but it seems much more Proper (with Mr *Whiston*) to let *each Genealogy* stand in the *same Place*, as it was first placed in by each *Evangelist*. For this I think ought to be a principal Rule, whereby Harmonist should guide themselves, *viz.* *Not to alter the Order* observ'd in the Gospels, any more than is necessarily requir'd by the *Order of Time*, on which the *Thread* of the Gospel-history depends.

5.  
One considerable Particular wherein the said Table excels Books, exemplifi'd

5. And thus I come more fully than afore to take notice to the Reader of one considerable Particular, wherein the Harmony of the Gospels as represented in the TABLE do's excel the Harmony of the Gospels as represented in BOOKS. In this latter sort of Harmonies, *each Chapter* of the several Gospels being *broken* into very many Pages; hereby the *View of the Order* observ'd by each *Evangelist* becomes likewise so *broken*, as that one cannot, *without great Difficulty and Pains* in turning over, and comparing again and again the several Pages, make any tolerable Judgment from *barely perusing* the said Harmonies, *what Exactness of Order* is observ'd by each *Evangelist*; much less In *what parts* of each Gospel Order of Time is or is not observ'd. Whereas on the contrary by *barely looking on* the Table hereunto belonging, one may have *All at Once* a *View of the Order* observ'd by each *Evangelist*; and so may *presently and clearly see*, Which of them is *more or less Exact* as to Order of Time, as also In *what parts* of their respective Gospels Order of Time is or is not observ'd by them.

For instance, one needs but run with his Eye down the first large Column to discover, that a *very considerable Part* of St. *Matthew's* Gospel stands *very much Confused* as to Order of Time. For this is presently discoverable, by seeing *many of the Chapters* set down in the said Column, not in their proper or a regular Order, but in a *very Confused* Man-

## Harmony of the Four Gospels.

5

ner. For as the Capital Numeral Letters signify the Chapters and the small Numeral Figures signify the Verses; so the Chapters of *St. Matthew's* Gospel after the *third* stand (omitting the different Verses of each Chapter) thus: IV, VIII, IV, VIII, IX, XII, IV, V, VI, VII, VIII, XI, XII, XIII, VIII, IX, XIII, IX, X, XI, XIV, (&c. in their regular Order.) And as one thus *presently* sees, that a *great Part* of this Gospel stands *very much* confused as to Order of Time; so likewise one *presently* sees, *What* Parts of the said Gospel are, and *what* are not thus confused. Namely, that the Part *confused* is from Chap. IV. v. 12. to the End of Chap. XIII. inclusively; and that the *Other Parts* (*viz.* from I. 1. to IV. 11. and again from XIV. 1. to the End of the Gospel) are *not confused*, but stand in their *regular Places* as to Order of Time.

In like Manner, by barely running with the Eye down the other three larger Columns, one *presently* sees that *all the Chapters* of the *other three* Gospels stand in their *proper Order* (except only part of *Luk. V.*) and consequently that the *Passages* related in the said Chapters are related in the main in their *proper Places* as to Order of Time. And by barely running over with the Eye the *Numbers of the Verses* cited under each Chapter, one *presently* discovers those *very few* Places, where Order of Time is *not* observ'd; and which I need not mention here, they being mark'd in the Table with this Character (†) set by them, for the more easy Distinction Sake.

6. There is another considerable Particular wherein this TABLE do's *excell* BOOKS in representing the Harmony of the Gospels; and that on the like Account or for the *same* Reasons, that It do's excell them in the former Particulars. Namely, by reason of the very many Pages, into which each Chapter of the several Gospels is divided in *Books of Harmonies*, it comes to pass that it is *Not easy* to discover, *What Passages are*, and *What are not*, related by the several Evangelists; whereas This is *presently* discoverable by bare looking on the *Table*, and that in respect of the *Whole* Gospel-history. For it is obvious from what has been already said concerning the *Contrivance* of the Table, that all such

6.

Another Particular exemplified

## A Treatise concerning the

such Passages, as are related by *all the Evangelists*, are likewise set down in *all the four Columns* belonging to the said Evangelists, *in the same Line*, or *by the Side one of the other*: and in like Manner such Passages, as are related *only by some* of the Evangelists, are set down *only in the Columns* respectively belonging to the said Evangelists; a *Void Space* being left over-against them in those Columns which belong to the Evangelist or Evangelists, that have omitted the said Passages in their respective Gospels.

Hence it follows, that *as soon as I look* upon the Table, and see that the latter part of Chap. I. of St. *John's Gospel*, viz. from v. 15, and likewise all Chap. II, III, IV, and V, have *nothing set over-against them* in the three other Columns, I am thereby *presently inform'd*, that the *several Passages* contain'd in the foremention'd Part of St. *John's Gospel* are *omitted by all the other Evangelists*. And in like manner on the other hand, *as soon as I see* the great *Void Space* in the Column belonging to St. *John's Gospel*, between Chap. V. and VI. of the said Gospel; I am *thereby presently inform'd*, that St. *John* has *omitted all the several Passages* referr'd to in the *other three Columns*. And so in lesser Instances.

7. It remains now to lay before the Reader the several Reasons, that have induced me to think, that the several Passages of the Gospels are set down in the Table in *their due Places*, either with respect to the *Order of Time* wherein they fell out, or else with respect to the *Nature of the Matter* contain'd in them.

*The Reasons, whereon is grounded the Order wherein the several Passages of the Gospel are placed in the Table.*

I have had Occasion already to observe that *Luk. II. 1-4.* is placed the *First* or *Highest* of all the Passages in the Tables, because as it is the *Preface* or *Introduction* to St. *Luke's Gospel*, so it may no less fitly serve for a *Preface* or *Introduction* to the *Whole Gospel-History*, and consequently to this *Harmony*. I need here only observe further, that in this *Preface* we are taught to look on the Gospels as containing such things as are *most surely Believ'd among Us* Christians.

The reason why I observe this, is to shew, that *John I. 1-5.* is duly placed the *very next in order* to the *Preface*. For since the *Divinity* of our Blessed Saviour is *One* of those things,

## Harmony of the Four Gospels.

7

things, that are *most surely Believ'd among Us*; and since our Blessed Saviour did exist in his Divine Nature, and therein Created All things, *long* before his Incarnation or any Particular belonging thereto and related in the Gospels; hence this first Passage of St. *John's* Gospel wherein Christ's Divinity &c. is asserted, ought to stand *next after* the Preface and *before* all the Passages in the Gospel relating more immediately to Christ's Incarnation. And therefore the Harmonies both of Mr. *Le Clerc* and Mr. *Whiston* are faulty herein.

Among such Passages as relate more immediately to Christ's Incarnation, and are contain'd in the Gospels, the First is the History of the *Conception of St John Baptist*, the Fore-runner of Christ. Wherefore 5-ult. (or last) of *Luk.* I. is duly placed *next in Order* or the *third in Order*; forasmuch as in this Portion of St. *Luke's* Gospel is contain'd the History, not only of the *Baptist's Conception*, but also of the *Annunciation of the Virgin Mary* or *Conception of Christ*, and of other Particulars especially the *Birth of the Baptist*; All which succeeded one the other in Order of Time, according to the Order of Place wherein they are related by St. *Luke*. And here it may be proper to observe to the Reader, that whereas the Table will not allow of so much as barely mentioning *all* the several Particulars contain'd in such *long* Portions of the Gospels, This *Defect* may be *easily supply'd* by having a *Bible* by one to consult and see the several Passages contain'd in such long Portions. Indeed I have taken Care in such cases to set down in short as many of the Passages, as I possibly could in the Room allow'd for it; by which Means one that is well vers'd in the History of the Gospels, will be enabled to recollect at least the most Material Passages contain'd in such long Portions of the Gospel, *without* the help of a Bible by him. In Order to Mention as much as I could, I have used some *Abbreviations*, as *d.* for *days* &c. Of which there will be a Catalogue with their Explanations set down at the End of this Tract, if not in the Table itself.

8. In a Line with 5—ult. of *Luk.* I. I have placed 6—8. <sup>8.</sup> *The True sense*  
of *John.* I. forasmuch as it may I think most properly be <sup>of *John* I. 6.</sup>  
understood

*A Treatise concerning the*

understood of the *Birth of the Baptist* or his *Coming into the World*. For whereas it is here said, *There was a MAN sent from God &c.* by the Word *MAM* seems here to be denoted, not that what is here said, is spoken of *John's Ministry* or Baptizing, when he was come to *Man's Estate*; but rather *MAN* here is opposed to *GOD* in v. 1. and thereby is denoted, that whereas the *Word* (*Christ*) was truly *GOD*, *John* the Baptist, who was sent as his Fore-runner was no other than a mere *MAN*. And this Acceptation of v. 6. is favour'd or enforced, by considering that the Evangelist do's afterwards take Notice of the *Incarnation and Birth* of *Christ* in the Passage of *St. John's Gospel* cited next in the Table. And therefore what is said v. 6. of the Baptist, may most properly be understood of what related to him *before* the Birth of *Christ*, that is, of the Baptist's being sent into the *World* by being *Born* into it.

The next Passage in Order of Time is the Account of what happen'd, between the *Conception of Christ* and his Mother's going to *Bethlehem* and his *Birth* there; which is contain'd in the latter part of *Matth. I. viz.* from v. 18. to the End of that Chapter. And because the *Generation* or *Genealogy* of *Christ* is (as has been before observ'd) a Particular which do's not properly regard any peculiar Time, and therefore may be as well set down *before* *Christ's Birth*, as *after* it, therefore I have not made two distinct Passages, One of the *Genealogy*, the Other of what happened between *Christ's Conception* and *Birth*; but have set down in the Table all *Matth. I. (viz. I. 1—ult.)* as One Passage. And because this Passage of *St. Matthew* stands so far off in the Table from that of *St. Luke* which it succeeds immediately to in Order of Time, that the Eye may not readily discern which is the Passage of *St. Luke* that it do's so succeed to; therefore to prevent any Mistake in this Case, I have drawn a prick'd Line, from this Passage of *St. Matthew* (thro' the Column belonging to *St. Mark*, and so) to the Column belonging to *St. Luke*, and immediately under the Passage of *St. Luke*, which the foresaid Passage of *St. Matthew* do's immediately come next after. By which means the Eye may presently discern that I. 1—ult. of *St. Matthew* do's immediately

## Harmony of the Four Gospels.

9

immediately succeed 5—ult. of *Luk. I.*, as in Order of *Time*, so likewise in Order of *Place* in the Table. And the same Method is used all along the Table in like Cases, or where it is judged more Needful to guide the Eye aright.

*Luk. II. 1—21* is evidently the next Passage in Order of *Time*, as containing the Account of Christ's *Birth* and *Circumcision* &c, at *Bethlehem*: And therefore this Passage is placed next in the Table. And here it is to be observ'd, that in such large Portions of Chapters, when any thing more remarkable is to be set down in the Table, which do's not stand at or near the beginning of such a Portion, then the *Verse* where it occurs, is set down after it, or on the *Right-hand side* of the respective Columns. Thus v. 7, 21 denotes that *She brought forth her Son-Jesus*, is contain'd in v. 7 and 21 of *Luk. II.*

To this succeeds next, both in Order of *Time* and of *Place* in the Table, the Account of the *Wise-Men* &c. in *Matth. II. 1—12.*

9. After this I have placed next in the Table the account of the *Purification of the Virgin Mary*, &c. contain'd in *Luk. II. 22—38.* For it appears most Reasonable to Me, to suppose This to be the Time, when the Rite of Purification was perform'd. Namely, presently upon the Departure of the *Wise-men* from *Bethlehem*, the Days of the *Virgin Mary's* Purification being now accomplish'd, She with her Child *Jesus* and her Husband *Joseph* came up to *Jerusalem*. While they were there, *Joseph* had the Warning given him to flee with the Child and his Mother into *Egypt*. Presently after which *Herod* began to perceive that he was Mock'd by the *Wise-men*, and so in a short time after follow'd the *Massacre of the Young Children*. Whence it appears also that 13—21. of *Matth. II.* is rightly placed in the Table next after 22—38 of *Luk. II.* forasmuch as it is most Reasonable to suppose, that the Going with the Child *Jesus* into *Egypt* did quickly succeed the Purification of the *Virgin Mary*. Mr *Le Clerc* embraces the same Opinion as I here do. And Mr *Whiston's* Opinion, that on the contrary the Purification did succeed the Return of our Blessed Saviour out of *Egypt*, is so very improbable, that it deserves not a serious Confutation. I shall therefore content my self here with referring the

C

Reader

## A Treatise concerning the

Reader to pag. 165. of Mr *Whiston's short View of the Harmony of the four Evangelists*, that he may there see, *how Many* and *what sort* of things Mr *Whiston* supposes to be done in *forty Days*, i. e. between the Nativity of Christ and the Purification of the Blessed Virgin; particularly how he supposes that our Saviour's *stay in Egypt* was no more than *four Days*. And after having read the uppermost Corollary, which Mr. *Whiston* makes in the forecited Page, I leave the competent Reader to judge whether the following Corollary ought not to have begun thus; *Hence we see* (not the *Reasonableness*, as Mr. *Whiston* fancies, but rather) the *Unreasonableness of supposing the Purification to have been in the Return from Egypt to Galilee*.

Next after 13—21 of *Matth. II.* (in the latter part of which Passage is contain'd *Christ's Return out of Egypt*) do's succeed, as in Order of Time, so likewise in the remaining part (*viz. 22 and ult. Verse*) of *Matth. II.* the Returning of the Blessed Virgin with her Child and Husband unto *Nazareth of Galilee*, where they had liv'd before they came to be tax'd at *Bethlehem in Judea*. And their *same Return* thither being likewise taken notice of by St. *Luke* in Chap. II. 39. therefore in the *same Line* with 22 and ult. of *Matth. II.* is placed v. 39 of *Luk. II.* together with v. 40. as mentioning *Christ's growing in Spirit and Wisdom &c.* after this his coming to *Nazareth*. And whereas Mr. *Whiston* thinks, (as appears from p. 159. of his *Harmony*) that what is said in *Luk. II. 39* makes mightily for his Opinion, as in other respects, so with respect to the Purification being *after* the Return out of *Egypt* inasmuch as it being here said at the beginning of the Verse *When they had perform'd all things according to the Law of the Lord*, viz. with relation to the Purification (&c.) before spoken of, it presently follows *they returned into Galilee to their own City Nazareth*: Whence from St. *Luke's* mentioning their Return into Galilee immediately after their having perform'd all things relating to the Purification, Mr. *Whiston* would have it necessarily interr'd, that their Return into *Galilee* did *actually in Order of Time*, immediately follow the Purification. But Mr. *Whiston* should have remembered that He himself in other Cases allows this not to be a good

## Harmony of the Four Gospels.

11

sort of Argument. For Instance, St. *John's* Chap. VI. begins thus: *After these things Jesus went over the Sea of Galilee* &c. Now altho' St. *John* mentions this going of Christ over the Sea of Galilee immediately after what was related in Chap. V. yet Mr. *Whiston* knows this is no good Argument that these Particulars immediately follow'd one the other in order of Time; and accordingly Mr. *Whiston* places them at near two Years distance one after the other, and supposes All the Passages mention'd from Mark. I. 14. to VI. 34 (or, which comes to the same, from Luk. IV. 14 to IX. 11.) to come between the end of *Job*. V. and beginning of *Job*. VI. Wherefore in like Manner, altho the Return into Galilee is mention'd immediately after the Purification by St. *Luke*, yet this hinders not but the Flight into *Egypt* omitted by St. *Luke* in his History, might really come between the Purification and return into Galilee, as the Nature of Circumstances requires it to be supposed

The next Passage in Order of Time after the Return to Galilee out of *Egypt*, is evidently Christ's going up to *Jerusalem* to the Passover, when he was 12 Years old; which is mention'd by St. *Luke* only.

After this there is no Account in the Gospels of our Saviour's Life for many Years, namely till he began to be about 30 Years of Age, (as we are inform'd by St. *Luke* III. 23.) at which time he came to be baptized by St. *John* Baptist, Wherefore as the Baptist's entring upon his Ministry, and then Christ's coming to him to be baptiz'd, and after that Christ's Temptation in the Wilderness, are the several Passages (taken notice of in the Gospels) which in their respective Order succeeded in Time next to Christ's going up to *Jerusalem* at 12 Years of Age, so are they in the same Order placed one after the other in the Table.

Jesus, after he had vanquish'd the Temptations of the Devil, returning (as seems most probable) to the Baptist, then it was that the Baptist gave that Testimony of him, and spoke those things concerning him, which are set down by the Evangelist St. *John* in the remaining part of Chap. I. viz. 15—ult. After which succeeded in order of Time all the several Passages related by the same Evangelist St. *John*

in Chap. II, III, IV, and V. which therefore are placed in the Table according to the *same Order*.

10.

*Jesus baptiz'd  
BEFORE he  
enter'd upon  
his Ministry,  
largely droevd.*

10. Mr. *Whiston* places Christ's coming to the Baptist to be baptiz'd of him, *between Joh. IV. and V.* And I am not ignorant that He is not alone in this Opinion, there being of the same Opinion (as appears from the Appendix to Mr. *Marshall's* Chronological Tables) a learned Prelate, from whom indeed it is not unlikely, that Mr. *Whiston* receiv'd the Notions he go's by in this matter. Now altho I have a great Regard to the Judgment of that learned Prelate, yet the Unreasonableness of this Opinion seems to me so Great, that I am thereby forced to differ from Him therein. For

(1.) According to this Opinion, *Our Saviours BAPTISM* (as Mr. *Whiston* can't but expressly own pag. 137. of his *Harmony*) *was not till long AFTER the beginning of his MINISTRY*; which is preposterous in the Nature of the Things, and consequently absurd, and inconsistent with the Divine Wisdom. For to enter upon the *MINISTRY*, is a thing of a *much Higher Nature* in Religion than to receive *BAPTISM*; and therefore to suppose our Saviour to enter upon his Ministry, BEFORE he had received Baptism, is to suppose our Saviour to have acted *preposterously*; which is enough to shew the Falseness of such a Supposition, could nothing else be alledged against it. But

(2.) There is another Consideration, which serves still further to shew the Absurdity of the foresaid Supposition. For according thereunto, not only our Saviour enter'd himself upon his Ministry, but also his Disciples baptiz'd great multitudes of Persons in his Name, BEFORE He was baptiz'd by the Baptist. For we are informed *Joh. IV. 1, 2.* that *Jesus made and baptized MORE Disciples than John, i. e. Jesus himself baptized not, but his Disciples, viz. in his Name.* Since therefore we are inform'd of this in the very beginning of *Joh. IV.* and since according to Mr. *Whiston's* Supposition, our Saviour was not baptiz'd till after all that is related in that whole Chapter; it clearly follows, that according to Mr. *Whiston's* Supposition our Saviour *was not baptiz'd Himself, till AFTER Multitudes of Persons had been baptiz'd by his Disciples in his Name*; which still encreases the Absurdity

furdity of such a Supposition. For *asto enter into the Ministry*, is a thing of a *much Higher Nature* in Religion, than to *receive Baptism*; so to *have Others baptiz'd in One's Name*, is a thing of a *much Higher Nature*, than to *enter into the Ministry*; nay it is a thing of so *transcendently High* a Nature, as never to belong to any Humane Person but Christ, who was God as well as Man. Wherefore if it be preposterous and absurd, to suppose Christ to *be baptiz'd*, AFTER that he had *enter'd into the Ministry*; it is *much more* preposterous and absurd to suppose Christ to *be baptiz'd*, AFTER the Others had been baptiz'd in his Name.

(3.) Baptism has been generally us'd as an *initiating Rite*. And the best Reason, why our Saviour submitted to Baptism, is I think on this Account. It is well observ'd in the Appendix to Mr. *Marshal's Tables*, that the Reason why St. Luke takes such express notice, that our Saviour was *about thirty Years of Age*, when he enter'd upon his Ministry, was to shew, that he did therein conform himself to the Law of Moses, *that being the Age before which none should enter into the Ministry*. Numb. IV. 3 &c. And as our Saviour thus conform'd himself to the Jewish Law in *this Circumstance* relating to the Ministry, so 'tis not to be doubted but that our Lord did submit to *Baptism* in conformity likewise to the Jewish Law, which among other Rites for *consecrating the High-Priest*, directs or enjoins that He shall be *wash'd with Water*, and be *anointed by pouring Oil upon his Head*. Exod. 29. 4, 7. Agreeably hereto our Saviour was *consecrated our High-Priest*, and so *initiated* into that Office, by being baptiz'd by St. John the Baptist, which answer'd to the Levitical *washing with Water*; and by the *Descent of the Holy Ghost upon him* presently after his Baptism, which answer'd to the Levitical *Anointing* by pouring Oil on the Head. That the Descent of the Holy Ghost did answer to the Levitical Anointing with Oil, we are plainly enough taught Act. X. 38. where GOD is said to have *anointed Jesus with the Holy Ghost*. And consequently it is not to be doubted, but that Christ's being Baptiz'd by the Baptist, did answer likewise to the Levitical washing with Water. Especially if it be consider'd further, that as the Washing and Anointing

## A Treatise concerning the

ing of the High-priest were perform'd at the same time, One after the other, so Christ was baptiz'd, and the Holy Ghost descended upon him at the same Time One after the Other. Now from what has been said, it appearing most highly Reasonable to look on Christ's being *Baptiz'd*, as one part of his *Initiation* or *Consecration* to his Ministry; hence it clearly follows, that it is most highly Unreasonable and Absurd, to suppose Christ *not to have been baptiz'd till Long after his entering upon his Ministry*; this being to suppose that Christ was *Initiated* or *Consecrated* to his Ministry, till long After he had already enter'd upon his ~~not~~ Ministry.

not

It is plain that the learned Prelate, to whom we are indebted for the Excellent Appendix to Mr. *Marshall's* Chronological Tables, was not ignorant of the Force of the foremention'd Objection to his Opinion; which therefore he had no other way to endeavour to evade, than by supposing a *double* Descent of the Holy Ghost, One *before* and the Other *after* the Baptism of Christ, as may be seen in what is said in the foremention'd Appendix under the 28 and 30 Years of the Vulgar Æra of Christ. But now there is no express mention made in Scripture of any Descent of the Holy Ghost upon Christ *before* his Baptism. Nor is there any Necessity to suppose such a Descent, since those Words of the Baptist recorded in *Job. I. 33.* (*I knew him not; but He that sent me to baptize with Water, the same said unto Me: Upon whom thou shalt see the Spirit descending, &c.*) may very well be reconcil'd with those other Words of the Baptist recorded in *Matth. III. 14.* (*John forbade him, saying, I have need to be baptiz'd of thee &c.*) without supposing the Descent mention'd in *St. John's* Gospel to have been *before* Christ's Baptism, and the Descent mention'd in *St. Matthew's* Gospel to have been *after* Christ's Baptism. For (as *Dr. Clarke* has well observ'd in a Note on his Paraphrase of *Matth. III. 14.*) it is most probable that God having before given the Baptist that Token of the Descent to know Christ by, did upon Christ's coming to be baptiz'd, reveal to the Baptist that This was the Person, on whom he should presently see the Signal of the Descent. Now since the two forecited places of *St.*

Matthew's

*Matth.*  
fully  
since  
Descen  
believi  
But  
ed Pre  
suppose  
on Ch  
There  
To wh  
enter'd  
great,  
reasona  
Supposi  
Absurdi  
attending  
been al  
observe,  
good Sol  
thou'd  
then fin  
for Chri  
try, (n  
consecrat  
that eve  
it is sti  
the said  
Ministry  
but Onc  
Ministry  
agreeabl  
of the  
Consecrat  
the Hig  
being W  
able to f  
AFTE  
One only  
Ghost.

*Matthew's* and *St. John's* Gospels may be thus easily and fully reconcil'd *without* supposing a double Descent, and since there is *no Express* mention made of such a double Descent, it follows, that there is *no sufficient* Ground for believing a double Descent.

But after all, and to give the Opinion of the said learned Prelate All the Advantage it is capable of; let it be *supposed* that there was a *double* Descent of the Holy Ghost on Christ, one *before* and the other *after* his Baptism: There will still remain this Difficulty to be solved, *viz.* To *what end* Christ should be *baptiz'd* AFTER he had *enter'd upon his Ministry*. Which is I think a Difficulty so great, as to be insuperable or incapable of a good or reasonable Solution; I have already shewn that such a Supposition is attended with great Preposterousness and Absurdities, and I forbear to mention other Absurdities attending it, only because I think Abundantly enough hath been already said in relation thereto. I shall therefore only observe, that if the foresaid Difficulty be incapable of a good Solution, or no tolerable Reason can be assign'd why Christ shou'd be baptiz'd *after* he had entered into his Ministry; then since on the other hand, so good a Reason can be given for Christ's being baptized *afore* he entered into his Ministry, (namely, in conformity to the way of *initiating* or *consecrating* the High-Priest under the Law) it will follow, that even supposing a *double* Descent of the Holy Ghost, it is still most Reasonable to suppose likewise that *Both* the said Descents were *before* Christ's entring into his Ministry. But as the High-Priest under the Law was to be but *Once Anointed with Oyl*, and thereby consecrated to his Ministry; so I think it most Reasonable to suppose that agreeably thereto Christ was but *Once Anointed by the Descent of the Holy Ghost*, namely in order to his *Initiation* or *Consecration* to his Ministry. And as the *Once anointing* of the High-priest under the Law was to be *AFTER* his being *Washed with Water*; so I think it most highly Reasonable to suppose that *the Descent of the Holy Ghost on Christ AFTER his Baptism* mentioned by *St. Matthew*, was the *One only Descent*, whereby Christ was *anointed with the Holy Ghost*.

## A Treatise concerning the

(4.) There is another Consideration not to be pass'd over, which still further conduces to overthrow the Opinion, that Christ was not baptiz'd, till *after* he had enter'd for a considerable time on his Ministry. And the Consideration is this, that the said Opinion is contrary, (not only to the *Nature* and *Order* of the *Things in themselves*, as has been above observ'd, but also) to the *Order wherein* the said Things are expressly *related* in the Gospel-History, by no less than three of the four Evangelists, *viz.* by All but St. *John*, who do's not expressly relate the Baptism of Christ. For St. *Matthew* and *Mark* take no notice of any Ministry of Christ, till *after* John the Baptist was *imprison'd*: But now it is confess'd on all sides, that Jesus was baptiz'd by the said John, *before* he was cast into Prison: therefore it follows that he was baptiz'd, *before* he enter'd upon his Ministry taken notice of by St. *Matthew* or *Mark*. For St. *Matthew's* Words in relation to the Beginning of Christ's Ministry are these: *When Jesus had heard, that John was cast into prison, he departed from Galilee—FROM that time Jesus BEGAN to preach &c.* Matt. III. 12 and 17. And so St. *Mark*. I. 14. Now *AFTER* that John was put in prison, Jesus came into Galilee, Preaching &c. And it will quickly appear, that the Ministry of Christ taken notice of by St. *Luke*, was no other than that taken notice of by the two former Evangelists, and consequently that which *began After* the Imprisonment of the Baptist and therefore *After* Christ had been baptized by the Baptist. "This will appear evident (to use Mr *Whiston's* own Words in p. 131, 132 of his View of the Harmony &c.) "from "the Account we have of the Occasion of St. *John's* writing "his Gospel, after the others were published in *Eusebius* "whose words because they are *very remarkable*, and of great "Use (tho' little regarded) in harmonizing the Evangelists "I shall translate at large. They say that St. *John*, who "had all along preached the Gospel by Word of Mouth "was at last induced to write for the following Reason "When the Gospels of St. *Matthew*, *Mark*, and *Luke* had "been published to the World, and so came to be perus'd by "St. *John*; it is related that He approved of them himself "and

“and confirm’d the Truth of their History by his own  
 “Testimony and Authority ; but own’d that they were  
 “Defective as to the Acts of our Saviour toward the  
 “Beginning of his Ministry. And certainly the Observation  
 “is very True. For the THREE FORMER Evange-  
 “lists, as is evident, only gives us an account of the Acts  
 “of our Saviour AFTER the Imprisonment of *John the*  
 “Baptist.” Thus far *Eusebius* and Mr *Whiston* his Transla-  
 tor, who evidently approves of what is here related by  
*Eusebius* as an undoubted Truth ; not being Aware that  
 what is here asserted by *Eusebius*, plainly overthrows that  
 Opinion of his which I am confuting. For here we see,  
 that *Eusebius* in the last Sentence of his afore-cited Passage  
 plainly asserts, as a thing Evident, that the THREE FOR-  
 MER Evangelists (i. e. St. Luke as well as St. Matthew  
 and St. Mark) ONLY give us an Account of the Acts (i. e.  
 in another word, of the Ministry) of our Saviour AFTER  
 the IMPRISONMENT of *John the Baptist*. Whence  
 it necessarily follows, that the Baptism of Christ which was  
 before the Imprisonment of the Baptist, must therefore be  
 likewise before the Ministry of Christ taken notice of by  
 Any of the three former Evangelists, and consequently by  
 St. Luke as well as by St. Matthew and Mark.

II. And if so, then it follows further, that whereas it  
 is said, *Luk. III. 21 and 23. When all the People were*  
*baptiz’d, it came to pass that Jesus also being baptiz’d &c.*  
*καὶ ὅτε ὁ Ἰησοῦς ὤκει ἐν τῷ ῥεῖματι ἀρχόμενος,* which is thus under-  
 stood by Mr. *Whiston*, (and likewise by the foresaid Prelate,  
 as may be gathered from what is said in reference to this  
 v. 23. under A. D. 28. in the Appendix so often afore-  
 mention’d ;) And Jesus himself (or the same Jesus) was  
 about 30 Years of Age when he began his Ministry : From  
 the foremention’d Assertion of *Eusebius* it follows, I say,  
 that taking this v. 23. in the Sense it is understood in by  
 the learned Prelate and Mr. *Whiston*, it is so far from  
 making for their Opinion, that Christ was not baptiz’d till  
 long after he had enter’d on his Ministry, that it plainly  
 overthrows it, as plainly as the forecited *Matth. III. 12, 17.*  
 and *Mark. I. 14.* For since (as *Eusebius* asserts with Mr.

II.

The Common  
 Rendering of  
*Luk. III. 23.*  
 largely defend-  
 ed.

D

*Whiston's*

## A Treatise concerning the

*Whiston's* approbation of the Truth of the Assertion) St. Luke gives an account ONLY of the Acts (or Ministry) of our Saviour, AFTER the Imprisonment of the Baptist; it clearly follows, that taking ἀρχόμενος (v. 23) to signify Christ's beginning his Ministry, yet thereby can be denoted the Beginning of no other Ministry of Christ than that which was AFTER the imprisonment of the Baptist. Forasmuch as St. Luke gives account Only of the Acts or Ministry of Christ AFTER the said Imprisonment. And therefore the learned Prelate and Mr. *Whiston* evidently and egregiously misunderstand the Evangelist, by supposing the Beginning of the Ministry here mentioned by St. Luke to have been BEFORE Christ's Baptism, and consequently BEFORE the Imprisonment of the Baptist. Whereas on the other hand it appears from what has been observed out of *Eusebius*, that the Beginning of the Ministry here mentioned by St. Luke, is no other than the Beginning of Christ's Preaching mentioned by St. Matthew III. 17. And therefore as it is confessed, that the Beginning of the Preaching mentioned by St. Matthew was AFTER the Baptist's Imprisonment, and consequently AFTER the Baptism of Christ; so the same is to be confessed also in reference to the Beginning of the Ministry here referred to by St. Luke.

And thus I leave it to the Reader to judge, whether it has not been clearly shewn, that Luk. III. 23. do's not at all make for, but quite overthrow the Opinion of the learned Prelate and Mr. *Whiston*, even taking the said Text in their own sense. Whereas in reality there can be no good Reason given for taking ἀρχόμενος in such a sense, from any the like Use of in the Writings of St. Luke or the whole New Testament. If there were any such Instances to be produced, we might well suppose that Mr. *Whiston* would have produced them to prove what he says p. 136. of his Harmony. For there he asserts, that This appears to be the Genuin sense of the Word, viz. ἀρχόμενος (for That is the only word in Luk. III. 23. concerning the sense of which the present Dispute is) by the Style of St. Luke in other places, where the same Greek Word is absolutely used as here, to denote the Com-

mencing

## Harmony of the Four Gospels.

19

encing of our Saviour's Ministry. But now none of the Places produced by Mr. Whiston amount to a Proof of what he asserts, the Case being *not parallel*, but *different* in every place cited by Him.

The first place he cites is *Luk. XXIII, 5.* where at our Lord's Trial the Jews say, *He stirs up the People, teaching thro' all Judea, ἀρχόμενος* beginning [his Preaching, adds Mr. Whiston,] *from Gallilee even unto this Place.* But now is it not apparent at first View, that this is *not a parallel* place to *Luk. III. 23,* that is, that *ἀρχόμενος* here is *not* us'd in the like manner, as *ἀρχόμενος* there. For *ἀρχόμενος* or *Beginning* here plainly refers to *teaching* mention'd in the Clause immediately foregoing; so that the full Import of the Text is this: *He stirs up the People, TEACHING thro' all Judea, BEGINNING* this his *TEACHING* or to *Teach from Galilee*, and thence continuing it *even unto this place.* So that the word *ἀρχόμενος* is *not* in reality put here *Absolutely*, but only the word that belongs to it, and should (to speak Fully) be express'd and join'd with it, *viz. διδάσκειν*, is Omitted, as being sufficiently understood from the Expression of the same Verb in the Clause immediately foregoing: But now in *Luk. III. 23.* there is no mention made of Christ's *Teaching* or *Preaching* in the whole Chapter, to which *ἀρχόμενος* may refer. And therefore to understand *ἀρχόμενος* or *Beginning* here, of the Beginning of Christ's Ministry, when there is not a Syllable of Christ's Ministry mention'd in the whole Chapter, is *quite a different Case* from understanding *ἀρχόμενος* or *Beginning* in *Luk. XXIII. 5.* of Christ's *Teaching* or *Ministry*, where Christ's *Teaching* is mention'd in the Clause immediately foregoing. And therefore the understanding of *Beginning* in this latter place with reference to the *Beginning* of Christ's Ministry, is *no Proof*, that *Beginning* in the former place ought to be *so* understood.

Q. E. P.

Having thus largely shewn in what respect Mr. Whiston's first Instance is *faulty*, and consequently no Proof of what it was brought to prove; I shall be the shorter on his following Instances, forasmuch as they are *faulty*, (or *not parallel* to *Luk. III. 23.*) in the like respect. Mr. Whiston's second

D 2

Instance

Instance is in *Act. I. 21, 22.* where *St. Peter* thus speaks: *Wherefore of these Men, which have companied with us, all the time that the Lord Jesus WENT IN and OUT amongst Us,* ἀρχόμενος ἀπὸ βαπτίσματος Ἰωάννου, *BEGINNING* [his preaching, adds *Mr. Whiston,*] *from the Baptism of John &c.* Here it is evident likewise at the first View or Reading, that ἀρχόμενος, or *Beginning* refers to *Christ's Going out and in amongst his Disciples,* (whereby is imply'd his *Ministry*) mention'd in the immediately foregoing Clause. So that this Instance is *not parallel* to *Luk. III. 23.* where no mention at all is made in the whole Chapter of *Christ's Going out and in amongst his Disciples,* or of any other Circumstance implying *Christ's Ministry.*

The last Instance cited by *Mr. Whiston* is *Act. X. 37.* *That word ye know which was publish'd thro' all Judea* ἀρχόμενος ἀπὸ τῆς Γαλιλαίας, *beginning from Galilee after the Baptism which John preached.* Here it is to be observ'd, that the Generality of Copies read it, not ἀρχόμενος but ἀρχόμενον, and so make it to agree with ῥῆμα, the *Word* mention'd in the foregoing Clause, and consequently not to be put *absolutely.* And tho' ἀρχόμενος be allowed to be the Truest Reading, as being authoriz'd by the best Copies, yet it will come to the same; forasmuch as tho' ἀρχόμενος, must agree with *Jesus* understood, yet it refers to the *Word* mention'd in the foregoing Clause, and which shou'd have been repeated here if *St. Luke* had express'd himself fully; viz. thus: *That WORD ye know which was publish'd thro' all Judea, He (i. e. Christ) beginning (the said WORD) from Galilee after the Baptism which John preach'd.* So that *Beginning* is by no means put in this place *Absolutely* or *without* any mention of *Christ's Teaching* or *Preaching* or any thing else relating to *Christ's Ministry,* as it is *Luk. III. 23.* And consequently no good Argument can be drawn hence, for understanding *Beginning* there of *Christ's Ministry,* because it is so understood here.

Indeed this last Text, *Act. X. 37.* affords a new Proof, that *Christ's Baptism* was *not after,* but *before* the *Beginning* of the *Word,* or *Christ's Ministry,* here mention'd; and consequently before the *Beginning* of the *Ministry* suppos'd by the said Prelate and *Mr. Whiston* to be mention'd or referr'd to in *Luk. III. 23.* For it is not to be doubted but *St. Luke* speaks in both Places of the same *Beginning* of *Christ's Ministry.*

Ministry. But St. Luke expressly restrains the *Beginning* of Christ's Ministry here spoken of, to be That *from Galilee after the Baptism of John*; whereby it is plainly signify'd that it was the *same* mention'd by St. Matth. III. 12, 17. where he tells us, that *when Jesus had heard that John was cast into Prison, he departed into Galilee, and from that time BEGAN to Preach &c.* But this will appear more plainly, by considering distinctly the *two* Particulars whereby St. Luke explains here in *Act. X. 37, What BEGINNING* of Christ's Ministry he speaks of, *viz.* That which was *from Galilee, and also after the Baptism of John.*

Now it is sufficiently evident to any impartial Reader of *Job. I.* that the *very first Beginning* of All Christ's Ministry was not in Galilee, but at Bethabara beyond Jordan, where John (the Baptist) was baptizing, as we are taught v. 28. of *Job. I.* For surely the *very First Beginning* of All Christ's Ministry is in reason to be reckon'd from his *very First Beginning* to gather Disciples and to instruct them, these being manifestly two Acts of Christ's Ministry. But now we are inform'd *Job. I. 35 &c.* that Jesus first of All began to gather Disciples and instruct them at Bethabara aforementioned. For the Evangelist having told us, v. 28. of this Chapter, that it was at Bethabara, that the Baptist was Baptizing; proceeds to observe v. 29, what was done *the next day*; and v. 35, what was done *the next day after*, *viz.* that John (the Baptist) stood, and two of his Disciples. And looking upon Jesus as he walk'd, He (i. e. the Baptist) says, *Behold the Lamb of God. And the two Disciples heard him speak, and they follow'd Jesus*, in order to be instructed by him, and become his Disciples, as appears from the following Verses. For it being *about ten a Clock* (*viz.* in the Morning, for St. John uses the Roman Way of reckoning the Hours of the Day) they went presently with Christ to the House where he lodg'd, and there tarried with him All that Day, receiving Instructions from him. One of these two Persons we are expressly told v. 40. was St. Andrew; and the other is with very great probability thought to be the Evangelist St. John himself, it being his usual Method to conceal his Own name. St. Andrew being now convinc'd that Jesus was the Messiah, and

## A Treatise concerning the

and to become Himself One of his Disciples, was out of a true Principle of Piety solicitous, that Other his Friends and Acquaintance might share in the same Happiness, and there-upon departing from Jesus, resolves to go and acquaint them presently with what had pass'd between Jesus and Him. *He first finds his own brother Simon*, (as we are inform'd v. 41) and says unto him, *We have found the Messias—and he brought him to Jesus*, v. 42. Then v. 43. the Evangelist observes, that *the Day following*, Jesus having now begun thus to gather Disciples, and being accordingly attended by St. Andrew and Peter and John his Near and First Disciples, *would go forth*, viz. from Bethabara, where he yet was, *into Galilee*; and findeth Philip, and says unto him, *follow Me*. By which Words as it appears, that Christ had now began to gather Disciples, so from what follows, it appears likewise that Andrew and Peter attended Jesus from Bethabara; for v. 44. it is observ'd, that *Philip was of Bethsaida, the City of Andrew and Peter*. Whereby is denoted, that the outward Occasion of Christ's lighting on Philip, was his Acquaintance with Andrew and Peter, who were now attending on Jesus. I have been the longer on this matter, that it might the more plainly appear, and beyond all reasonable Exception, that Christ did *first* of all BEGIN his Ministry at Bethabara beyond Jordan, and not in Galilee. And therefore it necessarily follows, that the Beginning of Christ's Ministry from Galilee mention'd by St. Luke Act. X. 37. can't be understood, with any Colour of Reason, in reference to the Beginning of Christ's Ministry at the very First of all, or (in other words) in reference to Christ's more private Ministry, but only in reference to Christ's more publick Ministry which he began in Galilee, after that he had heard that John was cast into Prison, as Matth. III. 12, 17. Wherefore as Mr. Whiston refers us to the signification of ἀρχαίως here Act. X. 37. and also Luk. XXIII. 5. for to know the true signification of ἀρχαίως Luk. III. 23. so by consulting these places we find, that since ἀρχαίως in both places is evidently understood by St. Luke only of the Beginning of Christ's Ministry from Galilee, this Restriction being expressly added

in both places; it thence rationally follows, that according to Mr *Whiston's* own Rule for finding out the true signification thereof, ἀρχή in *Luk. III. 23.* is to be understood likewise only of the *Beginning* of Christ's Ministry from *Galilee*. Which being not till *after* the Baptist was imprison'd, it therefore could not be till after Christ had been baptiz'd. So that Mr *Whiston* and all others that follow the contrary Opinion, lye under a great Mistake.

And this has been so fully made out, that I need not add any more concerning it, but that I am not willing to omit that *other* Evidence thereof, added by *St. Luke, Act. X. 37.* namely that the *Beginning* of Christ's Ministry there spoken of by Him, was, not only from *Galilee* (of which I have treated in the foregoing Paragraph) but also *after the Baptism of John*, the Force of which Expression I come now to consider. It is then observable that *St. Luke* here joins together two Particulars, which in other places he uses separately. Namely *Luke XXIII. 5.* it is express'd, *Beginning from Galilee*; and *Act. I. 22. Beginning from the Baptism of John*: Both which Restrictions are here *Act. X. 37.* join'd together, *Beginning from Galilee after the Baptism which John preached*. Whence it appears that *St. Luke* in all these places speaks of the *same* Beginning of Christ's Ministry, viz. of That which was *from* or *after* the Baptism of *John*. By which Expressions is properly denoted, *From* or *After* the Time that *John* had ceased to baptize being cast into Prison; not *From* or *After* the Time that *John* began to baptize. For *From* or *After* are understood to relate to the *End* of the thing spoken of, if nothing is express'd to the Contrary. Thus *From* or *After* the Reign of such a Prince, denotes from or after the *End* of that Reign, not from or after the *Beginning* thereof. When *After*, or *From* taken in the same sense, is put to relate not to the *very End* of a Thing, but only to the *End* of some part of it, then it is usual and requisite to express the said part. Wherefore it is Reasonable to understand, by *From* or *After* the Baptism of *John*, *From* or *After* the *End* of *John's* Baptism; especially since it is apparent that *St. Luke* adds this Restriction, on purpose to prevent

prevent any *Mistake* that might happen, in reference to the *Beginning* of Christ's Ministry spoken of by him; and therefore the better to prevent any such *Mistake*, would have express'd himself thus, *From or After the Beginning of John's Baptism*, if he had meant what he said in such a sense. Since then the *Beginning* of Christ's Ministry mention'd *Act. X. 37.* was That *from or after the Baptism of John.* i. e. *from or after the Time that John ceased to baptize, being cast into Prison* and since it is certain that Christ was baptiz'd before John was cast into Prison; it hence clearly follows, that Christ was baptiz'd *BEFORE the Beginning* of Christ's Ministry mention'd *Act. X. 37.* and consequently the *Beginning* of Christ's Ministry mention'd *Act. I. 22.* and *Luke XXIII. 5.* For of the *two* Restrictions, whereby the *Beginning* of Christ's Ministry is *specify'd* or *distinguish'd* in *Act. X. 37.* One is apply'd to the *Beginning* of Christ's Ministry mention'd *Luk. XXIII. 5.* and the *Other* to That mention'd *Act. I. 22.* and consequently it is *One* and the *same Beginning* of Christ's Ministry mention'd in all the forecited three places. Wherefore since these three be the Places, and All the Places, to which Mr *Whiston* refers us to learn the genuine Signification of ἀρχή or *Beginning* in *Luk. III. 23*; it appears that we are in Reason taught by these Places to understand ἀρχή or *Beginning*, (Suppose it to be spoken of the *Beginning* of Christ's Ministry, not of the *very first Beginning* of Christ's more private Ministry, but only of the *Beginning* of Christ's more publick Ministry, namely after John had done baptizing and was cast into Prison; and consequently after Christ was baptiz'd. Q. E. P.

It remains now to shew the Weakness of those Arguments, which are brought by Mr *Whiston* (p. 137, 138 of his *Harmony*) to confirm his Opinion. And the first is this: "Our Saviour's Baptizing was one part of his Ministry, but he Baptiz'd before his own Baptism, and by a plain consequence, his Ministry also began before it. When our Lord desir'd to be baptiz'd of John, his Answer was, *I have need to be baptiz'd of Thee; and comest thou to Me?* Fairly implying that our Saviour had baptiz'd before that Time, and was known by the Baptist to have done so."

This

## Harmony of the Four Gospels.

25

This Argument of Mr *Whiston* implies several Syllogisms, of which one is this :

He that baptiz'd before his own Baptism, began his Ministry before his own Baptism.

But Our Saviour baptiz'd before his own Baptism :

Therefore Our Saviour began his Ministry before his Own Baptism.

I have above taken notice of the Preposterousness and Absurdity, that is imply'd in the *Minor* Proposition, which is therefore to be deny'd as False. Let us see how Mr *Whiston* go's about to prove it, which is thus. " When our Lord " desir'd to be baptiz'd of *John*, his Answer was, *I have* " *need to be baptiz'd of Thee*, &c. Fairly implying that " our Saviour had baptiz'd before that Time, &c. " But it may with as great Ease and more Truth be said on the contrary, that the Baptist's Answer do's by no means *fairly* imply that our Saviour *had baptiz'd before that time*. For it is by no means *Fair* to suppose that the Baptist's Answer do's imply what is Preposterous and Absurd in it self, when there is no *Necessity* for any such Supposition, but the Baptist's Answer may be otherwise and more Fairly supposed, to denote only the true Divinity of our Saviour, which was well known to the Baptist ; and in respect of which the Baptist said also, that *of his Fulness have we all receiv'd, and Grace for Grace*. In short, Mr. *Whiston* can't deny, but the Baptist on score of Christ's Divinity, might have rightly said, *I have need to be baptiz'd of Thee*, altho' Christ *had never baptiz'd*, and therefore the Baptist's saying so can't *Fairly* be understood to imply that Christ *had baptiz'd*, when such a Sense of the Baptist's Answer makes it imply the grossest Absurdity.

And as Mr *Whiston's* first Argument is not conclusive, so his Second is weaker, which stands thus : " This is evident " not only by the placing Christ's Baptism in the other Evangelist's, viz. *after* the History of *John's* Ministry and *before* his Imprisonment, but by the express Words of St. *Luke*, who after his Digression about *John the Baptist*, even as low as his very Imprisonment, subjoins *Εγέρετο δὲ ἐν τοῖς βαπτίζουσιν ἅπαντα τὸν λαόν*, *Now when all the People were baptiz'd* " tiz'd

E

*A Treatise concerning the*

"tiz'd, it came to pass that Jesus also being baptiz'd and  
 "praying, the Heaven was opened. From whence 'tis Clear  
 "that our Saviour's Baptism was at the Conclusion of John's  
 "Ministry, and that now he had initiated his Successor, He  
 "was in a short time to disappear." What Mr *Whiston* says  
 of Christ's Baptism being placed in the other Evangelists *after*  
*the History of John's Ministry*, is very fallacious; and when  
 rightly understood, makes nothing for, but against him.  
 For the said Evangelists did not design to give the whole  
 History of John's Ministry, but only occasionally introduced  
 it, as it serves to shew, that our Saviour was the true Messiah,  
 by the completion of that Prophecy of *Isaiab* concerning  
 his Fore-runner, which each Evangelist takes express notice  
 was compleated in the *Baptist*; and also as it serves to intro-  
 duce the Relation of our Saviour's being baptiz'd by the  
 Baptist. Wherefore there being this Occasion for the said  
 Evangelists to mention the Ministry of S. John the Baptist, the  
 common Rules of *Method* directed them to say all together  
 what they thought fit to say concerning it; and then to adjoin  
 the Relation of our Saviour's being baptiz'd by him. And  
 there is nothing said by the said Evangelists concerning the  
 Ministry of the Baptist, but what plainly enough refers to  
 the Beginning of the Baptist's Ministry, rather than to the  
 End thereof, as will quickly appear to an impartial Reader,  
 by consulting *Matth. III. 1—12.* and *Mark. I. 2—8.*  
 so that I shall forbear enlarging thereupon in this place.

As for St. *Luke*, if Mr. *Whiston's* Argument from his  
 placing the Account of our Saviour's Baptism, *AFTER* his Di-  
 gression about John the Baptist, *EVEN AS LOW* as  
 his very Imprisonment, be of any Force, it proves a great  
 deal too much, and so overthrows itself. For if it be a  
 Good Argument, that our Saviour's Baptism was *AFTER*  
 the Ministry of the Baptist, because the Account of our  
 Saviour's Baptism is placed by St. *Luke* *AFTER* the Ac-  
 count of the Baptist's Ministry: then by parity of Reason it is  
 as Good an Argument, that our Saviour's Baptism was *AF-*  
*TER* the Imprisonment of the Baptist, because the Account  
 of our Saviour's Baptism is likewise placed by St. *Luke* *AF-*  
*TER*

TER the Account of the Baptist's Imprisonment. But now as Mr. *Whiston* will acknowledge, that notwithstanding our Saviour's Baptism is related by St. *Luke* after the Baptist's Imprisonment, yet it was perform'd before it; So Mr. *Whiston* ought likewise to acknowledge, that altho' our Saviour's Baptism is related by St. *Luke* after what he says about the Baptist's Ministry, yet it was perform'd a considerable time before the Ending of the Baptist's Ministry; nay rather in no long Time after the beginning of the Baptist's Ministry. For as our Saviour began his more private Ministry, in no long Time, viz. about six Months after the Baptist began His, so it is not to be doubted but our Saviour was baptiz'd Before he began his said Ministry; forasmuch as the contrary Supposition, not only has no Grounds in Scripture, but also implies the greatest Absurdities, as has been shewn.

12. As for the other Argument, which Mr. *Whiston* draws from *Luk. III. 21.* to confirm his Opinion, I can't but wonder how He could take up with such a palpably false Inference, when a very moderate Skill in the Greek Tongue is sufficient to discover the Falseness of it. St *Luke's* Words are these, 'Εγένετο δὲ ἐν τῷ βαπτίζῳ αὐτοῦ πάντα τὸν λαόν, &c. which our Translation renders thus, Now when all the People were baptiz'd, it came to pass that Jesus also being baptiz'd, and praying, the Heaven was open'd. From whence, says Mr. *Whiston*, 'tis clear that our Saviour's Baptism was at the Conclusion of *John's* Ministry. But, say I, that this is so far from being clear from the Words of St. *Luke* aforementioned, that it do's by no means follow Truly from them. Those Words of our English Translation, When all the People were baptiz'd, is indeed capable of a Double Meaning, viz. either After that all the People were baptiz'd, or else, Whilst that all the People were baptiz'd; our English Particle When being used to signify, sometimes After that, sometimes Whilst or While. And therefore our English Translation does indeed favour Mr. *Whiston's* Opinion as well and as much as Mine. But then the Original Greek Expression gives it Entirely on my Side, forasmuch as 'Εν τῷ βαπτίζῳ αὐτοῦ do's denote, not

12.  
*Luk. III*  
21. explain'd

## A Treatise concerning the

After that, but only Whilst that (all the People) were baptiz'd; as a small Competency of Skill in the Greek Tongue is sufficient to inform any One. Thus *Luk. I. 8.* *Ἐν τῷ ἱερατεύειν αὐτὸν*, is more accurately render'd in our Bibles, *WHILE* he executed the Priests Office. And *Luk. II. 6.* *Ἐν τῷ εἶναι αὐτὸς ἐκεῖ*, is likewise more accurately render'd by our Translators, *WHILE* they were there. So that Mr. *Whiston* could not have taken a more effectual Way to confute his own Argument drawn from the foremention'd Words of *St. Luke*, When all the People were baptiz'd, then by setting down the Original Greek Words, *Ἐν τῷ βαπτίζῃν ἅπαντα τὸν λαόν*; forasmuch as the Original shews the true Meaning of *St. Luke*, which is dubious in our Translation, to be this; While others were baptiz'd, Jesus also was baptiz'd. So that it is by no means clear from hence, (as Mr *Whiston*, fancies) that our Saviour's Baptism was at the Conclusion of John's Baptism. If Mr. *Whiston* fancies, that the Word *ἅπαντα* join'd to *λαόν* favours his Interpretation, He is under another Mistake. 'Tis obvious to suppose that by *ἅπαντα τὸν λαόν* Mr. *Whiston* understands All the People from the Beginning to the Ending of the Baptist's Ministry, that were baptiz'd by him, except Jesus: so that He would have the full Meaning of *Ἐν τῷ βαπτίζῃν ἅπαντα τὸν λαόν* to be this, After that All the People, that were baptiz'd by John from the Beginning down to the Ending of his Ministry had been baptiz'd, came (Last of all) Jesus, and was baptiz'd of him. And indeed in this Sense the Words of *St. Luke* would be a plain Proof of Mr. *Whiston's* Opinion. But it has been already shewn, that *ἐν τῷ βαπτίζῃν* cannot signify After that they were baptiz'd, but While they were baptiz'd; and therefore taking *ἅπαντα* + *λαόν* to signify, as Mr *Whiston* would have it, yet it will avail him nothing. For to say, *WHILE ALL* the People from the BEGINNING to the ENDING of John's Ministry were baptiz'd, is no more than to say, Sometime during the Duration of John's Ministry: and consequently from hence can't be truly infer'd, that Christ was baptiz'd at the Conclusion of John's Ministry; any more than it can be that he was baptiz'd at the Beginning thereof. But Mr. *Whiston* is to remember, that

that *ἅπαντα ἔλαβεν* may very properly, and pertinently to the foregoing Context, signify *All sorts of People*. St. Luke had observ'd first in general v. 7. of this Chapter, that *a Multitude came to be baptiz'd of him*; and then afterwards he distinctly mentions in this Multitude, the *People*, v. 10, and the *Publicans*, v. 12, and the *Soldiers*, v. 14. And St. Matthew has observ'd, that among the Multitude were *many of the Sadduces and Pharisees*, Matthew III. 7. So that by *ἅπαντα ἔλαβεν* may well be understood by St Luke in the forecited place, *All the several Sorts of People* that came to be baptiz'd of Him. And consequently the True and Full Meaning of Luk. III. 21. will be this: *Now While All Sorts of People were baptiz'd, it came to pass that Jesus also being baptiz'd, &c.* So that upon the Whole I leave it to the competent Reader to judge, whether it be not Clear, that Mr. Whiston's second Argument do's *by no means prove*, that Christ's Baptism was *at the Conclusion* of John's Ministry.

Mr. Whiston's third Argument is this: "Those who make the Baptism of Christ to precede his *whole* Ministry, and keep to the propriety of *about 30 years of Age* at the same time, must either find out another Beginning for the Reign of *Tiberius*, and so for his fifteenth Year, than that own'd by the *Greek and Roman* Historians; or leave a void Space of a Year or two in the Life of our Saviour after his Baptism, and before he began his Ministry." This is plainly a *disjunctive* Argument, and so the Truth or Force of it wholly depends on the Truth of the Disjunction. But now I deny that this is a *True Disjunction*, forasmuch as the Baptism of Christ may precede his *WHOLE* Ministry, without leaving a *VOID Space of a year or two in our Saviour's life after his Baptism and before he began his Ministry*. To shew this in the clearest Manner to the Reader, I judge it requisite to transcribe so much of the Appendix belonging to Mr Marshall's Chronological Tables, as relates to this Matter, and which is agreeable to Mr Whiston's Opinion: and then by the side thereof to place the Order of our Saviour's Baptism and Ministry, &c. agreeably to the Opinion generally received, and here defended by Me.

The

*The Order of Christs Baptism and Ministry &c. according to the Appendix in Mr Marshall's Chronological Tables, and Mr Whistons Opinion.*

A. D. 28. *John Baptist* preaching and baptizing in *Bethabara*.

*John* being ask'd whether he was the MESSIA or not, denied it &c.

Next day *John* having seen *Jesus* coming toward him, and at the same time the *Holy Ghost* descending upon him &c. declar'd that he had this Token from God, by which he should know the *Messia*, and thereby he did know that *This* was *HE*.

This *John* said more than Once. And some of them that heard it, came to *Jesus*, and were his Disciples.

*The Order of Christs Baptism and Ministry &c. according to the Opinion generally receiv'd, and here defended by Me.*

A. D. 28. *John Baptist* preaching and baptizing in *Bethabara*.

From *Nazareth* in *Galilee* came *Jesus* to be baptiz'd of *John*; when the *Holy Ghost* descended upon him after his Baptism.

Then follow'd the 40 Days Temptation in the Wilderness, &c.

After which *Jesus* returns to *John*, who was still baptizing at *Bethabara*.

*John* being now ask'd whether He was the MESSIA or not, declar'd he was not.

Next day *John* seeing *Jesus* coming towards him, declar'd how he had formerly seen the *Holy Ghost* descending upon *Jesus* presently after he had been baptiz'd by him, and by this Token given him by God, knew that *Jesus* was the *Messia*.

This *John* said more than Once. And some of them that heard it, came to *Jesus*, and became his Disciples, having been Instructed by *Christ* himself. So that hence is the

*Christ*

## Harmony of the Four Gospels.

31

*Christ being thus anointed with the Holy Ghost and with Power, came to act in his Prophetical Office first in Galilee.*

All this was 15<sup>o</sup> Tiberii : At which time Christ was 30 Years old complete, that being the Age before which none should enter into the Ministry.

A. D. 29. April 18. was Christ's FIRST PASSOVER, that he kept at Jerusalem after his entring into his Ministry.

Christ whipt the Buyers and Sellers out of the Temple. Being question'd about his Authority for this, He prov'd it by Miracles. Hereupon many believ'd and follow'd him into Judea, where he baptiz'd All that came to him. John hearing that Jesus baptiz'd more than he did, rejoic'd thereat. But the

*Beginning of Christ's Ministry to be truly dated.*

Christ having presently after his Baptism been Thus anointed with the Holy Ghost and with Power, and having thus Enter'd and just begun upon his Ministry at Bethabara, went the very next day after into Galilee, there to exercise his Prophetical Office first.

All this was 15<sup>o</sup> Tiberii : At his Baptism Christ began to be about 30 Years of Age, i. e. nearer 30 Years than any other. And by that time the Temptation was over, and Christ return'd to John at Bathabara, He was now 30 Years compleatly, that being the Age before which none should enter into the Ministry.

A. D. 29. April 18. was Christ's FIRST PASSOVER &c. as in other Column.

Christ whipt the Buyers and Sellers out of the Temple &c. as in the opposite Column, only with this difference, that whereas in the Appendix cited in the opposite Column, it is suppos'd that Christ stay'd in Galilee only to the End of that Year; and then came from Galilee to John to be baptiz'd; I assert Pharisees

Pharisees having no Patience at this, Christ went out of their Reach, passing thro *Samarita* into *Galilee*. There he wrought Miracles till the End of that Year.

A. D. 30 From *Nazareth* in *Galilee* the blessed *Jesus* came to be Baptiz'd of *John* in *Jordan* &c.

This was *John's* last Act of Baptizing. Soon after which he was put in Prison by *Herod*.

*April 7.* was our blessed Lord's SECOND PASSOVER that he then kept at *Jerusalem* &c. as in the *Appendix* afore-cited.

it is more Reasonable to suppose that Christ *stay'd* in *Galilee*, till he came up to the ensuing *Passover* A. D. 30, and that he was Baptiz'd the Year before.

A. D. 30. Our blessed Saviour having *staid* in *Galilee* till the approach of the ensuing *Passover*, go's up to the said Feast.

Before Our Saviour was come up to the said Feast, *John* was put in Prison by *Herod*.

*April 7.* was our blessed Lords SECOND PASSOVER, that he then kept at *Jerusalem* &c. as in the *Appendix* afore-cited.

From comparing the foregoing two Columns together, the judicious Reader will clearly perceive, that altho' I defend the generally receiv'd Opinion; that Christ's *Baptism* was before his entring upon any part of his *Ministry*, yet I do thereby leave no Void Space of a Year or two in the Life of our Saviour after his *Baptism*, and before he began his *Ministry*, (as Mr *Whiston's* foremention'd Disjunction and 3d Argument falsely asserts,) but that All the time between A. D. 28. when *John* began his *Ministry*, and the *Passover* in A. D. 30. (within which Space is contain'd the Difference between the Opinion asserted in the *Appendix* and by Mr *Whiston* and the generally receiv'd Opinion, defended by Me) is as well filled up according to the Opinion maintained by Me, as that maintained in the *Appendix* and by Mr *Whiston*.

As for what Mr *Whiston* adds under his 3d Argument viz. that the words of St *Luke* IV. 13, 14. are these. And when the Devil had ended all the Temptation, he departed from

from him for a Season. And Jesus return'd in the Power of the Spirit into Galilee, and there went out a Fame of Him thro' all the Region round about. Between which two Verses, adds Mr. Whiston, to interpose a Space of more than two years, which we have little or no Account of in any of the Evangelists, is very Unreasonable. To which I reply, that it is indeed very Unreasonable in Mr Whiston to suppose that any such Space is interpos'd by those who defend the Opinion, which he vainly Endeavours to confute, since it clearly appears by comparing the foregoing two Columns, that No such Space is interpos'd by the Defenders of the said Opinion.

As for Mr. Whiston's fourth and last Argument, it being wholly founded on this Supposition, that such as maintain the Baptism of Christ to be before his whole Ministry, do separate the Fifteenth of Tiberius from the Age of our Saviour at 30 Years; Since I do not thus separate the said two Years, it makes nothing against Me, and therefore I need take no farther Notice of it.

Thus I have largely shown, not only that the Opinion that our Saviour's Baptism was not till long after the Beginning of his Ministry, is very preposterous or attended with great Absurdities, and consequently False; but also that the Arguments brought by Mr Whiston to support it, are All of them inconclusive or of no Force. And therefore that it is not without good Reason, that (as Mr. Whiston observes,) it has hitherto been taken for Granted, that the Baptism of our Saviour was BEFORE the commencing of his Ministry. I have dwelt the longer upon the Confutation of the contrary Opinion, partly because it is defended not only by Mr. Whiston, but also by the greater Authority of that learned Prelate, to whom, Mr. Marshal has acquainted us, we are indebted for the (otherwise) excellent Appendix to his Chronological Tables; and partly to shew how very cautious we ought to be in departing from a generally receiv'd Opinion, lest thereby we depart from the Truth also.

The Sum of his whole Dispute in reference to the Table representing the Harmony of the four Gospels, is this; That from what has been said, it appears clear beyond all

reasonable Exceptions, that those Passages of the Gospels which relate Christ's *Baptism* and *Temptation*, are Rightly placed in the said Table before Joh. II, III and IV, as well as V.

13.  
How St.  
John has in  
his Gospel sup-  
ply'd the De-  
fect of the o-  
ther Evange-  
lists, as to the  
History of our  
Saviour's Mi-  
nistry.

13. By what is observed in the Table out of *John V.* namely, that our Blessed Saviour speaking of the Baptist to the Jews, says, v. 35. of him, *He WAS a burning and shining Light, and ye WERE willing for a Season to rejoice in his Light*, it is evident, that the Baptist's Season or Time allotted for Preaching and Baptizing was now Over, and he himself put into Prison. And the next Passage which S. *John* takes Notice of, being our Saviour's passing over the *Sea of Galilee*, and feeding five Thousand with five Loaves and two Fishes, wherewith *Joh. VI.* begins; hereupon it is most highly reasonable, to place our Saviour's Return into Galilee after S. *John* Baptist's imprisonment, and All that ensued thereupon and is related by the other three Evangelists, till they come to the Relation of the same miraculous Feeding of five Thousand with five Loaves and two Fishes, between the End of *Joh. V.* and Beginning of *Joh. VI.* And this is exactly Agreeable to the Design of St. *John* in writing his Gospel, as has been above observ'd out of *Eusebius*. Namely, the Design of the said Evangelist being to supply the more material Parts of our Saviour's History, which were omitted by the former Evangelists; agreeably hereto, as He inserted into his Gospel from Chap. I. 15 to the end of Chap. V. the History of the more remarkable Occurrences, between the End of Christ's Temptation and his Return into Galilee after the Baptist's Imprisonment, which is omitted by the other Evangelists; so on the other hand, the other Evangelists having already given a large Account of what pass'd between our Saviour's Return into Galilee after the Baptist's Imprisonment, and his Feeding the 5000 with five Loaves and two Fishes, St. *John* thought it needless for him to relate the same again, and therefore passes it all over in Silence. Hence the Right Reverend and Learn'd Compiler of the Appendix to Mr. *Marshall's* Chronological Tables, and Mr. *Whiston*, do Both agree with me in supposing, that All

## Harmony of the Four Gospels.

35

All in St. *Matthew's* Gospel from IV. 12. to XIV. 12 ;  
 and All in St. *Mark's* Gospel from I. 14. to VI. 31 ;  
 and All in St. *Luke's* Gospel from IV. 14 to IX. 9. did  
 fall out or was transacted, and consequently is to be plac-  
 ed according to the true Order of Time, *between* what is  
 related in *Job. V.* and in *Job. VI.* Indeed Mr. *Le Clerc*  
 takes a different Method, and inserts a great Deal of the  
 foremention'd parts of the three former Evangelists *before*  
 the Beginning of *Job. V.* and so makes our Saviour to  
 keep that Passover which is mention'd in *Job. V.* *after*  
 that he had enter'd upon his *more publick* Ministry, *from*  
*which* the three former Evangelists, *date* or *begin* their His-  
 tories of Christ's Ministry. So that against this Method  
 of Mr. *Le Clerc* there lies this obvious and strong Ob-  
 jection, that it is not reasonable to suppose, that, *if* the  
 Passover mention'd *Job. V.* had been kept by our Saviour,  
*after* the Time *from which* the other Evangelists begin their  
 Histories of our Saviour's Ministry, they would *None* of  
 them have taken *any manner of Notice of any thing relating*  
*thereto.* And therefore it seems much more Reasonable to  
 suppose, that the *Cause*, why *no Notice* is taken by the  
 three former Evangelists of Christ's keeping the Passover  
 mention'd *Job. V.* at *Jerusalem*, is truly this, because  
 that Passover, tho' as it fell out *after* John the Baptist was  
 imprison'd, so it fell out *before* our Saviour's *Return into*  
*Galilee* *after* the said imprisonment of the Baptist, and conse-  
 quently *before* that Time, *from which* the three former  
 Evangelists *date* or *begin* their Histories of our Saviour's  
 Ministry.

It having been thus shewn *in general*, that all the parts  
 of the three former Evangelists placed in the Table so, as to  
 refer to the Time between *John V.* and *VI.* are *Rightly* pla-  
 ced ; I proceed now to shew, that the several *Particulars* of  
 the aforesaid parts of the three former Evangelists are  
 placed *Rightly* with respect one to the other.

14. *Jesus* being return'd into *Galilee* after the imprison-  
 ment of the Baptist, *came to Nazareth*, as St *Luke* ex-  
 pressly informs us, IV. 16, and is imply'd by St. *Matthew's*  
 saying that *Leaving Nazareth*, *He came and dwelt at Caper-*

14.  
*The Call of*  
*Simon and*  
*Andrew,*  
*James and*  
*John, menti-*

on'd Luk. V.  
1 &c. the  
same with  
that mention'd  
by St Matthew  
and Mark

*naum*, Matt. IV. 13. Now *Capernaum* was situated by the *Sea of Galilee*; and our Saviour walking by the Sea, saw *Simon* and *Andrew*, and *James*, and *John*, who being call'd by him, to be Fishers of Men, presently obey'd his Call. Thus far St. *Mattkew* and *Mark* both agree in the Order of their Relation; whereas St. *Luke* differs a little therein, forasmuch as he *defers* taking notice of Christ's Calling the four Fishermen aforementioned till Chap. V. 1--11; and having mention'd Christ's coming to *Capernaum* (IV. 29--32.) He presently go's on to his teaching there on the Sabbath-days, and to his Curing in the Synagogue, the Man that had an Unclean Spirit, &c.

Mr *Whiston* thinks the Call of *Simon* and *Andrew*, *James* and *John* mention'd Luk. V. 1--11. to be different from that mention'd by St *Matthew* and St *Mark*, partly because the Circumstances are different, and partly because he takes it for granted, that St *Luke* in his History keeps exactly to the Relation of Things according to their Order of Time, and agreeably to what he says in his Preface Ch. I. 3. *It seem'd good to me also—to write unto thee IN ORDER.* As to the difference in Circumstances, it is not so Great, but that the Account given by St *Luke* of the Call of the four Persons above-mentioned, may very well be reconcil'd with the Account given by St *Matthew* and St *Mark*; and consequently may most reasonably be esteem'd one and the same Call, it being Unreasonable to suppose them different without absolute Necessity. And then as to St *Luke's* saying in his Preface, that he design'd to write in Order, This may be truly said of any Author, that does write so in the Main or as to the general Disposition of his History; and it seems a straining St *Luke's* Words too Far, to understand thereby that he relates no Particular, but in its proper Order of Time; and agreeably hereto Mr *Whiston* himself acknowledges in another Instance, that it is somewhat *postpon'd*, or related after the due Place in St *Luke's* History, where it should have been related according to the strict Order of Time. As therefore nothing alledged by Mr *Whiston*, does amount to a good Proof, that the Call of *Simon* and his three Companions is not misplaced in St *Luke's* History; so there are not

not wanting Considerations to make good Proof, that it is misplaced, and that the Order wherein it is placed by St Matthew and Mark, is its True Place according to Order of Time.

For both St Mark and St Luke agree, that when Christ was come out of the Synagogue, where he had cured the Man with an unclean Spirit, he entered into Simon's House, and cured his Wifes Mother : That the same Day when the Sun was setting, they brought unto Christ All that were Diseased, &c. that on the Morrow when it was Day, Christ departed into a desert or solitary Place. Hither St Luke observes that the People came to him, and stay'd him, that he should not depart from them. But he said unto them, I must Preach —to OTHER Cities also. Luk. IV. 42, 43. St Mark more particularly takes notice, that after our Saviour was departed into the foremention'd solitary Place, SIMON and THEY that were WITH HIM (whereby without doubt are meant his Brother ANDREW together with JAMES and JOHN) followed after him. And when they had found him, they said, All Men seek for thee, (referring thereby to the People who sought him, and were come thither also to him, as St Luke observes.) And he said unto them, let us go into the NEXT Towns — Mark I. 36—38. Upon which, as St Luke observes, that he Preach'd in the Synagogues of Galilee, so St Mark observes more fully, that he Preach'd in their Synagogues (i. e. in the Synagogues of the OTHER Towns besides Capernaum, taking them as they lay NEXT one after the other) throughout all Galilee.

From the History of St Mark and Luke thus compar'd together, it appears, that our Saviour was now departed from Capernaum, and preaching in OTHER Places of Galilee ; and not only so, but that also SIMON and THEY that were WITH HIM (i. e. ANDREW his Brother, and JAMES and JOHN the Sons of Zebedee) were now accompanying our Blessed Saviour. From whence it clearly appears, that They were call'd by Christ before this, as the History of their Call is set down by St. Matthew and Mark ; and not after this, as the History of their Call is set down by St Luke. For immediately, after that St Luke has observ'd in the last Verse

Verse of Chap. IV. that our Saviour being departed from Capernaum, preach'd in the Synagogues (of the other Cities) of Galilee, there follows in Chap. V. 1 &c. the Account of our Saviour's Calling Simon &c. at the Sea of Galilee, as if he had still been at Capernaum. Whence it is evident, that this Account of their Call is not placed by St Luke according to the Order of Time, wherein it fell out, supposing it to be the same Call with that mention'd by St Matthew and St Mark. And that it was the same, and not a different Call, appears not only from the Weakness of the Arguments alledg'd by Mr Whiston to prove the Contrary, but also from comparing what goes before and after the Call mention'd Luke V. with the parallel places of St Mark. For immediately BEFORE the said Call in St Luke's Gospel, there is an account of our Saviour's departing from Capernaum to preach in other Cities or Towns of Galilee; and immediately AFTER the said Call follows the Account of our Saviour's Curing the Leper, by his barely saying, *I will, be thou Clean.*—Whereas in St Mark the Cure of the said Leper follows immediately AFTER the Account of our Saviour's departing from Capernaum to preach in Other Places of Galilee, as being at least the most remarkable Miracle done by our Saviour during this his Absence from Capernaum, and therefore particularly taken notice of by St Matthew, Mark, and Luke. Which last Evangelist plainly enough signifies, that this Cure of the Leper was perform'd not at Capernaum, but as our Saviour was preaching about in the other Cities or Towns of Galilee, by saying that *it came to pass when He (i. e. Christ) was in a CERTAIN City (i. e. in One of the Cities, which he preach'd in after his aforesaid Departure from Capernaum) behold, a Man full of Leprosy &c.* But now immediately after the Cure of the aforesaid Leper, St Mark expressly takes further Notice of Christ's Return to Capernaum, in these Words, Chap. II. 1, &c. *And again he enter'd into Capernaum, after some Days,—and they came unto him, bringing one sick of the Palsy &c.* Which Passage is likewise taken notice of by St Luke, presently after his Relation of the Cure of the Leper, but without taking notice of Christ's being now Return'd to Capernaum.

## Harmony of the Four Gospels.

39

15. From whence may be justly made these following Observations, viz. 1<sup>st</sup>. that St Mark is more *Exact* in setting down the *particular Places*, where the foremention'd Occurrences fell out, than St Luke; and the like will hold good in other Instances. And therefore 2<sup>dly</sup>, since St Mark does so exactly and expressly take notice, both of our Saviour's *departing from Capernaum* Chap. I. 35. and of his *Return again to Capernaum* Chap. II. 1. it is but Rational to suppose, that our Saviour *was not at Capernaum, between* the said Departure from and return to it. Whence 3<sup>dly</sup> it will follow, that our Saviour's Calling of Simon &c. could not be *between* his said Departure and Return, as it is set down by St Luke; but *was before this* his Departure from Capernaum, and consequently was *no other than that* mention'd by St Matthew and Mark, upon Christ's first coming to Capernaum after that John the Baptist was cast into Prison; and therefore lastly, is *Rightly placed in the Table*, in one Line with the Call mention'd by the other two Evangelists.

15. St Mark more exact than St Luke (and consequently than St Matthew) in setting down the particular Places, where the Passages of the Gospel-History were transacted.

16. Now St Mark and Luke differ only in placing this Particular of the *aforesaid Call*, and agree in placing *All these other Particulars*, viz. Christ's coming out of the Synagogue at Capernaum, when he had cured the Man with an *Unclean Spirit*, and entering into Simon's House, and curing his *Wife's Mother*: All that were diseas'd being brought to him that same Day, *when the Sun was setting*: His Departing next Morning into a *solitary Place*: His going thence to *Preach* in the Synagogues of the *Other Places* in Galilee: St Mark and St Luke, I say, agree in placing *all these Particulars* which in the foremention'd Order are set down by St Luke immediately before Chap. V. 1—11. (where he takes notice of the *Call of Simon &c.*) and not only so, but agree also in placing the *several Particulars*, which follow immediately after Luke V. 1—11. viz. Christ's curing the *Leper*; then the Man that had the *Palsy*; then calling *Levi* or St Matthew from the Receipt of Custom; then going through the *Corn-fields* on the Sabbath-Day; then healing the Man who had a *wither'd Hand*; then going into a *Mountain to pray*, and choosing the *Twelve*; and lastly, the *Multitudes coming* to him from *Judea* and *Jerusalem &c.* Wherefore since St Mark

16. The Passages of St Matthew from Chap IV. to XIV. why to be reduc'd into the same Order with the Passages of St Mark and Luke.

*Mark* and *St Luke* do thus agree in placing all these Particulars, (as may be seen by looking on the Table,) it is Reasonable to suppose, that the said Particulars are placed related by the said two Evangelists in their Gospels according to the true Order of Time wherein they came to pass, and consequently that so many of the said Particulars, as are related in *St Matthew's Gospel* in a different Order, are placed or not related there according to the Order of Time wherein they came to pass; and therefore are to be placed to their proper Place according to the said Order of Time by placing them so in the Table, as to make them answer the Order, wherein they are placed by *St Mark* and *St Luke*, which therefore is accordingly done in the Table. As *St John* the Evangelist, He passes over all these Particulars in silence, for the Reason aforementioned.

17.  
Luk. VI.  
20 - ult. only  
a shorter Account  
of the  
same Sermon  
set down more  
Fully *Matth.*  
V, VI, VII.

17. It is observable, that both *St Mark* and *St Luke* express notice, that after Christ was come down from *Mount Zion*, where he chose the twelve Apostles, a great multitude of People from all Quarters came to him: *Mark III. 20, 21. The Multitude* (viz. mention'd v. 7, 8, from *Galilee* and from *Judea* &c.) comes together again. And so *Luke VI. 17, 18, 19. He came down and stood in the Plain—and a great Multitude out of all Judea*. After which v. 20. *St Luke* begins to set down our Saviour's Sermon, in these Words: *And he lift up his Eyes to his Disciples, and said, Blessed be the Poor, &c.* In like manner *St Matthew* having observ'd *Ch. IV. ult.* that he follow'd Christ great Multitudes from *Galilee*, and *Decapolis* and *Jerusalem*, &c. He proceeds in the next Place to set down our Saviour's Sermon, *Chap. V.* beginning thus: *And seeing the Multitudes, he went up into a Mountain, and his Disciples came unto him, and he taught them saying, Blessed are the Poor in Spirit, &c.* Now comparing the forementioned Particulars taken notice of by *St Matthew* and *St Luke*, and also the Subject-matter of the Sermon as related by the Evangelists, it is not, I think, to be Reasonably doubted, that it was one and the same Sermon; and consequently *St Luke* having taken notice of it in its proper place, we know how to reduce *Matthew V. VI. VII.* (wherein the

Ser

e. For  
t is  
acc  
acc  
o p  
, a  
are  
f T  
be  
of T  
fsw  
St I  
A  
rtic  
uke  
from  
eat  
r'd  
tog  
down  
uded  
our  
s Ey  
like  
that  
Deca  
ce. t  
ng t  
tain,  
ing,  
fore  
nd  
d by  
bted,  
y St  
now  
n the  
Ser

rm  
fe

It  
e S  
h  
Ter  
n'o  
w  
ou  
re  
n'o  
d  
rif  
on  
se  
es  
le  
ea  
w  
t  
n,  
ci  
li  
a  
fu  
o  
a  
o  
c  
o  
oi  
r,  
er  
r  
b  
ef  
e  
th

sermon is contain'd more fully) likewise to its *proper Place*, setting it in a *Line*, or as even in *Time*, with *Luk. VI.*—ult.

It is indeed thought by some, that our Saviour deliver'd the Sermon mention'd by St *Luke*, as he stood in the Plain ; and therefore that it was *different*, or at least deliver'd at a *different time*, from that mention'd by St *Matthew*, and assign'd expressly by him to be deliver'd on a *Mountain*. But will quickly appear, that there are in reality no good grounds for supposing any such *Difference* ; forasmuch as there are no good Grounds for supposing the Sermon mention'd by St *Luke* to be deliver'd by our Saviour, while he stood in the Plain. All that St *Luke* says in reference to Christ's standing in the Plain, is this ; that when he was come down with his Disciples from the Mountain, where he had chosen the Twelve, He stood in the Plain. After which he takes notice, how a great Multitude were come to him out of all *Judea &c.* to HEAR him, and to be HEALED of their *Infirmities*,—and they were HEALED. *Luk. VI. 17—19.* Now if we call to mind, that the former part of this Day was taken up with Christ's calling up to him in the Mountain, (where he had pray'd all Night) whom he would of his Disciples, and of them choosing Twelve ; and then that the healing of so great a Number of infirm Persons must take a great deal of Time ; forasmuch as there is no ground for supposing Christ to heal them All at a word speaking ; on the contrary, that he heal'd them singly, as they could get to him ; and that he had some Discourse (more or less) with every one that openly apply'd to him, and were cured by barely touching him : If further it be consider'd, that our Saviour and his Disciples must stand in need of some repose from the thronging and importunity of the Multitude, and of some Refreshment ; and that since St *Mark* expressly, after Christ's choosing the Twelve, observes that they went into an House, (*Mark. III. 19.*) it may very Reasonably be suppos'd, that they went into the said House to refresh themselves, and consequently stay'd there for some time ; inasmuch that the Multitude being impatient, comes together again to them while they were there, so that they

# A Treatise concerning the

could not so much as get sufficient time to eat Bread, or refresh themselves as they should and wanted: On all these Considerations I think it is not improbable, that *that whole Day* was taken up with Healing &c. So that our Saviour did not deliver his Sermon till the *next Day*, when *He went up again into a Mountain*, (probably the very same where he had afore chosen the Twelve,) and being *sat down* there, *taught his Disciples*, &c. as St *Matthew* observes. However I lay no great stress upon the Sermon being delivered on the *next Day* after our Saviour is related by St *Luke* to *come down from it*, and to *stand in the Plain*, tho' I think it probable. It is sufficient to my purpose, that our Saviour's Refreshing himself in the House mention'd by St *Mark* (or at least going thither to refresh himself) and his Twelve Disciples, which he had newly chosen; and the Healing of so great a number of infirm Persons, must take up *several Hours* after our Saviour was come down from the Mountain. After which, when he had done *Healing*, he proceeded to *Teaching* (the Company coming to *bear*, as well as to be *heal'd*, as is expressly noted *Luk. VI. 17.*) and in order hereto *went up again into the same Mountain*; and there delivered his Divine Sermon. Sure I am, by either of the foremention'd Suppositions, St *Matthew* and St *Luke* are both *easily reconcil'd* as to the Circumstances mention'd by them relating to the said Sermon; and I dare leave it to any sober Person, whether such a *Solution* is not much to be *preferr'd* to the *groundless*, (not to say, *extravagant*) *Supposition* of St *Matthew's* Gospel being *writ*, as to the *several Parts or Periods of the former part of it*, at first *separately and upon several distinct Papers*, as *Mr Whiston* fancies, p. 108. of his Harmony.

18.

St *Matthew's* Chief Care was to set down more Fully our Saviour's Discourse and Instructions.

18. And here is a proper place to observe; that St *Matthew's* Chief Care in penning his Gospel seems to have been this, *viz.* to set down more Fully our Saviour's *Discourses or Instructions*, during his more publick Ministry in *Galilee*, and afterwards in *Judea*, excepting only those private Discourses, which our Saviour made to his Apostles at his last Passover. On this Account, our Saviour's *Sermons on the Mount* being (as it is generally esteem'd) the *principal* of these his Discourses,

courses, and indeed no other than a *short System of Christianity*, St *Matthew* makes choice of This to place in the very Beginning of his History of our Saviour's Ministry, *without* any Regard to the *Order of Time* wherein our Saviour deliver'd this Sermon, this being not till nigh, if not quite, a *Year after* he had began his more publick Ministry in *Galilee*. In like manner St *Matthew* gives a very large Account of the *Parables* deliver'd by Jesus, in his Chap. XIII; whereas St *Mark* takes notice but of Three of them, and St *Luke* of None. So St *Matthew* is *much larger* Chap. XVIII. in setting down the Discourses of our Saviour, which follow'd upon the Dispute among his Apostles, *which should be the Greatest*, than either of the other two Evangelists afore-named. So our Saviour's Parable concerning the *ten Virgins*, and that which follows concerning the *Talents*, and his Discourse concerning the *Day of Judgment*, All which were deliver'd after our Saviour was come out of *Galilee* into *Judea* and as he was sitting on the Mount of *Olives*) are taken notice only by St *Matthew* Chap. XXV. tho' the Former part of our Saviour's Discourse at that time is taken notice of by St *Mark* Chap. XIII. and by St *Luke* Chap. XXI. as well as by St *Matthew* Chap. XXIV. Now St *Matthew* having (as has been shewn) a special Regard to the recording of our Saviour's Instructions, and thereupon beginning his History of our Saviour's Ministry with our Saviour's Sermon on the Mount, as of *Principal Use to be known by all Christians*; and the giving this First place to the said Sermon, requiring the Evangelist not to observe the *Order of Time* wherein it was deliver'd; hence He seems to have judg'd it a matter *indifferent*, in *what Order* he related the Miracles done by our Saviour, and the other Events, that fell out *before* the Delivery of the Sermon on the Mount, and for some time *after* it, namely till He came to take notice of the *Baptist being beheaded by Herod*, or rather of what pass'd after the Return of the twelve Apostles, which he does Chap. XIV, and after which he observes the *Order of Time* in his *Relations*, as well as the other Evangelists do.

19. Now as St *Matthew* for the Reason aforementioned judg'd it a matter *indifferent* in *what Order* he related the Mira-

19.

St *Matthew*  
never uses  
words, that

denote Order  
of Time,  
where he do's  
not observe  
Order of  
Time.

cles and Events mention'd by him, before Chap. XIV. of his Gospel, so He has taken Care so to *express* himself, as that his *Words* never denote Order of Time, where the *Things related* did not succeed in such Order of Time. For instance, after our Saviour's Sermon on the Mount, follows Chap. VIII. 1 &c. *When he was come down from the Mountain, great Multitudes follow'd him. And behold there came a Leper, &c.* Where it is vulgarly thought, that the *AND* do's so connect the coming of the Leper to Christ's coming down out of the Mountain, as if it *immediately follow'd after* Christ's coming down out of the Mountain; whereas in reality, the Lepers coming to Christ, was *a good while before* Christ's preaching the Sermon on the Mount, as will appear by consulting the Table.

Nor do's the *Words* used by the Evangelist signify the *Contrary*. For the only Word, that can relate to or denote the *Time when* the Leper came, is That which is render'd in our Bibles *And*. But now if St *Matthew* writ in *Hebrew*, then the Particle used by him here, which was *!*, signifies *Now* (as it is taken to signify, not any particular *Time*, but only the *Beginning* of a *New Subject* or *Passage*, or a *Note of Transition* or *Passing* from one Subject to Another) as well as *And*. Nor is the Case different, if St *Matthew* be suppos'd to write in *Greek*, forasmuch as it is well known by the Learned, that the Greek *καὶ* is used by the Hellenists (i. e. such *Jews* as write in Greek) in the same Extent of signification, as the Hebrew; and therefore is used by them to signify *! Now* in the Sense aforementioned, as well as *And*. This being so, it follows that *καὶ*, wherewith the coming of the Leper is introduced, do's not here signify any *such Connexion* between Christ's coming down from the Mountain, and the Lepers coming to him, as implies *This* to be *after That*; but only signifies the *Beginning* of a *new and different Subject*, or a *Transition* from what relates to the Sermon on the Mount, to somewhat else, which was done at a *certain Time*, whether *afore* or *after the Sermon* matters not, nor is at all denoted by the Word *καὶ*, according to the Intention of St. *Matthew*, which may be thus express'd at large. *When Jesus was come down from the Mountain, great Multitudes follow'd him. NOW (I proceed to relate some Miracles per-*  
*form'd*

form'd by Jesus; and the first which occurs to my Thoughts, is this :) Behold there came (at a certain time) a Leper to him &c.

In like manner is to be understood the Passage of the Centurion, which is related next by St Matthew, tho' it was done a long time after; namely the Cure of the Leper was done before the Sermon on the Mount a considerable time, whereas the Cure of the Centurion's Servant was done upon Christ's first coming into Capernaum after the said Sermon, as appears from comparing the Evangelists in the Table. Whereas then it is said according to our Translation, Mat. VIII. 5, &c. And when Jesus was enter'd into Capernaum, there came unto him a Centurion &c. It is thus to be understood; And or Now the next Miracle which I shall relate, is this: When Jesus was enter'd into Capernaum &c. that is, the Particle And must be understood to denote, not Connexion of Time, as if the Cure of the Centurion's Servant follow'd presently after the Cure of the Leper; but only Connexion of Relation. Besides it is here observable, that the Particle, which our Translators render And, is not καὶ but Δέ, which they frequently render Now, as particularly v. 18. of this Chapter; and the Hebrew ! is promiscuously render'd by the seventy Interpreters καὶ or Δέ.

So again Chap. VIII. 14, 15. And when Jesus was come into Peter's House &c. is not so to be understood, as if this coming into Peter's House was presently after our Saviour's parting from the Centurion. For it is evident from Comparing the Evangelists St Mark and Luke, (as may be seen in the Table,) that this coming of Christ into Peter's House, and Curing his Wife's Mother, was long before, not only the Curing of the Centurion's Servant, but also the Sermon on the Mount, and the Cure of the Leper, viz. during Christ's First stay at Capernaum after the Imprisonment of the Baptist, and a little after he had call'd Peter and his Brother Andrew &c. from their Fishing-trade to follow him. Wherefore by And, v. 14. is to be understood (as is afore observ'd) not Connexion or Order of Time, but only Connexion or Order of Relation; as if the Evangelist had said: And the third Miracle which I shall relate, shall be

This :

*This: When Jesus (on another certain time during his Stay at Capernaum) was come into Peter's House, &c.*

But then the Case is quite different, v. 16. of this Chap. VIII. For as there St Matthew uses Words which express a particular Time, to That which is there related, did accordingly follow according to the Order of Time there specified, as appears by comparing the other Evangelists in the Table. Namely, *when the Evening (of that Day, whereon our Saviour went into Peter's House) was come, they brought unto him Many that were possess'd with Devils, &c.*

But then v. 18 again, as there is no Word, which denotes any particular Time, so what is there related, is not to be suppos'd to have fell out immediately, or in a short time after, what is related v. 16: Forasmuch as it appears by comparing the Evangelists in the Table, that it did not come to pass till a good Long time after. And therefore by Now v. 18. is to be understood thus much: *Now the next Particulars of Christ's History that occur to my Thoughts, are these: when (on a certain time) Jesus saw great Multitudes about him &c.*

20. It would be too long to go after this manner through All the Passages, which follow hence to the end of Chap. XIII. And indeed it is Needless to do it here, since I design (God willing) to do it in my Paraphrase on this Gospel. I shall therefore content my self here with taking notice only of two or three Passages, which may seem not to agree to the Observation I have above made, tho' the Instances already specify'd do agree thereto.

20. Texts seemingly repugnant to the foregoing Assertion, consider'd and shewn not to be really repugnant.

And the first Passage shall be that in Matth. IX. 18. *While he spake these things unto them, behold, there came a certain Ruler and worshipp'd him, saying, My Daughter is even now dead, &c.* Here the Expression, *While he spake these things*, do's specify a particular Time, and seem to imply that the Ruler came to Jesus, while Jesus was now speaking to the Disciples of John about the Question they put to him v. 14. And yet it appears from the other two Evangelists, St. Mark and St. Luke, that this Ruler did not come to Jesus, till long after that Discourse of Jesus with the Disciples of John Baptist. So that here it may be thought that St. Matthew does not only misplace the Ruler's coming, but give

give expressly a *false* Account as to the *Time* when the Ruler came. But Mr *le Clerc's* Solution of this Difficulty, is I think very Natural and Easy, *viz.* That tho' it was a *long time* after Christ's Discourse then with the Disciples of the Baptist, that this Ruler (*Fairus*) came to Christ; yet at *That very time* the Ruler did come, upon the like Occasion again given, Christ hap'ned to be *again* Discoursing upon the *same* Subject he had *formerly* Discours'd with the Baptist's Disciples, namely, the Proper Method to deal with the yet infirm Tempers of his own Disciples. Which he illustrated by the same Familiar Instances he had formerly used. *No Man puts a piece of New Cloth into an Old Garment, &c. Neither do Men put New Wine into Old Bottles, &c.* So that, altho' it was a long time after the Discourse mention'd *Matth. IX. 14—17*, that the Ruler came to Christ, yet this hinders not but that it is *most truly* said, *v. 18.* that *While he spake these things* (*viz. at another time*) the Ruler came. And thus not only *St Matthew* is, by a very Natural and so Easy supposition, *clear'd* from assigning a Matter of Fact to a *wrong* Time; but also there is good Ground given us to conjecture, how *St Matthew* came to relate this Matter of Fact in *this* Place; namely, as being *put in mind thereof* by the *same* sort of Discourse related just afore, and actually *used* by our Saviour *again*, when the Ruler came to him.

The next Instance I shall mention, shall be *Matth. XII. 1, &c.* At that time Jesus went on the Sabbath-day through the Corn, &c. Where the Expression, *at that time*, seems to denote, that the *Time when* Jesus went through the Corn, was *after* that the Baptist had sent two of his Disciples to Christ, as is related in the foregoing Chap. XI. Whereas in reality this Going of Christ through the Corn was some time *before* the Baptist sent his two Disciples to Christ, as appears from *St Luke*. So that supposing *St Matthew* to have writ his Gospel in the *same* Order wherein it *now* stands, (which is I think most rationally to be supposed,) it will follow that he *here* seems to assign Christ's going through the Corn to a *wrong* Time. But it will quickly appear, that He do's but *seem* so to do. For it is to be observ'd, that the Greek Word *kai* do's signify, not only in general *Time*, but

but also and more properly *Season*; and accordingly our English Word *Time* is used, not only to signify a *shorter Time*, as a particular *Hour* or *Day*, or *Week*, or *Month*; but also a *longer Time*, viz. *two* or *three Months*, or *more*, even as many as are denoted by a *Season*. Wherefore tho' Christ's Going through the Corn was *some time Before* the Baptist sent his two Disciples to him, as is related *Matth. XI*, yet *St Matthew* might very truly begin his Chap. XII. with saying, 'Εν ἐκείνῃ Καρπῷ *At or in that Time*, i. e. *Season* (viz. some few Weeks or Months before) *Jesus went through the Corn*.

In like manner it is said *Matth. XIV. 1. At that time Herod the Tetrarch heard of the Fame of Jesus*: And the Particular immediately related afore Chap. XIII. 54- ult. is Christ's going into his own Country, i. e. to *Nazareth*, as appears from the other Evangelists; whereas both *St Mark* and *Luke* place Christ's sending forth the twelve Apostles to preach and work Miracles, immediately before their taking notice of *Herod the Tetrarch's bearing of Christ's Fame*. But now it can't be hence justly infer'd, that *St Matthew* assigns *Herod's* hearing of the Fame of Jesus to a *Wrong Time*, forasmuch as the Expression, *At that time* or *Season*, refers to and includes in propriety of Speech, not only the Mission of the twelve Apostles which was done Last, but also Christ's Going into his Own Country, which was done sometime Afore.

Lastly, whereas it is said *Matth. XI. 25. At that Time Jesus answer'd and said, I thank thee, O Father, &c.* the Expression, *At that Time* do's by no means necessarily denote here, that Christ spoke these Words *at the very same Time*, (i. e. *Hour* or *Day*) *that* he spoke the foregoing, wherein he upbraided the Cities wherein most of his mighty Words had been done. It is evident that there was a *stop* put at v. 24. to the foregoing Discourse; and that our Saviour begins *anew* at v. 25. This I say is Evident, from its being expressly noted v. 25. *Jesus answer'd and said*, which plainly implies some *Interruption* between v. 24. and 25. And there might be some Weeks or Months Space between the one and the other; and yet it might be properly said, *At that Time*, i. e. *Season*, *Jesus answer'd and said*, &c. as has been before shewn.

## Harmony of the Four Gospels.

49

21. I have now mention'd All the instances I know of, which so much as *seem* to disagree to the Observation I above laid down, and have I think sufficiently shewn, that they do not disagree in reality. I shall now here lay together before the Reader in short, Mr Whiston's Hypothesis concerning the Occasion, how the Passages, recorded by St Matthew from the latter end of Chap. IV. to the end of Chap. XIII. came to be so very much misplaced and confused as to the Order of Time, wherein they fell out; and likewise my Hypothesis concerning the same: And so shall leave the Reader to judge, which is the more probable, and consequently to be preferr'd.

21.  
Mr Whiston's Opinion concerning the Occasion of the present Confusion as to Order of Time, that is to be observ'd in the Passages related from Matth. IV. to XIV.

Mr Whiston then is of Opinion, that St Matthew originally observ'd the ORDER of TIME through his WHOLE Gospel, as well as the rest of the Evangelists, p. 100 of his Harmony: And then p. 103. he says thus, I must here take it for GRANTED, that the several Parts or Periods of this former part of St Matthew's Gospel, (*viz.* from the fourth Chapter to the fourteenth) were written at first SEPARATELY, and upon several DISTINCT Papers. Which Papers (or whatever they were written upon) were PUT TOGETHER in their PRESENT ORDER, by THOSE who did NOT presently KNOW the true Series of the History. This is the Way, whereby Mr Whiston supposes, that St Matthew's Gospel, which was Originally writ the whole of it according to Order of Time, came to be so disordered and misplaced as to Order of Time from the fourth to the fourteenth Chapter. But then, to do Mr Whiston Justice, in the very next Page but one, *viz.* p. 110. He seems not to be satisfy'd Himself, with his foremention'd Hypothesis, by his saying at the bottom of the last cited Page, instead of offering any Conjectures, how so many of these Sections came to be so STRANGELY TRANSPOS'D, which I ONCE design'd to have attempted, I shall NOW ONLY first make an Observation or two, which MAY POSSIBLY give Light in that Matter to some future Inquiries: And then secondly, I shall say a Word or two in order to prevent such CENSURES, as the STRANGENESS of this Proposition might otherwise occasion against me, &c.

H

22. But

The Author's Opinion concerning the same.

22. But now I persuade myself, that my Opinion carries in it no such Strangeness, as to occasion the Censures of any Sober, Judicious, and Unprejudiced Person against Me. For it is no other than this, viz. that St Matthew's principal Design in penning the History of our Saviour's Ministry, was, to deliver down to Posterity an Account of his Discourses and Doctrines. And agreeably hereto Mr Whiston observes (p. 111. of his Harmony) that it must be own'd that as to the most considerable part, the account of our Saviour's Doctrine and Discourses, St Matthew is more particular than either St Mark or Luke, who give us yet some History of the same things; and is therefore (notwithstanding the occasional Disorder of thirteen Chapters in point of Time,) even in that Translation we now have, One of the most Valuable, if I may so speak, of all the Evangelists. Now as Mr Whiston's foregoing Observation is so far just in itself, and agreeable to the first part of my Opinion, viz. that St Matthew's principal Design was to give a more particular and full Account of our Saviour's Doctrines and Discourses; so the Other parts of my Opinion are very Agreeable to the first, and are these, viz. that St Matthew thought it proper to his principal Design aforementioned, to place in the Beginning of his History of Christ's Ministry, the Sermon on the Mount, as being the principal of all our Saviour's Discourses, and containing as it were a Summary of the Christian Doctrine. Now this Sermon being not deliver'd till a long time (near if not quite a Year) after Christ had began his more publick Ministry in Galilee; hence the Placing of it at the Beginning of the History of Christ's Ministry, tho' it was agreeable to St Matthew's principal Design in penning the said History, yet was disagreeable to the Order of Time, wherein the said Sermon was deliver'd. It being thus Requisite for St Matthew, Not to observe Order of Time for some part of his History, He seems to have pitch'd upon a certain and remarkable Period, after which He would observe Order of Time in his History; which Period was the Death of John the Baptist, or rather the Return of the Twelve Apostles to Christ after their first Mission. Having pitch'd upon this Period, as he began that Part of Christ's History which goes before

## Harmony of the Four Gospels.

51

before this Period with the Divine Sermon on the Mount; so he reserv'd for a like Conclusion of the said Part of Christ's History, that excellent Discourse by way of Parables in Chap. XIII. concerning the Sower that went forth to sow, &c. and concerning the Tares, and the Mustard seed, and the Leaven, and the hidden Treasure, and the Pearl, and the Net. For after this excellent Discourse, St Matthew takes notice only of our Saviour's going unto Nazareth, where he had formerly liv'd, and how he was there despis'd by his said Townsamen; and then proceeds to take Notice of the Death of the Baptist, Chap. XIV. 1. &c. and what was done after the Return of the Apostles, v. 13. compar'd with other Gospels; after which he observes Order of Time in his Relation, as well as the other Evangelists. St Matthew being thus determin'd, to begin That part of his Gospel, in which he should not observe order of Time, with the Sermon on the Mount, and to end it with the foremention'd Discourse by way of Parables; since He did not observe the exact Order of Time in this part of his Gospel, thought it of no Consequence, in what other Order he related the Particulars belonging to this part of his Gospel; and therefore set them down as they hap'ned to come into his Thoughts.

Such is my Opinion, which I think contains nothing in it, but what is either Evident, or Natural and Easy to suppose or infer from what is Evident. And yet according to this my Opinion, may all the Difficulties (relating to the Disorder and Confusion in point of Time to be found in the Passages contain'd) from Matth. IV. to the end of Matth. XIII. be as fully solv'd, as by Mr Whiston's Hypothesis, which according to his own Confession, carries Strangeness in it. In short, I suppose that St Matthew writ his Gospel at the first, in the very same Order it now stands in; and the Reason, why he writ that part of his Gospel contain'd between Chap. IV. and XIV. in so confused or disorderly a manner in point of Time, is above explain'd after a very probable manner. However when any one shall impart to me a more probable manner, I shall readily embrace his Opinion, and give him my Thanks into the Bargain.

H 2

We

We are now to go on with the Passages of the Gospel-history after the Sermon on the Mount, as they stand in the *Table*, and to shew that they *stand* there in their *due Place* in respect to *Order of Time*. And since we are to be guided herein, (till we come to *Matth. XIV.*) only by *St Mark* and *Luke* singly or jointly, it follows that there is no Reason to doubt, but All from *Luk. VII. 1.* (which follows immediately after *St Luke's* account of the Sermon on the Mount,) to *Luk. VIII. 1—3.* is placed Right; there being Nothing of it taken Notice of by *St Mark*.

In the following part of *Luk. VIII.* there is a *disorderly* placing of Particulars in point of Time, as is confess'd by *Mr Whiston* himself, *pag. 99.* of his Harmony. For whereas *St Luke* relates the Parable of the Sower, *before* the Coming of Christ's Mother and his Brethren to him, it is evident from *St Mark*, (with whom also agrees *St Matthew*) that Christ's Mother and Brethren came to him, *before* he deliver'd the Parable of the Sower.

23. And here it is proper to observe, that the like Reason, that *Mr Whiston* assigns for *St Luke's* here not observing Order of Time, may also be assign'd for *St Luke's* not observing Order of Time, in setting down the Call of Simon and Andrew &c. Chap. V. 1. &c. Namely, *St Luke* having Chap. IV. 31. omitted taking Notice of the said Call, presently upon Christ's coming down to Capernaum, where it should have been related; and having after Christ's coming to Capernaum immediately taken notice of his teaching there on the Sabbath-day: He was thereby naturally led on orderly in the next Place, to relate the Cure of the Man which had a Spirit of an Unclean Devil, as being perform'd when he went on the Sabbath-days into the Synagogue to teach. After which the Evangelist was Orderly led to take notice of our Saviour's Curing Peter's Wife's Mother, after he was come out of the Synagogue, and then to take Notice of the Many Sick that were heal'd that same day at Evening; and then of Christ's departing into a Solitary Place, the next Morning when it was Day; and then of his going to Preach in the other Synagogues of Galilee: where the Thread of the several Passages, which immediately succeeded one the other, from

Another Observation in reference to Luk. V. 1.

from the mention (v. 31.) of Christ's *teaching on the Sabbath-days at Capernaum*, is first stopt and broken off. So that this was the *First proper Place*, where St Luke could take notice of the Call of *Simon*, &c. *after that* he had once omitted it in *that Place*, where it *should* have been related according to the *Order of Time*, (viz. in v. 31. *after the mention of Christ's coming to Capernaum*) and had mention'd Christ's *teaching on the Sabbath-Days at Capernaum*.

To proceed again now with the Order of the Passages of the Gospel-history, as set down in the *Table*. The Coming of Christ's Mother and his Brethren to him, as it is mention'd by St Luke Chap. VIII. 19—21, so is it also by St Matthew Chap. XII. 46—ult. and by St Mark Chap. III. 31—ult. And hereby we have good Light given us, whither to refer what is immediately before related by St Mark, concerning the Scribes ascribing Christ's Power to cast out Devils, to the Prince of the Devils, Chap. III. 22—30. Namely, it is hence evident, that *this* is no other than *that* Passage, which is related more fully, or with more particular Circumstances by St Matthew Chap. XII. 22—37. For *after* our Saviour's like Discourse there with the Scribes or Pharisees concerning the Absurdity of their Notion, that he cast out Devils by the Prince of the Devils; and also his Discourse with them upon their Demanding a Sign from him, (which is not taken notice of by St Mark) follows the like Account of Christ's Mother and his Brethren coming to him, &c.

St Matthew expressly observes Chap. XIII. 1. that *the same Day*, that Christ had the foregoing Discourse with the Scribes and Pharisees related Chap. XII. *went Jesus out of the House*, where he was when his Mother and Brethren came to him; *and sat by the Sea-side,—and spake in Parables, saying, Behold a Sower went forth to Sow*, &c. So that it is hence evident, that this and the following Parables are rightly placed in the Table, *after the Coming of Christ's Mother &c. to him*.

And St Mark observes Chap. IV. 35. that *the same Day at Evening*, Christ says, *let us pass over unto the other side*, viz. of the Sea of Galilee. And then Chap. V. he proceeds to relate Christ's coming into the Country of the Gadarenes; and his Return again unto that side of the Sea, where he was  
afore,

afore, and of the Ruler *Jairus's* coming to him about his Daughter. Which all manifestly follows one the other in Order of Time as well as of Place in the Table. And accordingly All these Passages follow one the other in *St Luke* as well as *St Mark*; as they do also in *St Matthew*, except only the coming of *Jairus* the Ruler, which is misplaced in *St Matthew's* Gospel as to Order of Time, but is reduced to its proper Place in the Table, even in that respect likewise.

Presently after the account of Christ's raising *Jairus's* Daughter to Life, *St Mark* relates that *he went out from thence, viz.* where he had done the foresaid Miracle, *and came into his Own Country, Mark VI. 1.* And *St Matthew* relates Chap. IX. 27. &c. that *When Jesus departed thence, viz.* where he had raised *Jairus's* Daughter to Life, *Two Blind Men followed him, &c.* So that it is not to be doubted, but that this Passage of the two Blind Men, and also that other of the Dumb Man, *Matth. IX. 32.* hap'ned in Order of Time, as Christ *was departing* from the Place, where he had raised *Jairus's* Daughter, into his Own Country; and therefore are Rightly placed in the Table *before* Christ came into his Own Country. And by comparing the last cited Chapters and Passages of *St Matthew* and *Mark*, we learn that what is said *Matth. XIII. 54—ult.* of Christ's *coming into his own Country*, do's according to Order of Time come in between v. 34 and 35 of Ch. IX. of *St Matthew*. For as *St Mark* presently adjoins to the Relation of what hap'ned upon Christ's coming to *Nazareth*, that *he went round about the Villages Teaching, Mark. VI. 6.* so *St Matthew* observes the same Chap. IX. 35.

After this succeeds next both in *St Matthew* and *Mark*, Christ *sending forth his Apostles* to Preach, and to work Miracles. And this is also the next Particular taken notice of by *St Luke* after the Raising of *Jairus's* Daughter. So that All the said three Evangelists concur, in shewing us the true Place thereof to be That in the Table.

And now we are come to the Account of *Herod's beheading John the Baptist*, which as it is taken notice of by All the three former Evangelists; so after this, or at least after the  
Return

Return of the Apostles referr'd to v. 13. compar'd, with other Gospels in the Table, *St Matthew* (as has been afore observ'd) is as exact in relating Particulars according to Order of Time, as the other Evangelists are. So that the bare Agreement of the Evangelists, in relating the Passages they take notice of in the same Order, is sufficient Authority that the said Passages are related according to the true Order of Time wherein they succeeded one the other. And forasmuch as this Agreement may be seen by barely looking on the Table, therefore I need only take particular notice of those few Passages, wherein the Evangelists do not agree in relating them after the same Order; and of one other Material Point more, which is this.

*St Matthew*, Chap. 1. &c. takes notice of that Question put to Christ by his Disciples, *Who is the greatest in the Kingdom of Heaven?* And of our Saviour's Discourse on that Subject, and some others which were then offer'd to him. And this taking up all that Chapter, he observes Chap. XI. 1. that *when Jesus had finish'd these sayings, He DEPARTED from GALILEE, and CAME into the Coasts of JUDEA BEYOND JORDAN*: that there the Pharisees came to him, tempting him and saying, *Is it lawful for a Man to put away his Wife for every Cause*, v. 3. &c. that after this there were brought unto him *LITTLE CHILDREN* &c. v. 13—15.

In like manner *St Mark* Chap. IX. 33—37. takes notice of the *Dispute among the Disciples, who should be the Greatest*, which had occasion'd their putting that Question (aforemention'd out of *St Matthew*) to our Saviour, and of our Saviour's Answer thereto. But *St Mark* also observes, that at that time *John* the Apostle told our Saviour that they had seen one casting out Devils in his Name, and had forbid him; and also he sets down our Saviour's Reply thereto. (Now altho' *St Matthew* takes no notice of the Words of *St John*, yet it is evident by comparing these two Places of *St Matthew* and *Mark*, that *St Matthew* joins together our Saviour's Discourses, first in reference to the *Dispute among the Disciples*, and then in reference to what *St John* had told him, as if they were One continued Discourse.) After our Saviour's Discourse occasion'd by what *St John* had said, *St Mark* observes

serves also Chap. X. 1. that *Jesus arose from thence (i. e. GALILEE) and comes into the Coasts of JUDEA by the FARTHER side of JORDAN.* After which he mentions (as St. Matthew do's) the *Pharisees* coming to Christ with the Question about *Divorce*, (v. 2.) and then that *they brought YOUNG CHILDREN* unto him, &c. v. 13.

24. Now St Luke also Chap. IX. 46. takes notice of the Reasoning (or Dispute) that arose among the Disciples, which should be Greatest. And v. 49. he takes notice also of St John's acquainting Christ, how he had *forbad* one, whom they saw casting out Devils in his Name. Presently after which likewise St Luke observes v. 51. that *the Time being come that he should be receiv'd up, Christ stedfastly set his Face to go to Jerusalem, and sent Messengers before his Face, and they went and enter'd into a Village of the SAMARITANS* &c. After which follows not only the remaining part of Chap. IX. but also all Chap. X, XI, XII, XIII, XIV, XV, XVI, XVII, and XVIII. so far as to v. 15. before St Luke comes to take notice, that *they brought unto Christ INFANTS* &c. So that there being no fewer than eight Whole Chapters, besides parts of two more, *between* Christ's departing from GALILEE, and having the INFANTS brought unto him, in the Gospel of St Luke, whereas there are but a very few Verses *between* these two Passages in the Gospels of St Matthew and Mark; it is hence evident at first sight, that there must be here a considerable Gap in the History of our Saviour's Ministry, as it is related by St Matthew and Mark. And if we look more closely and particularly into the Supplement here afforded us by St Luke, it will appear further, that in this Supplement is contain'd, and evidently enough hinted, two distinct Journies of our Saviour's to Jerusalem, *after* his Departing from Galilee, and *before* he came into Judea beyond Jordan, *that time* which is taken notice of by St Matthew and Mark, and which was not long before his last Passover. And this Account of St Luke exactly agrees with, and so is confirm'd beyond all reasonable Exception by, the Gospel of St John; who Chap. VII. acquaints us of Christ's being at Jerusalem at the Feast of Tabernacles; and again Chap. X. of Christ's being again at Jerusalem, at the Feast

A considerable Gap or Defect in the History of our Saviour's Ministry, as related by St Matthew and Mark, is supply'd by St Luke.

## Harmony of the Four Gospels.

57

*Feast of the Dedication.* And then the next Feast mention'd by St *John* Chap. XI. is our Saviour's last Passover. So that by comparing St. *Luke* and St *John* together, we clearly see how the Gap in the Gospels of St *Matthew* and *Mark* are to be supply'd or fill'd up, according to the due Order of Time, wherein the Passage omitted by St *Matthew* and *Mark*, and mention'd by St *Luke* and *John*, did fall out and succeed one the other.

25. Namely, Our Saviour's *Departing from Galilee* mention'd *Matth.* XIX. 1. and *Mark* X. 1. is the same with that referr'd to *Luk.* IX. 51. and *Job.* VII. 10. in which last place it is said, *When his Brethren were gone up, then went He also up unto the Feast, not Openly, but as it were in secret.* Whereby together with the foregoing part of the Chapter it is evident, that the Feast of Tabernacles was so nigh, that our Saviour had not time to go round about through Judea beyond Jordan in order to come to Jerusalem to keep the Feast, but took the nearest Way, viz. through Samaria, as is particularly observ'd *Luk.* IX. 52, *And (he) sent Messengers before his Face, and they went and enter'd into a Village of the SAMARITANS to make ready for him; and they did not receive him, because his Face was as tho' he would go to Jerusalem.* And the Relation given by St *Luke* of this Journey, do's also agree very well with what St *John* observes of his coming up to the Feast of Tabernacles, viz. that he came up *Not Openly*, i. e. Not attended with great Multitudes as he came along, nor teaching and working Miracles, but *as it were in Secret*, i. e. in a more Secret manner than at other times.

Now St *John* do's not take notice of Christ's Departing from Jerusalem after the Feast of Tabernacles; but St *Luke* does sufficiently denote that he did so. For He not only observes Chap. X. 38. that he *went to a certain Village, and Martha receiv'd him into her House*; but Chap. XIII. 22. he informs us, that *he went through the Cities and Villages teaching and Journeying toward Jerusalem*; which plainly imply that he had departed again from Jerusalem after his passing through Samaria (to keep the Feast of Tabernacles at Jerusalem) mention'd Chap. IX. 51, &c. Nay v. 31 of Chap. XIII.

25.  
Matth.  
XIX. 1. and  
Mark. X. 1.  
how to be understood.

XIII. we may gather, that he was then somewhere in *Herod* the Tetrarch's *Jurisdiction*: Forasmuch as the Pharisees came saying unto him, *Get thee out and depart HENCE, for HEROD will kill thee.* So that the going through the *Cities and Villages* mention'd *Luk. XIII. 22.* can Reasonably be understood of no other Time, than that *between* the Feast of Tabernacles and the Feast of Dedication: And his *Journeying toward Jerusalem*, mention'd in the Text last cited, can Reasonably be understood of no other than his Journeying to *Jerusalem*, in order to be present at the *Feast of Dedication*, which he was, as we are inform'd *Job. X. 22.*

The same Evangelist *St John* informs us also, that upon the *Jews seeking to take* our Saviour at the Feast of Dedication, he *escap'd out of their Hands, and went away again beyond Jordan, to the Place where John at first baptiz'd, and there he abode.* And many resorted unto him, and—believ'd on him there. *Job. X. 39—ult.* During Christ's Abode here, it seems most probable that the Discourses and Miracles mention'd *Luk. XIV, XV, XVI, XVII. 10.* were deliver'd and perform'd; and that the Sisters of *Lazarus* sent for Christ to cure *Lazarus* who was then Sick. *Lazarus* being dead, and afterwards rais'd again to Life by Christ, the *Jews take counsel to put Christ to Death.* Wherefore he walk'd no more openly among the *Jews*, but went thence into a Country near the *Wilderness*, to a City call'd *Ephraim*, and there continued with his Disciples, (*Job. XI. 53, 54.*) namely, till he began his Last Journey to *Jerusalem*.

26. And this Last Journey of Christ to *Jerusalem* is most Reasonably suppos'd to be that mention'd *Luk. XVII. 11.* *And it came to pass, that, as He went to Jerusalem, he pass'd through the mids of Samaria and Galilee.* For there is no Room or Grounds for supposing any such other Journey of our Saviour's to *Jerusalem* after the Feast of Dedication, but his Last. And by *St Luke's* placing here *Samaria before Galilee*, He seems sufficiently to denote, that the Course of this Journey of our Saviour's was thus: Namely, Our Saviour being retir'd to *Ephraim*, and having stay'd there till He thought fit to begin this his last Journey; as *Ephraim* stood at the South edge of *Samaria*, so our Saviour departing from *Ephraim*,

*Ephraim*, pass'd first *through Samaria* (as lying *between Ephraim and Galilee*) and then *through Galilee*; and thence pass'd over into *Judea beyond Jordan*, and so travelling the Length of it almost from North to South, he cross'd the River *Jordan* at *Bethabara*, and came to *Jericho*, as is observ'd by all the three former Evangelists, viz. *Matth. XX. 29. Mark X. 46. Luk. XVIII. 35.* Tis true that Christ's coming this time through (*Peræa* or) *Judea beyond Jordan* is not here mention'd by *St Luke* Chap. *XVII. 11.* But then his there mentioning the Course of Christ's Journey to be *through the mids of Samaria* First, and then of *Galilee*, and afterwards *through Jericho*, (Chap. *XVIII. 35.*) does plainly imply, that in passing from *Galilee* to *Jericho*, Christ came along *Judea beyond Jordan*. And since *St Luke's* Account does imply so much; and *St Matthew* and *St Mark* expressly mention Christ's coming from *Galilee* into *Judea beyond Jordan*, and thence to *Jericho*; it is not I think Reasonably to be doubted, but that such was the Course of our Saviour's Last Journey, when he left *Ephraim*, and before he came to his last Passover at *Jerusalem*.

From what has been said, we may infer how That which goes before, and that which comes after, the Gap in the Gospels of *St Matthew* and *Mark*, are to be connected with the Gospel of *St Luke*, and consequently of *St John*. Namely, *St Luke* (Chap. *IX. 51.*) having took notice of Christ's departing from *Galilee*, or (as he expresses it) *his setting his Face to go to Jerusalem*, observes how in order thereto, he then went the direct and nearest way, namely *through Samaria*, (v. *52 &c.*) and thus he came (as we learn from *Joh. VII.*) to the *Feast of Tabernacles*. After which *St Luke* mentions our Saviour's coming to the *Village of Martha*, Chap. *X. 38.*) that is, *Bethany*; and then going *through the Cities and Villages, teaching and journeying again to Jerusalem*, Chap. *X. 22.*) namely to the *Feast of Dedication*, (*Joh. X. 22.*) After which *St Luke* mentions (Chap. *XVII. 11.*) Christ passing *through the mids of Samaria and Galilee, as he went to Jerusalem*; and then his coming (viz. *through Judea beyond Jordan*) unto *Jericho*, Whereas *St Matthew* and *St Mark*, having taken Notice of Christ's

*Departing from Galilee (Matt. XIX. 1. and Mark. X. 1.)* Omit our Saviour's going *directly through Samaria*, to keep the *Feast of Tabernacles* at *Jerusalem*; as also his going *through the Cities and Villages* teaching after the *Feast of Tabernacles*, and so *journeying towards Jerusalem* again, to keep there the *Feast of Dedication*; and lastly, they omit Christ's going from *Jerusalem* after the *Feast of Dedication* to *Judea beyond Jordan*, and thence to *Ephraim*, and thence *through the mids of Samaria and Galilee*. All these Journeyings They omit, and (after our Saviour's *Departure from Galilee*, when he had stay'd there *two Years*) they proceed to take notice next of our Saviour's coming *into the Coasts of Judea beyond Jordan*, which was in his last Journey, as he pass'd through the mids of *Samaria and Galilee* from *Ephraim*; and when he came from *Judea beyond Jordan* unto *Jericho*. So that these several Passages being set down in the Table according to the foregoing Observations, are I think in Reason to be esteem'd Rightly placed in the said Tables.

I proceed to observe, that from considering the large *Supplements* made by St *Luke* to the Gospels of St *Matthew* and *Mark*, (namely, first in the Beginning of his Gospels, concerning the Conception and Birth of *John* the Baptist and Christ, Chap. I. and II. and then again more largely here concerning the several Journeys of our Saviour from his First departing out of *Galilee*, after he had exercised his more publick Ministry there for two Years space, till his last Journey to *Jerusalem*; which last and large Supplement is contain'd Chap. IX. 51—XVII. 11. From considering, I say, these great *Supplements*) it seems Reasonable to suppose, that St *Luke* had seen the Gospels of St *Matthew* and *Mark*, before he set about penning his Own; and that having Observ'd the *Defects* of the said two Gospels, He *Purposely* set himself to supply the said *Defects*: (As St *John* the Evangelist is said to have *purposely supply'd the Defects* of all the three former Evangelists :) And that this is the Reason, why St *Luke* is generally shorter than St *Matthew*, if not than St *Mark* also, in relating such Particulars as had *been afore taken notice of by them*; and so long and full in relating such other Particulars, as had *not been afore taken notice of by them*.

## Harmony of the Four Gospels.

61

27. I am now to take notice of those *few* Places, wherein the Evangelists have *not*, in the remaining parts of their respective Gospels, *observ'd Order of Time* in their Relations; and they are I think no more than Two. And the first of them, which I shall mention shall be *Luk. XXII. 24—30.* Where the Evangelist takes notice, that *there was a strife among the Apostles, which of them should be accounted the Greatest*: Which notice of the said Strife, he *places after* that Christ had instituted the Lord's Supper, and had acquainted them, that One of them should betray him. Whereas it can't be Reasonably thought, that this Strife *was* actually *after* Christ had told them of his being to be Betray'd by One of them; nor does it seem so Probable, that Christ *then* took notice of their Strife, as that he did it *afore* he rose from Supper, and washed his Disciples Feet, (as is related *Job. XIII.*) forasmuch as that very Act of Christ, as well as his Discourse thereon, were plainly design'd by our Saviour, as an excellent Antidote against such Ambitious Strife. And as a stronger Antidote against it, or rather as a sure Means quite to Extinguish such Ambitious Thoughts, our Saviour proceeds to inform them, not only that he should be so far from entering then on the Glorious State of his Kingdom, that on the contrary He should be *Betray'd* into the Hands of his Enemies, and that too by *One of themselves*. For thus Our Saviour's Acquainting them of his being to be Betray'd by One of them is *placed* by St *John*, *after* his Washing their Feet: Which seems the most natural Place for our Saviour to have given them such Information. Wherefore Our Saviour's Discourse to them concerning there foremention'd Strife, may Reasonably be suppos'd to be *misplaced* by St *Luke*, in *placing it after* our Saviour had inform'd them, that One of them should betray him.

27.  
Luk. XXII.  
24.—30. mis-  
placed.

28. The other instance is *Mark XIV. 26, 27.* where it is said, *When they had sung an Hymn, they went out to the Mount of Olives. And Jesus says unto them, All ye shall be offended because of me this Night, &c.* And just after the same Order are these Particulars related by St *Matthew XXVI. 30, 31.* Whereas St *Luke* Places Our Saviour's foretelling *Peter's* Denying of him, (occasion'd by our Sa-  
viour's

28.  
Mark XIV.  
26, 27. mis-  
placed.

viour's saying, *All ye shall be offended &c. before his going to the Mount of Olives*, (Chap. XXII. 33—39.) as likewise does St John Chap. XIII. 36. &c. compar'd with Chap. XVIII. 1. And St John being most accurate in his Relating Particulars according to their due Order of Time, it seems most Reasonable to look on Christ's foretelling Peter's Denyal of him, to have been *before* Christ's coming out to the Mount of Olives; and Consequently to be *misplaced* by St Matthew and Mark.

29.  
Joh. XV,  
XVI, XVII.  
deliver'd in  
the same  
House, tho'  
not in the same  
Room, where  
Joh. XIV. or  
where our Sa-  
viour eat the  
Passover.

29. Indeed I am of Opinion that *All* those Discourses mention'd by St John from Chap. XIII. to Chap. XVII. inclusively, were deliver'd, tho' not in the *same Room*, yet in the *same House*, where our Lord eat his last Passover. I know I differ herein from the Opinion receiv'd by several Learned Men, according to which the Discourses in Joh. XV, XVI, XVII. are suppos'd to have been, *after* Christ was gone from the House, where he eat his last Passover. But then it is observable, that they are *not agreed where* the said Discourses were deliver'd. Grotius and Dr Hammond (who are follow'd in the Appendix to Mr Marshal's Tables) suppose them to have been deliver'd *on the way*, as Christ was going to the Mount of Olives; Mr Le Clerc supposes it to be done, when Christ was arriv'd *at the Mount of Olives*. And of the two Opinions, the latter seems the more preferable in it self. But what St John says Chap. XVIII. 1. seems not consistent with either of the aforesaid Opinions. His Words are, *When Jesus had spoken these Words, ἐξῆλθε, he went forth with his Disciples Over the Brook Cedron, where was a Garden, into which he enter'd and his Disciples.* Now ἐξῆλθε, *He went forth*, is very Properly said in respect of Christ's going forth of the *HOUSE* where he had eat his last Passover; whereas it is not so Properly said in respect of the *MOUNT of Olives*, that ἐξῆλθε, *He went forth* of it, but ἀπῆλθε, *He went from* it. Again, it may be Truly said, that Christ *went forth* of the *HOUSE Over the Brook Cedron, where was a Garden*, the City of Jerusalem being on one side of the Brook, and the Garden on the other: But it can Not truly be said, that Christ *went forth*, i. e. from the *MOUNT of Olives Over the Brook Cedron, where was a Garden.* For (if

## Harmony of the Four Gospels.

63

(if he will but allow, that the said Place where the said Garden was, is still known by Tradition; we must allow, that) the said Garden lay between the Foot of the said Mount, and the said Brook, and consequently was *on the same Side* of the Brook with the Mount. So that it hence follows, not only that there was *no Need* for Christ to go Over the Brook *Cedron* in order to go from *Mount Olivet* to the Garden of *Gethsemane*; but also that it is altogether *Inconsistent* with the *Nature of Things* or *Situation of Places*, and consequently with *Truth*, to suppose that Christ *went forth* from Mount Olivet *Over the Brook Cedron*, to the Place where was the Garden of *Gethsemane*. And therefore the Words of St *John*, as they answer to the Situation of the *House* where Christ eat his last Passover, and of the *Garden*; and may Truly be understood of going from the *House* to the *Garden*; so in Reason ought to be understood thereof. As for those Words *Job. XIV. ult. Arise, let us go hence*, they do not necessarily imply, that Christ then *went from the House*, as they are by some understood; but only that He *went out of the Room*, where they had eaten the Passover, and our Saviour had washed his Disciples Feet. Which they might do, only by Removing into *another Room*, not by quite Departing from the *House*; which in all probability they did not, till Christ had *spoken these Words*, (i. e. what is contain'd Chap. XV. XVI, XVII.) when He *went forth* of the said House, *Over the Brook Cedron*, to the Place where was a Garden, into which He enter'd and his Disciples. *Job. XVIII. 1.* And thus I have laid together, what I judge requisite to say here, concerning the true *Order of Time*, wherein the several Passages of the Gospel-history were transacted; what has been said, being sufficient to shew, that the Passages of the Gospel-history are placed in the Table according to the said Order of Time.

30. I shall next observe, that by the help of the said Table so compil'd, it is easy for to draw up the *Whole* Gospel-history, contain'd in All the four Gospels, into *One* continued *ethodical* History according to *Order of Time*. Namely, by transcribing out of the several Gospels the several Passages of the Gospel-history, and placing them one

30.

The Usefulness of the TABLE hereunto belonging, in drawing up a compleat History of the after Gospel.

after the other, according to the Order wherein they are placed in the Table; and where the same Passage is related by two or more of the Evangelists with different Circumstances, there all the said different Circumstances are to be taken notice of, and adjusted according to the Nature of them.

31.  
The Usefulness of knowing the Harmony of the Gospels, in finding out the true sense of Texts, exemplify'd.

31. Another Usefulness of the Table, or knowing the Harmony of the four Gospels, is this: That thereby we are enabled to know frequently the true meaning of an Expression, which is in itself capable of a double Meaning or More. And consequently we are hereby enabled, without any More ado, to remove some seemingly great Difficulties, or Contradictions, which seem to be in the several Gospels. For instance, St Matthew Chap. XX. 29. says, *As they departed from Jericho, two Blind Men, &c.* And so St Mark X. 46. *As he went out of Jericho, blind Bartimeus, &c.* Whereas in St Luke XVIII. 35. it is according to our Translation, *As he was come nigh unto Jericho, a certain blind Man, &c.* So that according to our Translation of this Passage in the said Evangelists, there is a manifest Contradiction in the Account thereof, St Matthew and Mark expressly saying, that it was *as he was Departing* or *Going out of Jericho*, and St Luke on the other Hand saying expressly, that it was *as he was Come nigh to Jericho*. But now this seeming Contradiction may be solv'd, by considering that the Word *εἰσὶν* which St Luke makes use of, may very well signify, not only to *come nigh*, but also simply to *be nigh*, whether Coming to or Going from Jericho. That, which induced our Translators to render it, *As he was Come nigh*, was doubtless what follows Luk. XIX. 1. where it is said, that *Jesus enter'd and pass'd through Jericho*; which seem'd plainly to imply, that the Cure of the Blind mention'd just afore, was perform'd *Before Jesus had enter'd Jericho*, and consequently *as he was Come nigh* to it. And to take off the Force of this Argument, which plainly favours our Common Translation of St Luke Chap. XVIII. 35, it is suppos'd by some, that the First Verse of Chap. XIX. is only a *Re-assuming* the Thread of the History. Whereby must be meant, that the *entring* into Jericho, there mention'd, was *before* the Cure of the Blind, tho' it be mention'd *after* it: Whereas I can't

can't see, to what manner of Purpose St Luke should go back (after he had related the Cure of the Blind) to take notice of the said *Entering into Jericho*, if it were really before the said Cure. I therefore am of Opinion, that to solve Fully and Clearly the foremention'd seeming Contradiction, the *Entering into Jericho*, as it is mention'd Luk. XIX. 1. after the Cure of the Blind, so is to be understood as really in Fact after the said Cure; And that not only *εἰσέλθων* is improperly render'd Luk. XVIII. 35. by our Translators, but also *εἰσπορεύων* Matth. XX. 29. For whereas in this last place *εἰσπορεύων αὐτὸν &c.* is render'd, *As they DEPARTED from Jericho*, it should rather have been render'd, *As they went out of Jericho*, just as *εἰσπορεύειν αὐτὸν* is Mark X. 46. For tho' to depart from a place, is to go out of it; yet to go out of it, is not Always to depart from it: Forasmuch as He is said to depart from a place, that goes out of it with a Design Not to return at least under a Considerable time; whereas a Man may go out of a place with a Design to Return into it in a very short time, within one single Hour's space. Upon the Whole therefore it seems Reasonable to suppose, that our Saviour being come to Jericho, made some stay there. Surely it seems very Improbable that he only enter'd and pass'd through Jericho, without making any stay, as Luk. XIX. 1. imports. Now during Christ's stay here, (tho' it were but for a Day, or part of a Day,) he might upon some Occasion go out of Jericho, of which is to be understood the *εἰσπορεύειν αὐτὸν* of St Matthew, and the *εἰσπορεύειν αὐτὸν* of St Mark. As he was thus going out, when he was got but a little way out of Jericho, He came where the two Blind Men (one of which was named *Bartimæus*, and was the most Known) sat by the Way side; and therefore as it is truly said by St Matthew and St Mark, that *as he WENT OUT from Jericho*; so it is no less truly said by St Luke, that *As he was NIGH unto Jericho, the Blind sat by the way side*. Our Saviour having done, what he went out of Jericho for, at That Time and that Way which led not to Jerusalem, Return'd from whence he went, and then, as St Luke observes XIX. 1. *enter'd again Jericho, and making Little or No stay now, pass'd through Jericho, taking the Way that led to Jerusalem*. Upon

the Whole therefore, as according to this *My Exposition* All Difficulty is quite taken away; and not only *Matth. XX. 29.* and *Mark. X. 46.* is Reconcil'd entirely with *Luk. XVIII. 35;* but also *St Luke* here is fairly and entirely Reconcil'd with *Himself*, *Ch. XIX. 1.* so from this single Instance or Passage it clearly appears, Of what *great Use* it is to have a Clear sight of the *Harmony* of the Gospels, in order to find out the *true* or *proper* Meaning of Words. And the Reason, that Little or No Notice of the *Difficulties* in the last cited Texts is taken by those Commentators or Expositors, which are of Most Repute among Us, seems to be chiefly Owing to their Not having so fully study'd the *Harmony* of the Gospel-history, as is Requisite to *remove* such Difficulties.

32.  
Of the Chronology of the Gospel-history.

32. Before I put an End to this Treatise, I think it Expedient to take some Notice here of the *Chronology* of the Gospel-history; partly because Chronology serves to give a *Clearer* sight of the Harmony of the Gospels, in respect of the *Order of Time* wherein the several Passages of the Gospel succeeded one the other; and partly because this Discourse will likely fall into the Hands of Many, that not having Ability to procure themselves Larger and so Dearer Treatises of this Nature, are Much, if not Altogether, in the Dark as to several Matters of Chronology relating to the Gospel-history, and taken Notice of here in the remaining part of this Treatise.

That the *Way of Reckoning Time* commonly used among us is from the *Nativity* or *Birth* of Christ, is what no one, that has had any liberal Education, can well be suppos'd ignorant of. But then it may be Question'd, whether there be not several, that have been bred up not only at School but at the University too; and yet have not in the Course of their Studies look'd so far into Chronology, as to know that the *Common Era* from the *Nativity of Christ*, (or which is the same) the *Common Reckoning by the Years of our Lord*, is not exactly true, or agreeable to the *real Time* of Christ's Birth. And yet this is to be known, in order to have a Right knowledge of the Gospel-history.

The Way of reckoning Time by the Years of our Lord was not used till after the Beginning of the *sixth* Century; when it was First introduced and made use of by *Dionysius Exiguus*, who flourish'd about A. D. 533. But this otherwise Learned Person mistook in fixing the *Epoch* of the Christian *Æra*, or Head of our Vulgar Computation by the Years of our Lord, and placed it two or *three* Years too Low or too Late; forasmuch as 'tis observable from History, that the Death of *Herod* the King was two or three Years before the Year, to which the Birth of Christ is referr'd by *Dionysius*, and from which we commonly reckon the Years of our Lord. But it being most evident from the History of the Gospels, that Christ was born in the days of *Herod the King*, hence it becomes absolutely necessary to place the real Birth of Christ two or three Years Sooner or Higher, than it was supposed to be by *Dionysius*, and consequently than we Commonly reckon it according to the Computation by the Years of our Lord.

33. Hence the *Christian Æra*, or Way of reckoning Time by the the Years of our Lord, is distinguish'd by Chronologers into the *True* and (*Vulgar* or) *Common*, this last being so call'd, because it is That, which is follow'd in our *Common* reckoning of Time by the Years of our Lord. I have allow'd Room for both these Accounts in the *Table*, the two Outer and lesser Columns being assign'd thereto, viz. the Outer Column on the left Hand contains the *true* Years of Christ's Life, and the Outer Column on the right Hand contains the Years of the *Common Æra*, or Way of reckoning by the Years of our Lord.

33.

The Æra (or Account by the Years) of Christ two-fold; One true; the other false or Common, i. e. Commonly used.

34. The Difference between the *true* and *common* Æra or Account is, as I have above observ'd, two or three Years. For the Learned in Chronology are not agreed in that Point, some making it two, others three Years. This last Opinion is follow'd in Mr *Marshall's* Chronological Tables, and by Mr *Whiston*. And I should have readily follow'd likewise the said Opinion, could I have but found any Way to make the said Opinion, agree to such a Computation. Such as suppose the Birth of Christ to have been Truly and Really three Years before the Year wherein He is suppos'd to have been born

34.

Difference between the two Æra's of Christ is, by some reckon'd three Years, by others more probable but two.

according to our Common Account, are *thereby forced* to understand ἀρχόμενος Luk. III. 23. of the *Beginning of Christ's Ministry*, viz. his *Whole* and more *Private* Ministry. Whereas I have largely shewn, that there is *no good or tolerable Ground at all* in the Writings of St *Luke* or of the New Testament, to understand the said Word in such a Sense in that Place. Nay, I have shewn that All the places cited by Mr *Whiston* (who may reasonably be suppos'd to cite All, or at least the Best, that made *for* his Opinion) do clearly make *against* the Opinion he defends, inasmuch as ἀρχόμενος in all the said Places is expressly limited by St *Luke* to the *Beginning*, not of Christ's *Whole* Ministry, but only of his more *Publick* Ministry, which he enter'd upon in Galilee, *after the Imprisonment of the Baptist*. To all which I here further add this Observation, that *None* of the *Primitive* Writers understood ἀρχόμενος Luk. III. 23. of the *Beginning* of Christ's *Ministry*, but of his *Beginning* to be then *about 30 Years of Age*, according to the Sense wherein our Translators have render'd the said Word; and that too most Rightly, as may be Reasonably inferr'd from the foregoing Considerations.

35.  
Luk. III.  
23. yet further  
consider'd.

35. As for the Objection drawn (by (\*) Mr *Whiston* and others) from the *Strangeness of the Greek Phrase*, if it be render'd according to our Common Translation, and not in reference to Christ's Ministry; in Answer thereto I say, it is much more *strange* to Me, that Any one that has learn'd his Greek Grammar, should not remember that Rule, *Verba incipiendi, desinendi, &c. genitivo gaudent, ut τὸ ἄνθρωπος ἀρχόμεθα*. But to pass over a great deal more, that might be said upon this Criticism, it will be abundantly sufficient to observe, that it is very Unreasonable in our *Modern Criticks*, to pretend to know what *is* or *is not* true Greek, Better than the *Primitive Greek Writers* themselves. It is evident, that *Eusebius* thought the Expression ἀρχόμενος ἐτῶν τριάκοντα, to be True Greek, when he says (lib. 1. ch. 10. of his Eccles. History,) Ἰησοῦς ὁ Χριστὸς τῷ Θεῷ, ἀρχόμενος ὡς ἐτῶν τριάκοντα, ἐπὶ τὸ Ἰωάννην βάπτισμα παραγγέλλεται. For it is evident that ἀρχόμενος do's here refer to

(\*) See pag. 136. of his Harmony.

ἐστὶν φράσις, there being not here (as in *Luk. III. 23.*) ἢ, or any other Word, Verb or Participle, to which the Genitive ἐστὶν φράσις may be referr'd. And therefore it is also plain from hence, that *Eusebius* understood the Text in the same Sense, as it is render'd in our Bibles; as likewise it might be shewn, that the other Primitive Writers did; had not Enough been Already said, to shew the great Weakness of the foremention'd Objection.

Wherefore since the Birth of Christ can't be placed *THREE* Years before the Epoch or Beginning of our Common Account by the Years of our Lord, unless *Luk. III. 23.* be understood in *such* a Sense, as there is *no tolerable* Ground to *understand* it in, but *very good* Ground *not to understand* it so; I therefore cannot follow *such* an Opinion, but rather the *Other* Opinion, which places the Birth of Christ but *TWO* Years before the Common Æra or Account; forasmuch as *Luk. III. 23.* understood in its common and genuin Sense, do's very well agree thereto. Indeed, supposing there be Occasion, I can't see, why the *Dates of Time* in the Jewish Historian *Josephus*, or any other *Common* Author, should not be so understood, as to make them *comply* with a *Sacred Text* or else be accounted *false*, Rather than a *Sacred Text* should be *wrested* from the natural and common Meaning of it, only to make it *comply* with the *Dates of Time* in *Josephus* or some other *Common* Author.

And so I proceed to consider the Chronology of the Gospel-history, as to the particular Years thereof taken notice of in the two Outer and Lesser Columns of the Table. First then over against *Luk. II. 1—22.* is placed in the Outer Column to the left Hand the Figure (1,) as denoting that *then* truly began the *first* Year of Christ's Life; whereas in the Outer Column to the right Hand, there is placed over against *Luk. II. 1—22.* the Figure 2 under this Title, *Before the Common Æra*, as denoting that the Birth of Christ was really *two* Years *before* the Beginning of our Common Account by the Years of our Lord.

The next Year of our Lord's Life taken notice of in the Gospel-history is the *Twelfth*; wherefore over against *Luk. II. 42.* where this Year of our Saviour's Life is mention'd,

## A Treatise concerning the

I have placed the Number 12 in the Outer Column on the left Hand ; and over against it in the Outer Column on the right Hand, is placed the Number 10 under the Title, *Years of Christ according to the Common Æra*. For this Common Æra placing Christ's Birth *two* Years too late, hence there will be all along *two* Years Difference between the Numbers in the two Outer Columns ; which it may suffice to have observ'd here Once for All : So that as I go on, I shall take no Notice here of any but the *true* Years of Christ's Life, the correspondent Years of the *Common Æra* or Account being all along *less by two*.

36.  
The same  
Text still  
further ex-  
plain'd.

36. There is but one Year more of our Saviour's Life expressly mention'd in the Gospels, and that is his *thirtieth* Year, concerning which St *Luke* observes in the Text so often cited above Chap. III. 23. that *Jesus began to be about Thirty Years of Age*, when he came to be Baptiz'd of *John* the Baptist, and a little after which he enter'd upon his Ministry, namely, That part of it which went before the Imprisonment of the Baptist, and which was more Private than the other part of his Ministry, which was after the Baptist's Imprisonment.

I have above largely shewn, that the *Common* Rendring of *Luk. III. 23.* is to be *preferr'd*, before that other Rendring which is follow'd in the Appendix to Mr *Marshall's* Tables and by Mr *Whiston*. I come now to shew, In what Sense I conceive the *Common* Rendring is to be understood, or *In what Sense* St *Luke* is to be understood, when he says, that *Jesus BEGAN to be ABOUT THIRTY Years of Age*, when he came to the Baptist to be baptiz'd of Him.

It is then to be Well observ'd, that there is a great deal of Difference, between *Beginning the thirtieth* Year of ones Life, and *Beginning to be About Thirty* Years of Age. A Man may be Truly and Properly said to *begin the thirtieth* Year of his Life, the very next Day or Hour after he is Full 29 Years Old ; but He cannot then Truly and Properly be said, to *Begin to be About Thirty* Years of Age. The Expression *About Thirty*, do's truly and properly denote Only so much Time as is *nearer* to 30 than to Any other number, more particularly than to 29 on one side, and 31 on the

the other side. So that a Man then *Begins to be About Thirty*, when he is full 29 Years and an Half Old; and then *Ceases to be About Thirty*, when He is Full 30 Years Old and an Half.

Again it is observable, that the word *Beginning* is seldom taken to denote one single *Point* in Time, but generally is understood in some *Latitude*. Thus by the *Beginning* of a Week is understood, not only the *first Hour* or *Day* of the Week, but so Much of it as is Nearer to the very *Beginning* or *First Day* of it than to the Middle; and consequently the *second* as well as *first Day* of the Week is usually comprehended under the *Beginning* of the Week. In like manner, not only the *first* or *second Day* of a Month, but the whole *first Week* is comprehended under the *Beginning* of a Month. And so, not only the *first* or *second Month*, but also the *three first Months* of a Year is comprehended under the *Beginning* of the Year. Wherefore by parity of Reason, not only the *first Day*, or *Week*, or *Month* After our Saviour was Full 29 Years Old and an Half, He might be Properly said to *Begin to be About Thirty*, but also for the *three Months* after, or till he was 29 and three Quarters.

And this will agree very Well with St Luke's saying, Chap. III. 23. that, when he came to be Baptiz'd, He *Began to be About thirty Years of Age*. For the Baptist (being Half a Year Elder than Christ,) was 30 Years Old at the foregoing *June 24*, and not long after began his Ministry: Namely St Luke, Chap. III. 1. &c. expressly informs us, that it was *in the Fifteenth Year of Tiberius*, that *John the Son of Zacharias came into all the Country about Jordan, preaching the Baptism of Repentance*. Now the Death of *Augustus* is assign'd in Mr *Marshall's Table*, to *A. D. 14. Aug. 19*. when consequently must begin the Reign of his Successor *Tiberius*. But *Tiberius* 1. beginning *A. D. 14. Aug. 19*. Therefore *Tiberius* 15. must begin *A. D. 28. Aug. 19*. And therefore since the Baptist did begin his Ministry, *in the 15th of Tiberius*, it follows that He could not begin it before *Aug 19. A. D. 28*. that is, before *Aug. 19*. of the 30th Year of the true *Æra* or Life of Christ. And if we suppose him to begin it presently after, there must be at least a *Month's time* allow'd for the Baptist's Fame to be so spread

spread over *Judea*, that *ἅπασα*, *All sorts of People from All Quarters* should be baptiz'd of him, as *Luk. III. 21.* was done *when Jesus was Baptiz'd*, v. 23. So that Jesus can't be Reasonably suppos'd to have been Baptiz'd but a very little before *Sept. 24* or *25* that Year.

37.  
Of the three  
Temptations  
of our Saviour  
by the Devil,  
particularly  
recorded by  
the Evange-  
lists.

37. According to this Supposition, the *forty* Days that Christ fasted in the Wilderness, will end about the latter end of *October*. Namely, supposing Christ to be Baptiz'd *Sept. 20.* and to have withdrawn that *same* Day into the Wilderness, the *forty* Days of his Fasting there would end *Oct. 30.* Now it is evident from the Gospel-history, that as Christ was tempted during the said 40 Days of his Fasting, so he was also tempted of the Devil for some time after. For the Temptations recorded by the Evangelists are only Those, that the Devil made use of, *after* that Christ having already fasted 40 Days and 40 Nights, *Afterwards* became Hungry, *Matth. IV. 2.* And so *St Luke Chap. IV. 2, &c.* more expressly: *Being 40 Days tempted of the Devil, and in those Days he did eat nothing: and When they were ENDED, He afterward Hungred: And the Devil said unto him—Command this Stone that it be made Bread, &c.* Now there is nothing in the History of the Gospel, which makes it Necessary or Requisite to suppose, that the three Temptations mention'd by *St Matthew* and *Luke*, were experimented upon our Saviour, in *one* or *two* or *three* Days. For ought that appears in the Sacred History to the Contrary, the said Temptations might not be All made use of under the Space of *one* or *two* or *three* Weeks, or even More yet.

Indeed there are not wanting some Considerations, which make it but Reasonable to suppose, that the said three Temptations did not follow *immediately* one after the other, but that rather *some Time* came *between* them. For as it is Certain, that our Saviour's being Hungry, after his 40 Days and Nights Fasting, was the *Occasion* of the Devil's tempting him, to *command the Stones to be made Bread*; so there seems to be Ground for making a good Conjecture, *What* it was that gave the Devil the *Hint* or *Occasion* to tempt our Saviour next (by the Authority of *Psal. 91. 11. He shall give his Angels Charge over Thee &c.*) to cast *Himself from the Pinnacle* or Battlement

**Battlement of the Temple.** Namely our Saviour having rejected the Temptation to *command the Stones to be made Bread* in order to satisfy his Hunger, the Devil thereupon left him for that time, as seems Probable to me, and *the Angels came and ministred unto him*, bringing him somewhat to satisfy his Hunger with, and to strengthen Himself thereby. The Devil observing that the *Angels* thus ministred unto Christ in this his Necessity, and remembering how Christ had rejected his former Temptation with a *Text of Scripture*, was by this *Ministry of the Angels to Christ* put in mind of *Psal. XCI.* 11. as a *proper Text* whereon to ground a New Temptation ; which therefore He accordingly made use of the next Time he came to Christ, *taking up* Christ through the Air *unto the Holy City or Jerusalem*, and there *setting him on a Pinnacle of the Temple* ; and saying unto Him, *If thou be the Son of God, cast thy self down : For it is written, He shall give his Angels charge over Thee, &c.*

But this Temptation of the Devil being grounded on a *Wrong Interpretation* or Application of the *Text* cited by him, was vanquish'd by our Saviour's Opposing thereto *another Text* in its *true Meaning*. Whereupon it seems Probable to me, that the Devil left our Saviour for the Present again to *shift for Himself*, and to *get down from the Pinnacle* as well as he could. This I say, seems much more probable to Me, than to suppose that the Devil would be so far *Obliging* to our Blessed Saviour, as to *Free him* from the Danger he had now put him in, by taking him *from the Pinnacle* in order to carry him immediately *to the exceeding high Mountain*. No, it seems much more Agreeable to the Nature and Malice of the Devil, to *leave* our Saviour in that *Dangerous* Place where he had *put* him ; and then it seems but Reasonable to suppose that Our Saviour was safely took down from thence by the help of the *Angels*, that now *ministred* unto or attended him, as there was Occasion. It can't be well suppos'd that our Saviour got down *any other way* ; forasmuch as it was Impracticable for him to *get down Himself* by any meer Humane Strength or Art of his Own ; and if he was *help'd down by Human means* afforded him by the *Jews* or Any about the Temple, without doubt He would have been ex-

amin'd, *How he came up thither* ; and this Matter would have made such a Noise in *Jerusalem*, that we should have had some Notice of it left upon Record in the Writings of the *Jews* themselves. Upon the Whole therefore, as it seems Reasonable to suppose, that the Devil *left* our Saviour upon the Pinnacle, and that the Angels *took him down* from thence ; so it seems Probable that the said Angels set our Saviour down upon the Ground, in the *nearest* Place that was convenient, or where our Saviour might walk away without any Notice taken of Him. This I say is more Probable, than to suppose that the Angels carried our Saviour through the Air back to the same Place, whence the Devil brought him, or to any other Place distant from *Jerusalem* ; forasmuch as the Wisdom of God never Works Miracles without just Cause ; or for the Doing of That which may be done by Natural Means. But now Our Saviour might go to any such Place, being Once set down upon the Ground, *without* the Angels miraculously *carrying* him thither, as the Devil had brought him.

It being thus most Probable, that our Saviour was *left at Jerusalem* upon his vanquishing the Devil's second Temptation, it will seem but Probable also, that our Saviour made *some stay there*, at least so long as was requisite to Refresh himself with the Necessaries of Life, and to enable him to go to the Place, whither He thought fit to retire from *Jerusalem*, and where the Devil came to him again, the *third* and *last* time mention'd by the Evangelists. So that it appears from what has been said, that *between* the *second* and *third* Temptation, there must in Reason be suppos'd at least the Space of two or three Days, if not More.

After Christ had vanquish'd the third and last Temptation of the Devil on the *exceeding high Mountain*, it is likely that the Devil *left* him there likewise to shift for himself, and to get down thence as he could. And forasmuch as such exceeding high Mountains are exceeding Dangerous also to go up, and rather more Dangerous to come down ; and it is altogether impossible by meer Humane Means to get up to or down from the very *Top* of such a Mountain, *where* our Saviour must be suppos'd to be placed by the Devil, agreeably

to the Circumstances of this Temptation : On these Considerations it is most Probable, that our Saviour was taken down from the Top of the said Mountain by the Angels that Ministered unto him.

It may be objected, that it is only Once said, and that after the third or last Temptation aforementioned, *Then the Devil leaves him, and behold, Angels came and ministered unto him, Matth. IV. 11.* In Answer whereto it is to be observ'd, that St *Matthew's* mentioning only this One time of the Devil's leaving Christ, and the Angels coming and ministering unto him, can in Reason be no Better or Stronger Argument, that the Devil did not likewise leave Christ for some time after each of the two former Temptations and the Angels come and minister unto him, than St *Luke's* not mentioning at All the Angels Coming and ministering unto Christ is an Argument, that the Angels did not at All come and minister unto him. The Reason, why St *Matthew* and *Luke* mention the Devil's leaving Christ Only after the third Temptation, seems to be this, Because the Devil then left him for a Season, as it is expressed *Luk. IV. 13.* that is, for a longer Time by much, than he left Christ between each of the three foremention'd Temptations.

38. And as I have here a proper Opportunity to observe, so it seems not Unworthy to be observ'd, that from what has been aforesaid concerning the three Temptations of the Devil recorded by the Evangelists, We may Reasonably infer, Which was the real Order, wherein the Devil made use of the said Temptations ; namely, That wherein they are set down by St *Matthew*. Both St *Matthew* and St *Luke* agree in relating First the Temptation to turn the Stones into Bread ; which as it was without doubt the First in Order made use of by the Devil, so it was thus First made use of, as being Adapted to our Saviour's present Circumstances of Hunger. And for the like Reason the Temptation for Christ to cast himself down from the Pinnacle of the Temple, may be well esteem'd the Second in Order, as it is related Second by St *Matthew* ; forasmuch as this Temptation arose from, or was adapted to, what had pass'd during and since the First Temptation. Namely, Christ had rejected the First Temptation

38.  
Of the Order of the said Temptations.

## A Treatise concerning the

by citing a Text of Scripture, and therefore the Devil resolves to strengthen his Next or Second Temptation, by citing likewise a Text of Scripture: and having observ'd how the Angels came and minister'd unto Christ, in order to satisfy his Hunger, the Devil hereupon grounds his Second Temptation upon the Assurance Christ might have of the Angels coming in like manner and ministering unto him, in doing what he now propos'd to him, since the very Words of Psal. 91. 11. did literally suppose, or refer to, some such Case. So that to understand the full Force and great Subtlety of this Second Temptation, (as well as its Dependence on and Connexion to the First Temptation,) We must understand thus Much thereby: *You seem'd*, says the Devil to Christ upon his Coming to tempt Christ the Second time, *not to comply with my Former proposal to you, to prove your self to be the Son of God, by commanding the Stones to be made Bread, in order to satisfy your Hunger, Because there is a Text in Scripture (Deut. 8. 3.) which teaches you on one Hand, that you may be preserv'd Alive without Bread or any other Food; if God see fit; whereas there is no Text on the other Hand, which Authorizes you to take upon you to command Stones to become Bread; or to Expect that such a Miraculous Change should be wrought upon your Command. Well, I will therefore propose to you Another way, whereby you may give me Proof that you are the Son of God, and which is expressly AUTHORIZ'D by the VERT EXPRESS WORDS of a TEXT, viz. Plal. XCI. 11. He shall give his Angels Charge concerning Thee, and in their Hands they shall bear Thee up, lest at any time Thou dash thy Foot against a Stone. Now of whom can this be more Reasonably understood, than of the Son of God. If thou therefore be the Son of God, thou hast here EXPRESS AUTHORITY from a TEXT of Scripture, to Expect that the Angels will preserve thee from Hurting thy self, tho' thou shouldst cast thy self down from this Pinnacle where I have placed thee, as I would have thee to do in order to give me a Proof of Thy being the Son of God. Such was the Force, and such the Subtlety of this Second Temptation. Notwithstanding which the Blessed Jesus presently baffled it, by shewing that the Text on which it was founded, was taken by the Tempter*

in such a Sense, as was repugnant to another Text, and therefore in a Wrong Sense. However the Devil, upon Christ's thus Refusing a second time to give him a Proof of his being the Son of God, seems to have now concluded, that He was really *Not so*, but only some *Meer*, tho' *Extraordinary Man*. That the Devil made such a Conclusion, may be fairly inferr'd, from the Devil's not ushering in his Third Temptation with an, *If thou be the Son of GOD*, or grounding the said Temptation on Any thing that would give Proof of a *Divine Power*; but on the contrary *adapting* the said Third Temptation to the *Frail and Corrupt Nature of Meer Man*; namely, to the inordinate Desires of *Honour*, and therefore of *Riches and Dominion*: All which the Devil now promises to give Christ, *if he would but fall down and Worship Him*. But now they are much Mistaken as to the Natural Faculties of the Devil, who can imagin Him to be guilty of so gross an Absurdity, as to Think or Suspect, that Christ was the *Son of GOD*, and at the same time to tempt Christ to *Worship him*, by promising him the *Riches and Honour and Dominion of this World*. It is therefore not to be doubted with Reason, but that upon Christ's Refusal to give the Devil a Proof of his being the Son of God in the two former Temptations, He thence inferr'd that He was a *Meer Man*, and adapted to Him, as such, the *Temptation of Riches and Glory and Dominion*; which therefore must be in Reason the *third and last* Temptation, as related by St *Matthew*, tho' related in the second place by St *Luke*, Chap. IV. 5.

To go on now with the Account of our Saviour's Life set down in the Gospel-history. How long our Blessed Saviour continued in his Retirement, after the third Temptation, is not specify'd by Any of the Evangelists: No notice being taken of our Saviour's Transactions, after this by the three former Evangelists, till his Enttring upon his more Publick Ministry after the imprisonment of St *John* the Baptist. The Evangelist St *John* do's supply this Defect of the Gospel-history in the three other Evangelists; and what is related by him, Chap. I. 15--ult, is I think to be understood of what was Transacted, upon Christ's Returning to the Baptist

tist at Bethabara after his 40 Days Fast, and after that the three Temptations of the Devil had been vanquish'd by our Blessed Saviour. *How long time pass'd between our Saviour's Conquering the third and last Temptation of the Devil, and his Returning to the Baptist at Bethabara, is not specify'd in the History of St John's Gospel: Nor yet how long our Saviour was with the Baptist at Bethabara after this his Return, before the Baptist made known, that the Blessed Jesus was the Lamb of God, that takes away the Sins of the World, and by what Token he knew Him to be so.*

That he was with the Baptist for some time before the Baptist made him known, may be plainly inferr'd from Joh. I. 26, 27. *There stands one among you, whom ye know not, HE it is, who coming after Me, is preferr'd before Me &c.* For hence it is evident, that Christ was Then standing among those that were about the Baptist; whereas it was not till the next Day after, that the Baptist made known, that Jesus was the Lamb of God, &c. as appears from Joh. I. 29. 'Tis true, that the Word render'd by our Translators stands, is in the Original *ישקע*, which may be render'd, *Has stood*. But then it is observable, that the Perfect *ישקע* do's elsewhere in the Sacred Writings denote the Time past, not exclusive but inclusive also of the Time present. Thus Rom. V. 1. 2.—*Through our Lord Jesus Christ, by whom also We have access by Faith into this Grace wherein ישקע we stand, as our Translators Rightly enough, since ישקע expresses Fully signifies here, wherein we both have stood hitherto, and yet do stand.* So 1 Corinth. XV. 1. *I declare unto you the Gospel which I preack'd unto you, which also you have receiv'd, and wherein ישקע ye (have stood hitherto, and yet do) stand.* So that when it is said Joh. I. 26. *ישקע One among you,* thereby may very well be understood thus Much, *viz. There has stood several Days or Weeks, and at this very Present do's stand One among you.* And consequently thereby may be denoted, that Christ had now been for some considerable Time with the Baptist, after that he had vanquish'd the Temptations of the Devil mention'd by the other Evangelists.

39. The Sum then of this Matter is this. It has been observ'd that the Baptist beginning his Ministry in the 15th Year of Tiberius, therefore could not begin it before Aug. 19. A. D. 28. according to the Computation follow'd in Mr Marshall's Tables. It has also been observ'd, that supposing the Baptist to begin his Ministry Presently upon the beginning of the 15th Year of Tiberius, yet our Saviour must be reasonably suppos'd to be 29 Years Old and very nigh three Quarters, when he was baptiz'd; which must be about Sept. 24. at which time it might be properly said of our Saviour, that He began to be About Thirty Years of Age. It has been further observ'd, that reckoning the 40 Days of our Saviour's Fasting from the Time of his Baptism, suppose Sept. 20. they will end Octob. 30. Further yet it has been observ'd, that What relates to the three Temptations recorded by the Evangelists after the 40 Days Fast of our Saviour, may Reasonably be allow'd (upon due Consideration of all Circumstances) to take up about a Fortnights time, and so to end about the middle of November. Lastly, it has been observ'd, that it is not express'd in the Gospel-history, How long Time was between the End of all that relates to the afore said three Temptations, and Christ's Return to the Baptist at Bethabara; nor yet How long Time Christ was with the Baptist there, before the Baptist made known that Jesus was the Christ, or Lamb of God that takes away the Sins of the World: However that it may be probably infer'd from Job. I. 26. &c. that our Saviour was for some Time, even (for ought that appears to the Contrary) for some Weeks, with the Baptist, After his Return out of the Wilderness, where he had been Tempted, Before the Baptist made known that He was the Christ. So that upon the Whole, there is Nothing in the Gospel-history that hinders, but that the following Decemb. 25. was come, and so Christ was Full Thirty Years of Age, Before he enter'd upon his Ministry, even the more Private part of his Ministry, which began at Bethabara, namely, with Christ's there taking Andrew and the other Disciple of the Baptist's Home to his Own Lodgings, and there giving them such Instructions as convinced them of his being The Christ, and thereupon induced them

39  
Christ full  
thirty Years  
Old, when  
he enter'd up-  
on his Minis-  
try.

them to become *His Disciples*, from that time Forward, and as such (with *Peter* now likewise become *Christ's Disciple*) to attend Christ into *Galilee* the next Day after, as is related *Joh. I. 35. &c.* There, is I say, *Nothing* related in the Gospel-history that hinders but that Christ did thus enter into his Ministry after *Decemb. 25.* of the *15th Year of Tiberius*, that is, after He was *Full thirty Years Old*. On the other Hand it appears from what has been observ'd out of the Gospel-history, concerning the *several Circumstances* relating to the Beginning of the Baptist's Ministry in the *15th Year of Tiberius*, to our Saviour's *40 Days Fast*, to his three Temptations specify'd by the Evangelists, and to his Return Afterwards to and Abode with the Baptist; it appears I say from these *several Circumstances* in the Gospel-history, that Christ *must be within a Little of thirty Years Old*, namely, *within five or six Weeks of it*, Before he enter'd upon his Ministry. And if *Numb. IV. 3.* in the Old Testament is so to be understood, as that No one was to enter upon the Ministry till he was *Full thirty Years Old*; and if our Blessed Saviour thought fit to *conform* himself to the same Rule; then We may be entirely Assur'd, that our Blessed Saviour was *Full 30 Years of Age*, Before he enter'd upon Any part of his Ministry: This, I say, we may be entirely Assur'd of from the foregoing Considerations, *without* understanding *αὐτοῦ* Luk. III. 23. in such a Sense, as is not Warranted in Scripture; or *altho'* Christ (according to the Plain and Common Meaning of the Words in *Luk. III. 23*) did but *Begin to be about thirty Years of Age*, when he was Baptiz'd.

40.  
There were  
five Passovers  
during our Sa-  
viour's Minis-  
try, or after  
his Baptism to  
his Death.

40. As for the remaining Years of Christ's Life, they are not mention'd expressly in the Gospel-history, but are to be inferr'd from the Mention made of the *several following Passovers*. For as it has been afore observ'd, that Christ was *Full thirty Years Old*, when he enter'd upon his Ministry, and consequently when He went from *Bethabara* with his New Disciples into *Galilee*, as is related *Joh. I. 43.* so it thence follows that the *Passover* mention'd *Joh. II. 13.* was in the *31st Year* of our Saviour's Life; and it fell on *April 18.* according to Mr. *Marshall's Appendix*.

And

And hence it will follow, that the next *Passover* refer'd to *Job. V. 1.* was in the 32<sup>d</sup> Year of our Saviour's Life. The Words of *St John* in the forecited Text are these: *After these things there was a Feast of the Jews, and Jesus went up to Jerusalem.* Now 'tis true, that the Word *Feast*, do's not of itself distinctly denote the *Passover* any more than any other of the Jewish Feasts. But then it is to be remember'd, that the said Common Word *Feast*, thus put by itself is, according to the receiv'd Use of Words or Usual way of Speaking, to be understood by way of Eminence of the principal Feast of the Jews, which was the *Passover*. And agreeably hereto, the said Word is never used in any of the Evangelists by itself to signify, either the *Feast of Weeks*, or the *Feast of Tabernacles*; whereas it is so used more than Once to signify the *Feast of the Passover*, viz. *Mark XV. 6. Luk. XXIII. 17.* And therefore *Job. V. 1.* may more accurately be render'd thus: *After these things was (Not A, but) THE Feast of the Jews*, emphatically so call'd, i. e. the *Passover*. But our Translators chose rather to render it *A Feast*, because some do understand it not of the *Passover*, and therefore they would render the Word in its full Latitude, and not concern themselves in the Controversy, by restraining the Word to a particular Sense. However the Reasons for understanding it of the *Passover* are I think most Weighty; and therefore it is so understood by most Commentators; and as this therefore was the *Second Passover* after our Saviour's entry upon his Ministry, so it fell on April 7.

The *Third Passover* after our Saviour's entering into the Ministry was in the 33<sup>d</sup> Year of his Life, and was March 26. This *Passover* is not express'd in the Gospel-history by so much as the name of (*a*, or) the *Feast*; but is infer'd from Circumstances mention'd in the Gospel-history: Namely, from Christ's walking through the Corn Fields on the *Sabbath*, and his Disciples plucking the Ears of Corn, and eating, rubbing them in their Hands. *Luk. XI. 1. Mark II. 23. and Matth. XII. 1.* Now by the *Sabbath* may be understood, either the *Second (First or) Great Sabbath*,

*A Treatise concerning the*

*bath* (i. e. the Day of Pentecost or Whit-sunday, the Day of the Passover being the *First Great Sabbath* in the Jewish Year,) or else the *First Sabbath after the Second Day of the Paschal or Passover Solemnity*, namely the *First Sabbath of the Seven*, which were to be counted from the Day that the Sheaf of the Wave Offering was to be brought, (Levit. 23. 15.) that is, the *First Sabbath of the Seven*, that were to be from the Passover to Pentecost. Now the Learned are divided as to, Which of the foremention'd two Senses *ἡ πρώτη σάββατον* is to be taken in. Some understand thereby *Pentecost* or *Whit-sunday* as being the *Second Great Sabbath* of the Year; and then the said *Pentecost* may be understood also, to be the *Next* to the *Passover* referr'd to Job. V. 1. and so there will be but Four Passovers during our Saviour's Ministry. Wherefore others take the *ἡ πρώτη σάββατον Sabbath* in the other Sense, namely, to signify the *first Sabbath after the Passover*; forasmuch as then it can't possibly refer to the same *Passover* that is mention'd Job. V. 1. under the Name of the *Feast of the Jews*, because it was not Possible, that Christ should go from *Jerusalem*, where he was at that Feast or Passover in Job. V. and do All that he is related by the Evangelists to do in *Galilee*, before the next Sabbath after the said Passover, i. e. in a Weeks or less Time: And therefore the *ἡ πρώτη σάββατον Sabbath* must necessarily refer to the following *Passover* (after that in Job. V.) and so there will be in All Five Passovers during our Saviour's Ministry, as will appear from what is to follow. And this Computation being most Agreeable not only to *Daniel's* Prophecy of the Seventy Weeks, but also to the Time of Harvest in *Judea*, I therefore prefer it to the other, which reckons but four Passovers during our Saviour's Ministry; and consequently I prefer that Acceptation of the *ἡ πρώτη σάββατον Sabbath*, which agrees to the Computation of Five Passovers during our Saviour's Ministry.

Three of the said Passovers have already been taken notice of; the *Fourth* is expressly mention'd by St *John* in his account of the Miraculous Feeding of 5000 in the Desert, Job. VI. 4. And the Passover, a Feast of the Jews, (or The i. e. The principal Feast of the Jews) was nigh. This Passover was April 14. in the 34th Year of our Saviour's Life. And it is observable

The *fifth* and *last* *Passover* during our Saviour's Ministry was That, whereat he was Crucified: which was *April 2.* and in the *35th Year* of our Saviour's Life, that is in the *33d Year* of the *Common Æra* or Account by the Years of our Lord. Whence it comes to pass, that our Saviour is Commonly, but *erroneously*, suppos'd to have suffer'd in the *33d. Year of his Life.* And thus I have here laid together, what I thought Requisite to say concerning the *Harmony of the four Gospels*, and some other *incidental Matters.*

# FINIS.

<b>c.</b>	<b>came or come, or the like.</b>	<b>Zs.</b>	<b>Jesus.</b>
<b>Capern.</b>	<b>Capernaum.</b>	<b>Jerusm.</b>	<b>Jerusalem.</b>
<b>Ch. Pr.</b>	<b>Chief Priests.</b>	<b>Mult.</b>	<b>Multitude or Multitudes</b>
<b>Comp.</b>	<b>Compassion.</b>	<b>Pbar.</b>	<b>Pbarisees.</b>
<b>d.</b>	<b>day or days.</b>	<b>Pr.</b>	<b>Priests.</b>
<b>Disc.</b>	<b>Disciples.</b>	<b>Sabb.</b>	<b>Sabbath or Sabbath-days</b>
<b>b.</b>	<b>band.</b>	<b>Spt.</b>	<b>Spirit.</b>
		<b>Synag.</b>	<b>Synagogue.</b>
<b>Hn.</b>	<b>Heaven.</b>	<b>Wn.</b>	<b>When.</b>
		<b>Wilds.</b>	<b>Wilderness.</b>
		<b>T.</b>	<b>Tear or Tears.</b>

28  
**BOOKS** Written by the Reverend Dr. Wells; Printed for James Knapton, at the Crown in St. Paul's Church-Yard.

**C**ontroversial Treatises against the Dissenters. *Viz.* A Letter to a Dissenting Parish-  
 nner. A Letter to Mr. P. Dowley a Dissenting Teacher. A Copy of Mr. P. Dow-  
 ley's Letter to Dr. Wells, with the Dr's. Answer. Testimonies concerning the Law-  
 fulness of the Rites and Ceremonies of the Church of England, and the Unlawfulness  
 of Separating from it. Examination of Mr. Peirce's Remarks on the Dr's Letter to  
 Mr. P. Dowley. Letter to the Remarker in reference to his Remarks on the Dr's Letter  
 to a Dissenting Parishnner. *These* against the Validity of Presbyterian Ordination.  
 Numb. I. II. III. IV. Animadversions on Mr. Barker. Invalidity of Presbyterian  
 Ordination prov'd from the Presbyterians own Doctrine of the Twofold Order; or, a  
 Summary View, &c. An Answer to Mr. Peirce's Postscript. *The Sixth Edition. To*  
*which are added, Litera a celeberrimis Pastoribus & Professoribus Ecclesiarum & Acade-*  
*miae Genevensis ad Universitatem Oxoniensem transmissa, una cum Responso ejusdem*  
*Universitatis Oxon: ad eandem Literas Necnon D. D. Edwardi Wells Epistola ad Autho-*  
*rem Anonymum Libelli non ita pridem Editi, cui Titulus, Scripturae Breves in Epi-*  
*stolas D. D. Genevensium & Oxoniensium.*

The Common Christian Rightly and Plainly instructed in the Grounds of Christianity;  
 or, an Exposition of the Church Catechism, more particularly adapted to the Capacities  
 and Circumstances of the Common People. 8vo.

Prayers on Common Occasions, appertaining to the foremention'd Exposition of  
 the Church Catechism. 8vo.

An Help for the more Easy and Clear Understanding of the Holy Scriptures: Being  
 All the Epistles of the New Testament, together with the Revelation of St John, (and  
 the Book of Daniel,) Paraphras'd, with the Original or Greek Text amended accord-  
 ing to the best MSS. &c. 4to.

The Duty of being Griev'd for the Sins of Others: Briefly set forth in a Sermon  
 preach'd in St. Martin's Church in Leicester, April 26. 1710. at the Visitation of the  
 Reverend the Arch-Deacon of Leicester.

A Letter to a Friend concerning the Great Sin of Taking God's Name in Vain.

An Historical Geography of the Old and New Testament; being a Geographical and  
 Historical Account of the several Places or People mention'd in the Holy Scriptures;  
 very Useful for Understanding the History of the Holy Scriptures, and of several par-  
 ticular Texts. The Whole is illustrated with Maps and other Cuts, and Chronological  
 Tables. In four Vol. 8vo.

Harmonia Evangelicalis, or a View of the Agreement between the Latin and Greek  
 Tongues; as to the Declining of Words. 8vo.

The Young Gentleman's Course of Mathematics: Containing such Elements as are  
 most useful and Easy to be Known, in Arithmetick, Geometry, Trigonometry, Me-  
 chanicks, Opticks, Astronomy, Chronology, and Dialling. In three Volumes. 8vo.

Unworthiness no Excuse for Not Coming to the Sacrament of the Lord's Supper:  
 Briefly shewn by way of Dialogue between a Minister and his Parishnner. 8vo.

The Rich Man's Great and Indispensable Duty to contribute Liberally to the Re-  
 building, Building, Repairing, Beautifying, and Adorning of Churches, Largely set forth,  
 and laid before the Nobility, Gentry, and all other Rich Persons of whatever Rank or  
 Denomination, &c. Second Edition.

A Discourse concerning the Great and Indispensable Duty of a Decent and Reverent  
 Behaviour in Church to All Times, and more especially in the Time of Divine Service.  
 Price 3d. 100 for 1l.

Forty Six Propositions Briefly proving, that His Present Majesty King George is the  
 Only Rightful and Lawful King of Great Britain. And also that the Non-juring Bi-  
 shops, &c. were Rightfully and Lawfully Deprived. Price Six pence.

Of Children's Capacity to Receive Religious Instructions, and of the Manner how to  
 give them such Instructions: Together with Prayers Adapted to the Capacities and  
 Use of Children. Designed more particularly for the Children of Blebby Parish.  
 Price One Penny.

An Advertisement to the Bookbinders.

The four single Tables, numbered I, II, III, IV, are to be placed in  
respective Order, like Maps or Charts, between the Pages 22 and  
the Discontinues before the Book of DANIEL, namely between  
before the Chronological Table.

*An Advertisement to the Bookbinders.*

The *four single Tables*, number'd I, II, III, IV, are to be placed in their respective Order, like Maps or Cuts, between the Pages 26 and 27 of the *Discourses before the Book of DANIEL*, namely *immediately before the Chronological Table.*